

ADULT AND COMMUNITY EDUCATION

An Indian Experiment

S.R.Mohsini

INDIAN ADULT EDUCATION ASSOCIATION

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by

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PREFACE

“Adult and Community Education—An Indian Experiment” is a case study of the Jamia Millia’s Idara Talim-o-Traqqi (Institute of Adult and Social Education), which had done a pioneering work in the field of Adult and Community Education in India during the period October 1938 to May 1966. I became interested in this aspect of the Jamia’s work when I had the privilege of compiling a short history of the Jamia Millia Islamia, under the direction of the late Dr. Zakir Husain, on the occasion of its Silver Jubilee in 1946. In 1948, I joined the staff of the Idara Talim-o-Traqqi and got involved in the community work done by the Jamia. I had the good fortune of working under the guidance of the late Shafiqur Rahman Kidwai, a great disciple and wonderful colleague of my esteemed teacher Zakir sahib. I worked for the Idara in various capacities till 1955. Since leaving the Idara I had dreamt of preparing its case study. I started to do so in 1958 but could not complete it before 1970.

Till the completion of this book my teacher, Prof. M. Mujeeb, (present Vice-Chancellor of the Jamia) constantly kept reminding me of the unfinished work, and it is largely his pressure which finally saw the completion of my work. I have no words to adequately thank him. My niece, Iffat Ansari, was kind enough to translate some relevant Urdu materials into English, I am grateful to her for this and also to my friends Shri Abid Malik, Shri M.N. Meenai and Dr. Ahmad Farooq who went through the manuscript and made many helpful suggestions to improve the text. My thanks also go to Shri Samad Naqvi and Shri Masroor Mohd. Khan who helped in the typing of the manuscript. Finally, I may add that the manuscript might still have remained in my files if the Indian Adult Education Association had not included it in its publication plan. I am, therefore, grateful to Shri S.C. Dutta, the Hony. General Secretary of the Association, to get the book published.

I have requested Shri V.S. Mathur, who had been associated

with Shafiq Sahib and his work from the very beginning, to write an *Introduction* so that he may throw light on those aspects of Shafiq sahib's work which I might have missed. I am grateful to him for accepting my request and writing a valuable introduction to the case study.

The case study of the Idara Talim-o-Traqqi has actually been covered in five chapters beginning from the third chapter to the seventh. The first two chapters have been included in the book to give a background of the work of the Adult and Community Education started by the Jamia. The first chapter deals with Indian Adult Education in historical perspective and the other gives a historical background of the parent institution i.e., Jamia Millia which provided support for the experiment carried out by one of the eminent adult educators in India under the inspiring leadership of Dr. Zakir Husain.

The last chapter has been added to review Adult Education in India after 1947. In this chapter an attempt has been made to show how the experiments made before and after Independence have helped in evolving the new pattern of Adult Education during the last two decades.

At the end, I would like to thank Mrs. Bimla Dutta, Shri Salig Ram Pathik and Shri V. Tripathi who took the trouble of doing the proof reading.

September 3, 1973.

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INTRODUCTION

Shri Shamsul Rahman Mohsini has rendered a great service to the adult education movement by writing on the experimental work of the Jamia Milia in the field of adult education.

Few indeed could be more qualified to write such an account. Shri Mohsini is one of the outstanding students of social work who had the privilege of working with the late Shafiq-ur Rahman Kidwai for a number of years in the Idara-e-Talim-e-Taraqi. Earlier under the direction of Dr. Zakir Hussain, the then Vice-Chancellor of Jamia Milia, he compiled a short history of the Jamia Milia on the occasion of its silver jubilee in 1946.

In his book, he not only covers work of the Jamia in the field of adult education but precedes the above with a valuable historical perspective of adult education in India.

Jamia is a well known national institution with which a galaxy of our national leaders have been closely associated. It has played a pioneering role in many fields of education. Its work in helping to evolve, under the guidance of Gandhiji, a national system of education is wellknown. Not so wellknown perhaps is the remarkable structure of organisation it developed for educational institution and its equally remarkable work in the field of adult education. Jamia has been one of few institutions in the country which could be called a free corporation of teachers and students, having an administration almost exclusively in the hands of those actually engaged in its work. Neither during the travails of its early days nor during its struggles in later years it ever bought support at the expense of educational independence. In the words of Dr. Zakir Husain, maker of Jamia Millia, it has always "cherished the right to make mistakes and the privilege to correct them".

The remarkable experiments in the field of adult education, which Shri Mohsini narrates with such lucidity, were conducted by late Shafiq-ur-Rahman Kidwai and fully bear the imprint of the above spirit. Shafiq Saheb (as some of us who were

privileged to work with him used to call him) was a man of great vision and among the tallest of the educationists of our times. His thinking was refreshingly original. At the same time he brought to bear his shrewd practical sense in dealing with some of the most obstinate and intricate problems which confront a worker in the field of adult education. His capacity for hard work and ability to go into the minutest detail was extraordinary and so was perhaps his infinite patience with and tolerance of his colleagues to whom he was a constant source of inspiration and encouragement, particularly during spells of depression, which indeed were not infrequent given the circumstances under which he and his colleagues had to work. He conducted his experiments in the true spirit of enquiry, undeterred by failure and ever-cheerful in adversity, which unfortunately was to be his companion for most of his working life.

Shri Mohsini has dealt elaborately with his main experiences and ideas. It is neither possible nor desirable for me to refer to them in much detail. I would therefore confine myself to referring to only a few aspects of his work and the conclusions which he reached as a result of his experimentation.

Shafiq Saheb started his work at a time when there was considerable confusion with regard to the meaning of the term adult education. Often the term was considered to be synonymous with literacy. Even those, who had a wider conception, felt that literacy must necessarily be the starting point for all educational effort. In his characteristic way, once, in a conference held in Delhi. Shafiq Saheb started his audience by declaring that there were no illiterates in India. All educational pundits present in the conference were indeed amazed over the statement, for they had all the statistics with regard to literacy at the tip of their fingers. Shafiq Saheb, however, in his characteristic manner, smilingly explained that in a sense all were literate as they could either recognise and read the alphabets and words, or recognise and understand pictures, posters, cartoons, or other illustrations. In another sense, he suggested everyone was illiterate, as there was a large number of languages which each could not read, write or understand. His emphasis was on the obvious : the literacy was merely one

of the means of education and that there was a number of other methods of education which could be utilised to educate the adults.

With regard to the scope and content of adult education, he often used to say that the sky was the limit, and if he was asked to suggest the contents, he would perhaps take as his basis and guide for the purpose some standard encyclopedia. According to him, adult education meant "education for all adults according to their need in every field of knowledge and in every walk of life". "In a democratic society whose wellbeing depends on active and progressive attitudes of mind, adult education, he further elaborated, "meant nothing less than providing freely and continuously the intellectual, social and moral stimulus which an individual citizen needs in order to remain a good citizen and becoming a better one."

In his education centres, he developed a variety of activities and experimented with new and quite ingenious methods and techniques. In doing so, he was quite conscious that the main preoccupation of the adult was his job and the need to earn a living in order to maintain himself and his family. The adult further had a limited time for leisure, rest and recreation. Educational activities should not come in the way of the above needs, but, if possible, help to meet them. In the programme of the remarkable educational centres that he established library, reading room; wall newspapers, music, drama, debate, indoor and outdoor games as well as literacy, language and classes on various subjects for which there was demand, all had their place. There was no compulsion, however, to join any particular activity. Each one was free to make his choice for himself. All this created a lively, free and congenial atmosphere in the education centres, much different indeed from the suffocating atmosphere of a class room. In his own words : "let all those coming to you feel at home in your Centre, more at home than in their houses where they have nothing to entertain them. It will then be your opportunity to educate them because they feel they ought to be educated, and not because you want to make them learn. Their desire for education will not be a momentary enthusiasm or a fashion imposed by social

pressure but a spontaneous urge for a fuller life. They will advance almost inevitably from literacy to knowledge, from knowledge to superior efficiency and a deeper understanding of life."

Encouraging people to form themselves into groups around activities of their interest and giving the groups full freedom to develop their activities was in itself a very potent and effective method of education. It helped develop, in the process, those qualities of leadership which are so sorely needed today. In ultimate analysis the most effective method for the development of personality is the one which offers the individual maximum opportunities for self-expression. Participation, at the same time, not only creates and sustains interests more effectively but also accelerates assimilation and absorption. Most of the activities developed and techniques and methods used by Shafiq Saheb evidently met the above requirements. But perhaps the ingenious way in which he prepared wall newspapers, both those giving daily news or of special types, and the way commentary was given on them for the benefit of literates as well as illiterates, was really, remarkable. Through commentaries given on the wall newspapers with the help of maps, charts, posters and graphs, even the uninitiated were enabled to understand the implications and significance of the news items covered. Indeed each news item at the same time lent itself for providing some additional information and education on the related subject or subjects which not only helped in the education of the adult but as well aroused curiosity and whetted his appetite for further education.

Shafiq Saheb has stated somewhere that one of his first discoveries was that adult education must begin not with individuals but with the environment. The human mind, he used to say, cannot grow in vacuum. Some of the methods which he used so successfully for the purpose were establishment of circulating libraries, publication of special literature for adults, bringing out of wall newspapers and displaying them at prominent places, arranging exhibitions of educational means and similar activities. He greatly favoured the establishment of permanent education centres by the people them-

selves. This he did for two purposes. Being a great believer in voluntary effort, he felt it will involve people in the work of providing education for themselves, and secondly, it will help in creating necessary atmosphere and enthusiasm for educational work. He used to say 'let the people establish education centres for their own education, even in name only, and then it should be our task to make them real centres for the education of the people.' For the purpose, he developed the idea of feeding centre.

It was a novel concept through which Shafiq saheb proposed to combine full scale decentralisation and voluntary effort with central coordination and help to achieve simultaneously benefits of both popular participation as well as that of central planning of educational programmes. The main responsibility of local organisers of the peoples education centres was to secure accommodation for certain hours, either in a school or other common property of community and to provide it with a modicum of furniture. In addition, perhaps they were expected to run a small reading room ; their main function being to help create in the community interest and enthusiasm for educational work. The Feeding Centre was expected to do the rest. The Feeding Centre would have for people's education centres and would have for example, a series of exhibitions of chartes and posters on subjects of popular interest, a central library as well as a list of lecturers and study circle leaders whose services it would make available to the education centres as and when required. It will have several drama groups as well as establish contacts with poets and kavis who could be persuaded to give performances or recite their compositions at the centres.

The officials of the Feeding Centre were expected to visit the various centres from time to time discuss with the active members and organisers the programme of education centre and offer necessary cooperation and advice in the programmes. It was also intended that active members of the education centres, in particular fields of activity, should be brought together to further reinforce and strengthen the resources of the Feeding Centre and encourage exchange of programmes

between different education centres. This concept, to some extent, was sought to be implemented by the Social Education Department of the Delhi Municipal Committee in the work of which Shafiq saheb took very great interest. But, unfortunately, he did not live long enough to see it fully implemented.

His concept of adult education was wide—both in respect of contents as well as coverage. It was the general experience of all educational workers that in the programmes of education centres, of type Shafiq Saheb started, children of the locality often took quite a lot of interest. This sometimes created problems for the organisers and discouraged adults from taking full advantage of the facilities of centre. Shafiq Sahib, however, would not agree that children should be prohibited from coming to the centre. He felt that they too had a real need for education as well as recreation for which the society was not adequately providing. He, therefore, started special activities for children in the centre which would profitably keep them occupied and at the same time help create the necessary atmosphere in the community for education. Bachchon ki Biradari, that he developed, proved to be an outstanding success. Similar were his efforts towards the education of women for whom too he developed special programmes and then a separate experimental centre itself—Balak Mata Centre.

I do not know if Shafiq Saheb has written anywhere about integrated approach with regard to organization of educational facilities for the community. I remember distinctly that, in the innumerable discussions I had with him, the picture became very clear. Firstly, he used to say that while adult education is supposed to be the concern of a small section in Education Departments or Ministries of Education, there were quite a number of other agencies engaged in the work of educating the adults, such as health department with regard to health education, agricultural department with regard to education of the farmers in agricultural techniques and so on and so forth. He felt that since so many official agencies were doing the work of educating the adults in their respective spheres of specialisation, unrelated to each other, the efforts were not always leading

to the maximum benefit for the adults. There was obvious need for coordination. Since in his scheme even the educational and recreational needs of children as well as of women had their place, he developed the concept of integrated organization for education. He felt that education centre should be such organization and all the activities presently undertaken or developed in future, should be coordinated through it and by it. This will not only help in achieving maximum possible results, but at the same time enable scarce resources, both in men and money to go much further. This idea needs to be seriously considered and its organizational and financial implications have to be carefully worked out.

In assessing the need of adults, he gave first place to the demands of their job and occupation which enabled the adults to support their families. There are of course many other needs as well. But if adult education does not take into account the dominant need of the adults to that extent, it becomes unreal and loses much of its appeal. Educational pundits would of course frown and quote scriptures with regard to the aims and purposes of education with which I have no disagreement. My feeling is that education should also help equip the individual to meet the varied challenges the adult faces in his everyday life and help him solve the problems which different facts of life present. Education and understanding is not enough if it only leads to puerile conclusions. It must lead to action. Through education the community and the groups should be activated and enabled to learn the value of cooperative efforts to solve their problems. This responsibility cannot be avoided by educational workers. The need is all the greater today in the given situation in our country.

To sum up, development of intellect, appreciation and character, so basic and so necessary should logically result in helping people to have greater confidence in themselves and their cooperative efforts. It should help the society achieve both greater economic and social progress as well as attain higher and higher moral and spiritual goals. The least the adult education movement owes to Shafiq Saheb is to give to his

thoughts the earnest consideration they deserve. Although the book is being published after 20 years of his death, Shafiq Saheb's ideas and experiences, it appears to me, have lost none of their irresistibility. Indeed, the adult education movement can afford to ignore them only at its own peril.

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V. S. MATHUR
ICFTU Asian Regional
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CONTENTS

	<i>Page</i>
CHAPTER I	
Indian Adult Education in Historical Perspective	1—14
Landmarks in the History of the Adult Education Movement	
Era of Social Reforms (1875—1929)	
Era of Mass Movements (1920—1939)	
Adult Education through Constructive Programmes	
Summer Schools for Political Education	
Literacy Classes and Literacy Campaigns	
Libraries	
University Extension Lectures	
Adult Education After 1939	
CHAPTER II	
Jamia Millia Islamia	15—46
Historical Background	
Aims and Objects	
The Scheme of National Muslim Education	
Two Setbacks	
The New Approach and the New Horizons	
Jamia Adopts An Experimental Approach	
Jamia Primary School	
The Teachers Training Institute	
Institute of Adult Education	
Jamia Secondary School	
Jamia College	
The Jamia Millia after Independence	

	<i>Page</i>
Efforts to Develop the Jamia Millia as a Rural University	
Institute of Agricultural Economics and Rural Sociology	
Institute of Rural Education	
Shrimali Committee Report and the Jamia Millia Expansion of the Existing Department	
The Institute of Adult Education Make to be Jamia	
The Jamia on the Road to its Full Growth	

CHAPTER III

A Humble Beginning—Jamia Becomes Interested in Adult Education	37—54
Groping in the Dark	
Night School	
Adult Education Section	
Extension Lectures and other Educational Activities	
Results and Prospects	
Marking Time	
The Scheme of Adult Schools	
What is Adult Education ?	
Suggested Course of Studies for the Adult Schools Recommendations	
Preparation of Text Books	
S.R. Kidwai	

CHAPTER IV

Breaking New Grounds—Jamia Institute of Adult Education	55—98
Fundamental Concepts and Basic Questions	
Aims and Objects of the Institute	
Preparation of Syllabus and Educational Material	

Education for Mental and Literary Training
Courses for Illiterate Adults
Courses for Literate Adults
Religious Education
Civic Education
Primary & Secondary Education
Expansion of Higher Education
Education for Economic Welfare
Education in Health and Hygiene
Educational Material for Mass Education
Organisational Structure for Adult Education Work
Preliminary Efforts
The Revised Scheme of Work
The Revised Constitution
Production of Literature for Adult Education
Reading Material for Literacy Stage
The Post Literacy Literature
Literature for Mass Education
Guide Books for Workers and Parents
The Community Education Centre
Mass and General Education
Literacy Daily Exhibition of Charts and Posters
The Story of Literacy Campaign in Karol Bagh
The Causes of Failure of the Campaign
Wall-Newspapers
Listening to Radio Broadcasts
Educational Meetings and other Functions
Educational Programmes for Literate and Semi-literate
Education through Association
Extra-curricular Activities for Children
Programme for Educated Adult and the Community Hall
Dissemination of the Results Achieved by Experimentation

Publicity Material
Exhibitions
Mailing list of the Institute
Association with other Agencies in the Field
Development Plans for the Institute

CHAPTER V

Popular Recognition Rebirth of the Jamia Institute of Social and Adult Education

99-133

The Bara Hindu Rao Community Education
Centre
The Five Community Education Centres
Formal Education for Children
Extra Curricular Activities for the Children
Adult and Social Education
Social Service Efforts for Communal Har-
mony
Education Week May, 1948
Financial Arrangements and Administrative
Organization
Central Office
Literature Production Section
Syllabus for Post Literacy Literature
The Essential Features of the Booklets
The Staff of the Section
Field Programmes and Community Education
Centres
Formal Education for Children
Extra Curricular Activities for Children
Bachchon-Ki-Biradri
Youth Clubs
Parents Associations
Short Courses for Adults
General and Mass Education
Reading Room and Library
Social and Cultural Activities

- Extension Lectures
- Wall Papers
- Daily Wall Papers
- Weekly Wall Papers
- Special Number
- Balak Mata Centres
- Feeding and Co-ordinating Section*
- Building up a Movement for Community Education Centres

CHAPTER VI

- The Intermission—The Institute After the Death of its Founder (1953—66)** 134—148
- Rural Social Education and Development Section
 - Bachchon-ki-Biradari
 - Balak Mata Centres
 - Literature Production Section
 - The Magazine Talimo-Taraqqi
 - R.T.P. Centre
 - Recommendations of the Assessment Committee

CHAPTER VII

- A New Plan for Work—The Jamia Board of Adult Education** 149—162
- Organizational Structure
 - Functions of the Board
 - Clientele of the Board
 - Extension Lecturers
 - Extension Courses.
 - Non-Credit Courses
 - Credit Courses
 - Model Terminal Courses in History
 - The Proposed Rules and Regulations

- Preparation of Reading Material and Self-Study Plan
- Extension Centres
- The Process of the Implementation of the Scheme

CHAPTER VIII

The Emerging Pattern—Adult Education in India**After 1947**

163—182

- Adult Education and Social Education
- Three Distinctive Fields of Adult Education
 - Literacy
 - Adult Education
 - Methods and Forms of Adult Education
 - Social Education
- Emerging Pattern of Adult Education
- Rural Adult Education
- New Horizons in Adult Education
- Clientele for Adult Education Programmes
- Adult Education and Institutions of Formal Education
 - Literacy Education
 - Education for Literate Adults
 - Further Education of Adults

Reference

183

Indian Adult Education in Historical Perspective

The Indian Adult Education Movement has to be studied in the light of the social forces that have been moulding it during the last two hundred years. Even today it bears the marks of its origin. It is indeed the product of a variety of social purposes which emerged against the background of economic and political history of the country.

Till the eighteenth century, Man, all over the world, was suffering from acute poverty, ignorance and disease. India was no exception. It was during the nineteenth century and the early days of the twentieth century that a few privileged countries in the world were able to raise the living standards of their teeming millions. India lagged behind in this march of progress.

In India, during the pre-British period, in spite of a very low standard of life, a socio-economic structure has been evolved that was well-integrated with her agricultural economy. The indigenous systems of education were able to maintain the static socio-economic structure of the time. This stability, however, disappeared under the pressure of new factors that were brought into play as a result of the establishment of British rule in India. The old balance between agriculture and industry was lost. Rural as well as urban families found their subsidiary industries decaying. The Indian artisans could not compete with the expanding mechanised industry of the West. The dislocation of Indian economic life was further accelerated

by a rapid increase in population, which, resulted in unemployment, degeneration of social and cultural life and the shrinking of social services like education, health and sanitation. The people, unable to regenerate their social life, sank into greater poverty, ignorance and disease, from which there seemed to be no escape.

The last quarter of the nineteenth century saw the rise of a wave of philanthropy, inspired by pity for the suffering of teeming millions and by the growing consciousness of the middle classes. It was exhibited in the form of a few sporadic efforts in different parts of the country to establish agencies for ameliorating the miseries of the common man. These efforts were made by three distinct groups which appeared on the Indian scene with the advent of British rule in India. One of these were the Christian Missionaries who brought with them the conviction that many social reforms were necessary in society. The second group were the Indian social reformers who became active in a defensive reaction to the activities carried out by the missionaries. The third and the most potent element was the national political movement which emerged as a result of the educational and economic systems introduced by the British in India.

The Christian missionaries were the first to organise social welfare activities, including literacy work. The Brahma Samaj (1828), the Prarthna Samaj (1864), the Arya Samaj (1875), and other social reform movements also resulted in the spread of social welfare activities, which included the education of depressed and oppressed classes. The Rama Krishna Mission, which was founded in 1897 by Swami Vivekananda, with the main object of bringing about spiritual regeneration along with economic and social progress also started a number of welfare activities including educational uplift of the masses in different parts of the country. The atmosphere created by these movements together with the impact of liberal education led to the establishment of many secular-liberal institutions, like the Servants of India Society (1905), devoted exclusively to social welfare activities.

The political movement took definite shape in 1906, when the Indian National Congress made an explicit demand for Home Rule. The political leaders, by that time, were becoming increasingly conscious of the fact that the confidence and cooperation of the masses could not be secured by mere delivering of lectures, or issuing statements to the press or passing high-sounding resolutions. The importance of day-to-day service to the people at large was increasingly realised. Many organisations for social welfare, therefore, sprang up in various parts of the country, specially in advanced provinces, like Bombay and Bengal. The activities usually carried on by these agencies were the organisation of night schools for illiterate adults, spreading of the cooperative movement and reviving of village panchayats. These efforts gathered momentum when Gandhiji launched his constructive programme, which included such diverse fields of social welfare as communal harmony, Harijan uplift, prohibition, promotion of cottage industries, basic education including adult education and literacy, Adivasi welfare, promotion of Khadi, cattle protection, labour welfare, village sanitation and hygiene.

Landmarks in the History of the Adult Education Movement

We have two clearly demarcated periods in the history of the Adult Education Movement in India. The first began from 1875, and ended in 1920, when the Non-Cooperation Movement was started by the Indian National Congress. Adult education activities during this period were initiated, as already mentioned, by the various Social Reform Movements and this period, therefore, may be called the Era of Social Reforms. The second period, which began in 1920 and ended in 1939, with the resignation of the Congress Ministries in the provinces may be designated as the Era of Mass Movements. The remaining history of the movement, from 1939 to date, may further be divided into two other periods. The year 1947, when Social Education replaced the term Adult Education, can serve as the landmark providing us with the dividing line between the two. The third period which began in 1939 and ended in 1947 can be called the Era of Emergence of Adult

Education as a distinct field of education. The period which began in 1947 saw great expansion in adult education activities and therefore, it may be termed as the Era of Expansion of Adult and Social Education. Below is given an outline of the history of the movement up to 1939, as this chapter is intended to present only the historical background of the experiments started by the late Shafiqur Rehman Kidwai in 1938.

Era of Social Reforms (1875-1920)

Adult Education was started, during this period, as a part of social welfare activities and was organised with the idea that the injustice inherent in a system which debar the mass of the people from access to culture must be removed. It took the form of conducting literacy classes and organising libraries and reading rooms.

The Christian missionaries were the first to enter the field. The Andhra Evangelical Church, Guntur, founded in 1848, had as one of its chief aims the teaching of all the members of the church to read and write. Christian establishments in other parts of the country also started taking interest in the education of the newly converted Christians who usually came from the depressed classes. In later years, the organisation of literacy classes and libraries was gradually recognised by the Indian social reformers also as the *sine qua non* of the progress of their movement. The movement for Home Rule further encouraged the people to take interest in adult education work. Inspired by these two movements, a number of institutions were established in advanced provinces like Bombay and Madras. The Mogaveera Vyavasthapika Mandal (1902), the Servants of India Society (1905), the Depressed Class Mission Society of Bombay (1906), the Seva Sadan, Bombay, with branches in Ahmedabad, Surat and Poona (1908), the Depressed Class Mission Society of Madras (1909), the Mahila Samaj, Bombay (1910), the Social Service League, Bombay (1911), and many others may be mentioned in this connection. All these agencies had adult education as one of their activities.

Moreover, a large number of literacy classes were organised by cooperative societies and by local leaders throughout the country.

It has also been recorded that during the latter half of the nineteenth and the beginning of the twentieth centuries, the provincial governments organised in the big cities a number of schools for adults to meet the specific need of the middle classes to learn English for getting employment under the government. But they were discontinued as soon as this need was satisfied and therefore could not become instrumental in initiating any mass movement for adult education in the country. The provincial governments also took active interest in organising and giving grants-in-aid to public libraries and reading rooms. But the development of the library movement remained very slow till the dawn of the twentieth century, when some remarkable progress was made in Baroda and Madras.

The Gaikwad of Baroda, who had become interested in social reforms under the influence of Sir T. Madhava Rao, the eminent social reformer, and presided over the All India Social Conference in 1904, initiated a scheme of giving grants-in-aid to rural libraries in 1906. He also established the State Library Department in 1910, which besides providing facilities to the public within the premises of its central library, also had a circulation section. The village libraries were given matching grants by the the Library Department as well as by the District Boards. Arrangemenets were also made, in 1911, to have mobile libraries. The Baroda library movement gradually spread over a large part of Gujarat and the neighbouring districts of Bombay.

In Madras, the library movement gained momentum with the establishment of the Andhra Desh Library Association in 1917. It started organising libraries in the villages. It also took the initiative in organising an All India Library Association.

Era of Movements (1920-1939)

The intensified struggle for freedom, which took the form of the Non-Cooperation movement in 1920, resulted in a remarkable growth of the national spirit and the release of abundant creative energy throughout the country. The organisation of such a stupendous movement was not possible without making use of the available media of educating the masses and preparing them for the cherished goal of achieving Swaraj. Newspapers, magazines, posters, handbills, political meetings and conferences were utilised for the purpose. The programme for formal adult education had to wait till the tempo of the struggle became slow and Non-Cooperation was suspended in 1922. Gandhiji, with his unique technique of 'alternating political activity with periods of constructive work', directed the nation's creative energy towards the goal of rebuilding India. The switch over from political activity to constructive work made the people pay increasing attention to the problems of adult education. The preoccupation of the people and their leaders with the Civil Disobedience Movement once again in 1930 prevented them, for some time, from taking interest in adult education activities. But the country's renewed interest in constructive work, after the movement had been suspended, gave a great fillip to the movement for adult education. Adult education activities were organised on a large scale in the wake of these two political movements of 1920 and 1930 and attained their peak in 1927 and 1937. The education of the adults, during this period, took various forms. It was imparted through the Constructive Programmes, Summer Schools for Political Education, Literacy classes and Literacy Campaigns, Libraries and University Extension Lectures. The magnitude of the problem of illiteracy, however, obliged the adult education movement to devote most of its resources and attention to literacy. A brief account of all these activities is given in the following pages.

Adult Education through Constructive Programmes

Adult education through constructive programmes was

started by Gandhiji and Tagore. To them, the rural problem was an integrated whole and could be solved only by comprehensive projects of reconstruction, initiated through the process of self-help. The construction programme, for Gandhi, was an integral part of his political movement, as he believed that self-government could not be achieved without the total reconstruction of the rural areas. Through this programme, he wanted to bring about a cultural renaissance in the Indian villages and aimed at helping them develop their agriculture, industries, health and sanitation and education. Gandhiji started his constructive work in the village of Sevagram near Wardha, which later became the headquarters of the All India Spinners' Association, Harijan Seva Sangh, All India Village Industries Association and Hindustani Talimi Sangh. These institutions were meant to conduct research and experiments in their respective fields and to train workers who would introduce the constructive programme throughout the country. The workers, trained in these institutions, went out in large numbers to the villages and created a general awakening in the rural India—the main purpose of any programme of adult education.

Tagore's approach was educational. The Institution of Rural Reconstruction established by him at Sriniketan in the year 1922, was an integral part of his famous University, Visva-Bharati. The object of Sriniketan, in the words of Tagore, was "to bring back life in all its completeness, making the villagers self-reliant and self-respectful, acquainted with the cultural traditions of their own country and competent to make an efficient use of modern resources for the fullest development of their physical, social, economic and intellectual condition". Rural reconstruction work at Sriniketan, therefore, had a comprehensive approach and included programme for the development of agriculture, dairy and poultry, rural industries, health, sanitation and education. It aimed at creating responsible leadership in the neighbouring villages and, therefore, the education of the village adults was the central feature on which the whole programme was based. In 1937, Tagore established the Lok Shiksha Samsad or the Popular Education

Society as an important and integral part of the total programme of the Institute of Rural Reconstruction. This Society provided a correspondence course and a programme for continuing education. It has made a valuable contribution by doing pioneering work in various aspects of adult education.

Inspired by these two examples, a number of important institutions were established to organise constructive programme in the villages. The Rural Reconstruction Centre, sponsored by Y.M.C.A., at Martandum, had the same all comprehensive approach. The social reconstruction work done in Poona by S. R. Bhagwat also merits special mention. Bhagwat made literacy an indispensable part of his social reconstruction programme.

Summer Schools for Political Education

Summer Schools, with courses in Social Sciences or in practical aspects of rural reconstruction for literate adults, became popular in India and specially in the southern provinces during 1930-38. The first school of this type, however, started at Lahore by Lala Lajpat Rai, in 1920. The school was meant for those who wanted to study Indian problems with special reference to political and economic conditions. It had to be closed, after a couple of years, owing to the growing preoccupation of its founder with the national politics.

The Servants of India Society founded its schools for adults as early as 1925. The Y.M.C.A. had started its school for training in rural reconstruction in 1926. S. Suba Rao started, on similar lines, a school for training in rural reconstruction in 1929 at Tadepalliqudam. These schools demonstrated the great potentialities of the courses for literate adults. Taluk Boards took up this idea and started similar schools and trained a good number of teachers. Suba Rao started another school for rural reconstruction work at Rajahmundry in 1931. The school attracted as many as eighty students. Inspired by this experiment, the Andhra Peasants School was started in 1935, at Nidubrole, with a view to train workers for the peasants' movement. The school was run for six to eight weeks every

year from April to June. Another Peasants' School was started by the Andhra Zamin Rayot's Association in July 1935, at West Godavri. Two Kisan schools, one in Lahore and another in Amritsar, were organised by the Servants of People's Society of Punjab, on similar lines, in the summer of 1936.

The example of these schools encouraged the Congress Socialist Party to establish a number of such schools to train young men for local leadership. The first such school was organised by the Andhra Socialist Party at Kottapatam, Guntur, in the summer of 1937. It attracted as many as 175 students, including a large number of women. The school was run for 40 days, but it had to be closed down after 20 days, as it was banned by the Government. In May 1937, the same school was organised at Manlevavaripalam. Two hundred and fifty students could be admitted out of a large number of applicants. On the model of these schools, the All India Socialist Party started a full-fledged school at Sonapat, Bihar, to train a few socialists. The Provincial Congress Parties also began to organise such schools for political education. The Madras Congress Committee was the first to organise such a school under the leadership of S. Satyamurthy in the summer of 1935. It was after 1938 that other provincial Congress Committees also organised such schools for the purpose of strengthening the hold of Gandhism on the masses.

The main objective of these schools was to educate young people in the principles of Economics and Politics and in the practical aspects of rural reconstruction and to train them for becoming local leaders and social workers, able to carry on the anti-imperialist propaganda. The subjects usually taught in these schools were History of Imperialist Domination in India, History of Indian Struggle for Freedom, Outlines of World History, Rural Reconstruction and the problems of peasants and workers. The Kisan and Socialist Schools, in addition, taught Basic Principles of Socialism and emphasized the socialist interpretation of historical phenomena, while the Congress schools concentrated on Gandhism and emphasized its interpretation of the past and the present. These schools did not

require permanent accommodation, full-time paid staff and other establishment. It was, therefore, not very difficult to organise them, but as they did not have a permanent paid staff and accommodation, they could not establish themselves on a sound and enduring basis.

Literacy Classes and Literacy Campaigns

The organisation of night schools and literacy classes was the most popular medium of adult education during this period. It made remarkable progress in the wake of the two political movements of 1920 and 1930. Literacy was given a prominent place in the programme of constructive work started after the suspension of the Non-Cooperation Movement. The political leaders, by that time, had realized that the masses, who were to become voters and to take part in the institutions of self-government, must at least, be able to read the daily paper and exercise their vote intelligently. Almost in every part of India, groups of people were organised to conduct literacy classes for illiterate adults. National schools and colleges, established as a result of the political movement, became instrumental in popularising literacy work in their communities. The cooperative movement, strengthened by the spirit of constructive work, also took remarkable interest, in some provinces, in organising literacy classes for the members of the cooperative societies.

The atmosphere created by the mass movement for constructive work in the early twenties brought about a significant change in the attitude of the provincial governments. Some of these governments started taking active interest in literacy work. The Punjab Government, for the first time, made provision in the budget for adult literacy and helped in the opening of a number of night schools in the province. The Governments of Bengal and Bombay also started to maintain primary schools and night schools for adults in urban as well as in rural areas. The U.P. Government offered subsidies to some Municipal Committees for the development of a system of night schools for their workers. The Government of Travancore

made rules in 1924 for recognising night schools for the purposes of grants-in-aid.

Literacy work continued to attract the attention of the people, their leaders and the provincial governments till the nation became preoccupied with the preparation of another political campaign, which was launched in 1930. The efforts made to fight illiteracy during this period could not initiate a mass movement for literacy, but they definitely did pave the way for organising a mass literacy movement by the Congress Ministries in 1937.

The urgency of the problem of illiteracy was realised when the British Government announced the literacy vote in 1934. The national leaders now became determined to re-double their efforts to make adults literate, with the main object of achieving adult franchise. It was not, however, till the Congress Ministries were formed in 1937, that the literacy campaign took the form of a mass movement. This campaign, which was conducted all over India between 1935 and 1940, was considered by Dr. F.C. Laubach, the world literacy expert, as one of the greatest in modern times. The first drive for literacy was organised in Bihar. Other provinces followed and launched their literacy campaigns on various scales.

A Provincial Mass Literacy Committee, consisting of official and non-official members, with the Education Minister as its chairman, was formed in Bihar to organise literacy campaigns throughout the province. This Committee worked through the District, Sub-Divisional and Village Committees. In Bengal, night schools were maintained by the Rural Reconstruction Department through the village associations sponsored by it. The Bombay Government launched its literacy campaign through an Advisory Adult Education Board with a non-official majority and with S.R. Bhagwat as the chairman. In U.P., the literacy work was organised by the Education Expansion Department, specially created for the purpose. In Punjab and other provinces, literacy campaigns were launched through private agencies, with the governments helping them

in some way or other.

Educational institutions, volunteers, private agencies, government departments, cooperative societies, factories and mills, all participated in this nation building programme with the fervour of a crusade. A large number of non-official and semi-official organisations of all types, some of which became famous and others which remained unknown even in their own cities, sprang up in almost every city and town in India. Christian missionaries made a valuable contribution towards making the movement a success. Between 1935 and 1937, they secured the services of Dr. F.C. Laubach, who visited almost all the provinces, attended a large number of literacy conferences and helped in the preparation of literacy primers in many Indian languages. The work of the Christian missionaries in this field encouraged others in various ways, in their fight against illiteracy. For instance, the Christian missionaries of the Punjab organised, at Moga a literacy conference in February, 1937, which formed a Continuation Committee for doing experimental work in literacy. It was this Committee which became instrumental in initiating a mass literacy movement in the province.

The foregoing survey has attempted to show how the literacy campaigns during this period gained the same momentum which the political movement had achieved in 1920 and 1930. The seven per cent increase in the literacy figures, during the decade 1930-41 was, to some extent, due to this movement for mass literacy. But the most important achievement of this period was the recognition of literacy as one of the important responsibilities of the government. The campaign, however, dwindled and in many places came to a complete stop with the resignation of the Congress ministries 1939, when the nation had to prepare itself for the last phase of its struggle for freedom which took the shape of the Quit India Movement in 1942.

Libraries

The library movement, which was started in 1917, spread in various parts of the country with the introduction of the cons-

tructive programme as a national policy. The first thing which a Congress, Socialist or Kisan worker tried to do after his arrival in any village was to develop a library. The Congress Ministries in the provinces helped considerably in the development of village libraries when the mass literacy movement was started. It was feared that without libraries neo-literate adults would relapse into illiteracy. The Government of Bihar established a large number of libraries in rural areas. In Punjab, the teachers of the Normal Schools were entrusted with the responsibility of looking after the libraries which were generally attached to the village middle schools. The Government of Bombay appointed a Library Development Committee in 1939 and as a result of its recommendations, established a systematic programme of developing village, taluqa and regional libraries, with a central library serving as a feeder. Most of the libraries, set up during this period, disappeared after the Congress Ministries had resigned and no further adequate provision was made for their maintenance.

University Extension Lectures

Indian Universities were very slow in evolving their own scheme to reach adults and in supplying the services of their teachers to the few institutions of adult education that were started in their area. A few universities, however, tried out some schemes of extension lectures. But the extension lectures, organised under these schemes, were intended for the undergraduates and were availed of only by a few undergraduates and some teachers. The University of Madras, for instance, started in 1923 to make arrangements for extension lectures to be given in several centres by professors and prominent professional men. But these lectures could not attract the common man who had no other means of acquiring knowledge.

Adult Education after 1939

Most of the early enthusiasm for adult education and literacy campaigns appeared to have died out after the resignation of the Congress Ministries in 1939. But though adult educa-

tion lost its mass character, it gained in status. It came to be recognised as an essential part of the national system of education, which was to be introduced after Independence, considered then as certain and imminent. A number of institutions and agencies, like the Lok Shiksha Samsad of Sriniketan, Idara Talim-o-Taraqqi of the Jamia Millia, Mysore City Literacy Council, Bombay City Adult Education Committees and others continued to work, in different parts of the country, even after the fervour and enthusiasm for adult education had subsided. It was, indeed, their systematic and experimental work which helped to lay down the foundations of a future system of adult and social education in the country. The seeds which were sown by them during the years preceding independence remained there to bear fruit at a later stage. The All India Adult Education Association and State Associations for Adult Education were also formed during this period and made valuable contributions to promoting the cause of adult education. The efforts of all these institutions and associations helped adult education to emerge as a distinct field of education in India.

Jamia Millia Islamia

The Jamia Millia Islamia was established in 1920 as a result of the campaign for educational non-cooperation. Many other national institutions were also founded at the same time. The establishment of the Jamia was, therefore, not an isolated educational venture but represented a strong movement which left a deep impression on the educational life in the country. The Jamia Millia and other national institutions, established during this period, were meant to work out a system of education based on national needs and aspirations.

Historical Background

The Indians in general and the Indian Muslims in particular had, for long, been disturbed over the imposition of a foreign system of education on Indian soil. They wanted to have a system of their own, entirely free from the influence of the foreign government whose aim was to mould the minds and ambitions of the youth in its own interest. Sir Syed Ahmed Khan was keen to develop the M.A.O. College at Aligarh as an independent university. Syed Mahmood, who prepared the scheme of the university, under the guidance of Sir Syed, was quite clear on this point when he said, "It is almost impossible for the British Government to understand our educational needs and to work out a programme for meeting them. We have no objection to the general supervision of the government provided we are given substantial financial assistance and the Government does not interfere with our internal administration". Sir Syed Ahmed Khan put it more expli-

citly in his statement, submitted to the Educational Commission in 1882. He said, "The proper educational facilities cannot be provided to the people, unless they themselves take its management in their own hands. It would be more useful for the country if the Government leaves the entire educational system in the people's hands and keeps herself away from making any interference in it". Sir Syed, and after him his followers, like Viqarul Mulk and others, considered the establishment of an independent university an urgent necessity. The educational system, introduced by the British Government in India, was geared to the needs of only those who aspired to get government service. It had no place for the large number of young men who could not be absorbed in the government service and had to select some other occupations for themselves. A comprehensive scheme of education which provides for the training of young men for different walks of life, could be prepared and implemented only by an independent university.

The British Government was approached, after the necessary funds had been collected for the development of Aligarh College as a University, to allow the proposed Muslim University to have the right of affiliation of Muslim schools and colleges spread all over the country and to leave its internal administration in the hands of the people's representatives, while the Governor-General could exercise general supervision as the Chancellor of the University. The Government did not concede to either of these demands. The proposed university was not allowed to affiliate any school or college and the Governor-General-in-Council was to be the final authority in respect of the administrative matters of the university. Viqarul Mulk, who was against accepting these conditions, prepared and published, in 1912, a scheme of an independent university which he named as the Jamia Islamia. It was meant to meet the varied educational needs of the Muslim youth and to have the mother tongue, Urdu, as the medium of instruction. Viqarul Mulk also proposed that the funds collected for the development of Aligarh College as a university be utilised for the establishment of the proposed independent Jamia Islamia.

The Raja Sahib of Mahmoodabad, Sahibzada Aftab Ahmed Khan and Dr. Zia-ud-din were in favour of accepting the government's conditions and wanted the Aligarh College to be converted into a university as early as possible. In 1915, when Maulana Mohammed Ali and other political leaders were interned, they started to negotiate with the Government for the conversion of the College into a chartered university. Patriotic Muslims, who were opposed to such a step, severed their connection with the Aligarh College and started making efforts to implement Viqarul Mulk's scheme of Jamia Islamia. They, with Abdur Rehman Bijnori as their leader, made preparations to start the 'Sultania College' in Dehra Dun, under the patronage of the Begum of Bhopal. But as the country soon became pre-occupied with political campaigns, the plan for establishing an independent college did not materialise.

The occasion for the establishment of the proposed independent university was, however, provided in 1920, when the Indian National Congress and the All-India Khilafat Committee joined hands in launching their famous Non-Cooperation movement and asked for the boycott of state-administered schools and colleges. A large number of students of the M.A.O. College expressed their eagerness to join the non-cooperation movement but demanded that the national leaders should provide them with alternative education, based on national needs and aspirations. Leaders like Mahatma Gandhi, Sheikh-ul-Hind Maulana Mahmud-ul-Hasan, Hakim Ajmal Khan, Maulana Mohammed Ali, Dr. Mukhtar Ahmed Ansari, Maulana Abul Kalam Azad and others did not hesitate to meet this reasonable demand of the students and founded the Jamia Millia Islamia, when a large number of students and some staff members of the Aligarh College and School left the mother institution to start a new life.

Aims and Objects

The Jamia Millia Islamia (National Muslim University) was inaugurated on the 29th October, 1920 by Sheikh-ul-Hind Maulana Mahmud-ul-Hasan, a religious leader of great emin-

ence, who played an important part in the struggle for national independence. The chief aim which the university had in view and the main object of its foundation was, in the words of the Maulana, "to keep Muslim education in Muslim hands, entirely free from all external control, so that we may be perfectly immune from pernicious alien influences in our ideas and beliefs, our morals and actions, our character and conduct". "Our great community", says the Maulana, "should no longer continue to produce cheap slaves from its colleges, but aim at making its educational institutions good substitutes for the ancient Muslim Universities of Baghdad and Cordova and other Islamic institutions which had taught Europe before we began to learn from it."

The Jamia had three guiding principles before it, viz., to evolve a complete system of education in accordance with Muslim ideals, to develop it in consonance with national sentiments and to keep it perfectly free from the control of the British Government.

"Ever since its inception in 1920", in the words of Dr. Zakir Hussain, "it remained a free institution, preferring the hardships and ordeals of an honourable independence to the enervating security of conditional grants. It received generous contributions from Princes as well as rich philanthropists, but it was mainly financed by small subscriptions from the Hamdardan-i-Jamia (the sympathizers of the Jamia), who once numbered eight thousand. It was supported by persons, rich and poor, who realised the educational and social value of its work. It never bought its support at the expense of its educational independence. It cherished the right to make mistakes and the privilege to correct them."

The aims and objects of the Jamia were elaborated by Hakim Ajmal Khan, the first Vice-Chancellor of the Jamia Millia Islamia, in his address delivered on the occasion of its first Convocation held in 1921. According to him the Jamia was meant :

1. to provide for the religious and secular education of

Indians and particularly of Muslims in a manner that may make the students well conversant with fundamentals of their religion and familiar with the modern social and natural sciences.

2. to have the mother tongue, Urdu, as the medium of instruction in all stages of education.
3. to provide for vocational training, so that its students may not aspire to get employment under the government and may select independent occupations for themselves.
4. to familiarise its Muslim students with Hindu customs, traditions, culture and civilization and its Hindu students with those of the Muslims, so that friendly understanding and mutual appreciation may be promoted and a sound foundation may be laid for the development of a united Indian Nation.

“The Jamia was”, in the words of Dr. Abid Husain, “the meeting point of three movements, namely, the Aligarh movement of modern Western education, the Deoband movement of religious and moral regeneration, and Gandhiji’s movement of national unity and national service. The aim before the Jamia, therefore, was to produce in the mind and character of its students a synthesis of the spirit of traditional religion without its dogmatism, of modern science without its irreverence and of nationalism without its narrowness”. “The education in the Jamia Millia”, as explained by Prof. M. Mujeeb, its present Vice-Chancellor, “was to integrate Indian culture internally and also with the culture of the West. Muslim and non-Muslim students would learn to represent the values of their religion and of their moral and cultural traditions, and would be distinguished because of their refinement, modesty, thoughtfulness and competence”.

The Scheme of National Muslim Education

For two years the Jamia remained a semi-political body doing educational work. The Khilafat Committee was responsible for its administration and finances. The educational

system could not be organised due to the preoccupation of its authorities with the absorbing business of the Non-Cooperation Movement. The teaching work of the University and of the schools affiliated to it was, therefore, continued on the prevailing lines with only urgently needed modifications. In 1922-23, the Jamia was, however, gradually developed as a purely educational body with a strong nationalist outlook. Its annual budgets were no longer sent to the Khilafat Committee for approval. It was during this academic session that the scheme of studies of National Muslim Educational Institutions in India was implemented and the education at the University and the affiliated schools began to be conducted on the new lines, elaborated in the scheme and arrived at after a thoughtful investigation of the whole problem and exchange of views with several educationists in the country.

The scheme of studies was prepared by Maulana Mohammed Ali, the first Vice-Chancellor of the Jamia Millia Islamia, in consultation with Shri Gidwani, Principal, Shri Kalekar, Headmaster, Gujarat Vidya Peeth and others and in the light of the recommendations of Khwaja Abdul Majid, the principal of the Jamia, and other members of the staff. It made a departure from the scheme of studies prevalent at that time on three points. Firstly, greater emphasis was laid on religious teaching. Muslim Theology and Arabic were made compulsory for the Muslim students, while provision was made for Hindu students to study Hindu Ethics and Sanskrit. Secondly, the medium of instruction was changed from English to Urdu in all stages of education. Thirdly, manual training and the pursuit of a vocation was made compulsory for all students. This was introduced to enable the students to get rid of the dependence upon employment as clerks or other low paid employees in the public services and to be able to select for themselves independent occupations after leaving the Jamia. All affiliated schools were required to make arrangements in the secondary stage for vocational studies in accordance with their local conditions. The school attached to the Jamia, however, made arrangements for education in weaving, lock-making, electroplating, polishing, book-binding, tanning, printing (Litho

as well as letter press), block-making, copy-writing, shorthand and typewriting.

The scheme soon became popular and within a short period a number of schools and colleges in different parts of the country got themselves affiliated with the Jamia Millia Islamia.

Two Setbacks

The Jamia had hardly found its way towards building a national system of education when it suffered a great setback through the suspension of the Non-Cooperation in 1922 and the collapse of the Khilafat Movement in 1924. It seemed, then, that there was no chance for the Jamia to survive. The financial condition was critical and most of its founders had declared that the Jamia had outlived its usefulness and should be closed. Realising that instead of bright prospects, they would have to face hardships and miseries if they continued to remain in the Jamia, a large number of its students and some of the staff members drifted to other universities. But there was a band of staff members and senior students who were determined to save the Jamia at all costs. They sent detailed information to their colleague and guide, Zakir Hussain, who was in Germany at that time and sought his help and advice. He asked them to save the Jamia from being closed down till he and his two friends, Abid Husain and Mohammed Mujeeb, who were also ready to devote their lives to the Jamia, returned to India and joined them in their struggle. Encouraged by this hopeful message from Germany, a delegation of the old boys and senior students of the Jamia met Hakim Ajmal Khan, who was the Vice-Chancellor at that time, and requested him to withhold the decision of its being closed down till the return of their colleague, Zakir Husain, from Germany. Hakim Ajmal Khan shared the aspirations and ambitions of the students and staff members and believed that the Jamia Millia was only then becoming useful. He consulted Mahatma Gandhi, who gave his positive advice that the Jamia should be helped to continue. He also promised to collect funds for the Jamia and help it to overcome its financial difficulties. It was,

therefore, the strength and the determination of its students and staff members and the moral and financial support from Gandhiji that encouraged Hakim Ajmal Khan, in 1925, to take the responsibility of maintaining the Jamia and helping it to survive. It was at that time that the Jamia was transferred from Aligarh, where it had been originally established, to Delhi, where it was to emerge as a valuable venture in national education.

Moribund after an exhausting struggle for existence, the Jamia Millia got the inspiring leadership of Dr. Zakir Hussain who took charge as its Vice-Chancellor in March, 1926. He had been associated with it from the very beginning and was one of those who had left the M.A.O. College to join it. Dr. Zakir Hussain had hardly prepared his plans for its future development, when the Jamia received another setback, greater than the previous one. It was the death of its patron and Chancellor, Hakim Ajmal Khan, in December 1927. The Board of Trustees of the Jamia Millia refused to continue to take its financial responsibility, which till then was borne on their behalf by the late Hakim Ajmal Khan. The Jamia was, at that time, in debt and there was no provision to meet even its recurring expenditure. The members of the staff came forward and constituted themselves into a society to undertake this responsibility and took a pledge of twenty years' unconditional service. The formation of this society created confidence. Donations were collected and a grant was obtained from Hyderabad State. The Jamia was again able to survive.

The New Approach and the New Horizons

The national system of education, which the Jamia Millia had started, could not be continued after it was transferred to Delhi, as it was too expensive for the meagre resources of the Jamia at that time. The system of getting other schools and colleges affiliated with it was the first to be dropped. The instruction in vocations had also to be discontinued. The Honours courses had to be gradually closed. The enrolment in the primary and secondary schools and the college, all put together,

came down consequently to 80 in 1928. It was considered, therefore, advisable to concentrate on such activities as were needed most but did not require large funds for their maintenance.

Dr. Zakir Hussain, in consultation with his colleagues, prepared a plan not merely for putting the Jamia on its feet but for making it again a pioneer in education. The scheme aimed at developing the Jamia Millia Islamia as a model educational institution, based on national needs and aspirations, and at making it a cultural centre for the Indians in general and for the Indian Muslims in particular. Being a small institution with limited resources, whose degrees and certificates were not recognised, the Jamia could not compete with the recognised universities in the programme of post-graduate instruction and research. It had to find, therefore, for the expansion of its activities new fields of education which had so far remained unexplored.

The efforts were, therefore, made to concentrate, for the time being, on building and developing its primary school as a centre for the education of the whole community. As its primary school in Karol Bagh, besides having a system of education for the children through disciplined mental, manual and social activity, a number of other educational activities were organised for the community at large. Extension lectures were arranged. Night classes were conducted for the working children as well as for illiterate adults. Several other activities of adult education were also organised. The first building of the Jamia, which was constructed in 1932 on Ajmal Khan Road, had in its plan a few rooms for the primary section, a hall for extension lectures and social functions, a few rooms for the night school and adult education activities and some accommodation for the library and reading room for the adults. The whole unit was named as Talimi Markaz (Education Centre) No. 1. The intention was, as its name implied, to have a chain of similar centres all over the city of Delhi. Another centre with similar activities was started at Bara Tooti in 1927 but had to be closed down in 1933 due to financial difficulties.

Another decision, taken about the same time, was to develop the Maktaba Jamia (Jamia Publishing House), which had been working since 1922, as an agency aiming at bringing about general intellectual awakening in the country. The Maktaba Jamia was given a prominent place in the scheme of development drawn up in 1928, as it had been realised that education in Urdu was not possible without sufficient literature in the language. Besides specializing in children's literature, supplementary reading material and text-books, the Maktaba also published popular literature and magazines and books of general interest. The substantial work done by the Maktaba helped to stimulate a taste for knowledge and literature in the students as well as in the general public. It was due to this work that the Jamia Millia became known to the Urdu-knowing people all over the country.

Jamia Adopts an Experimental Approach

After the Jamia had purchased, in 1934, a large tract of land near Okhla, a place seven miles away from Delhi, Dr. Zakir Hussain and his colleagues felt more confident in giving thought to the future development plans of the Jamia. All the energies and resources of the Jamia since then were devoted to building up and developing a model educational colony (which later came to be known as Jamia Nagar), with institutions working on experimental lines in all fields of education primary, secondary, college, teachers training, adult education and production of educational material. In 1946, when the Jamia Millia celebrated its Silver Jubilee, it had departments in all fields of education mentioned above. A brief description of the activities of these departments will help in giving an idea of the scope of the Jamia's activities and of the experiments made by it in several fields of education.

Jamia Primary School

During the period of the reorganisation, the Jamia Millia, as it has already been stated earlier, devoted most of its energies and resources to building up its primary school. It

had only one primary school at Karol Bagh till 1936, when its residential section was transferred to Jamianagar. From then onwards, there were two separate units, one at Karol Bagh for non-resident and the other at Jamianagar for resident students. In these two schools, through teachers, who were given facilities for getting training in progressive methods of teaching, the Jamia Millia made a number of experiments in community living, in teaching through work and in the practice of citizenship. To quote from 'Jamia's History and Scope of work', "Co-ordination of class teaching with planned activities has been evolved gradually. Most of the subjects are integrated with each other through various projects, some permanent, other occasional, some undertaken by a particular class and others by the whole school". The essence of the Jamia's experience in primary education was a process of harmonising different methods of teaching within a framework of purposeful educative activity. It was these experiments, made by the Jamia in the field of primary education, which became the ground work of the scheme of Basic National Education, formulated by the Zakir Husain Committee, when Mahatma Gandhi propounded his idea of education through work.

The Teachers' Training Institute

The experience acquired through its own experiments in the field of primary education, and the active association of its Vice-Chancellor, Dr Zakir Husain, with the scheme of Basic National Education, enabled the staff of the Jamia to grasp the meaning and appreciate the significance of the idea of education through work. It helped the Jamia to implement its long-cherished plan of establishing a Teachers' Training Institute at its educational colony, Jamianagar. The Institute, established in 1938, was among the first institutions to train teachers for the basic schools. During the Pre-Independence period, it trained teachers from almost all parts of India and organised refresher courses for teachers and educational administrators already in service. Besides refresher courses, it offered two main courses, one for prospective teachers of Basic schools and the other for those of post-basic or secondary schools.

Institute of Adult Education

Another development which took place during the same period was the establishment of the Jamia Institute of Adult Education, known as Idara Talim-o-Taraqqi in October 1938. The objective of the Institute was to discover ways and means of making adult education an integral part of community life, to prepare literature and teaching aids and draw up a syllabus for the training of workers. A part of Karol Bagh, Delhi, was selected for the field work and a centre was opened there. On the basis of experience drawn from this centre, the Idara drew up a scheme of education centres with projects and programmes that might make these centres attractive and socially most valuable. It also prepared a number of booklets on various subjects and some other literature and teaching aids for adult and mass education.

Jamia Secondary School

The Secondary school of the Jamia was severely handicapped till the recognition of the Jamia Junior Examination by the Government in 1943, as equivalent to the Matriculation Examination of the Boards of Secondary Education or of Universities. The adventurous spirit of the Jamia, however, led to the experimentation in different aspects of secondary education. The project method was continued in the secondary stage also, specially in the teaching of languages, History and Geography. The assignment method was also tried in some of the subjects with good results. Craft had always been taught in the secondary school but its organisation on a more satisfactory basis had to wait till Independence.

Jamia College

The Jamia College imparted instruction in the arts and social sciences, with special provision for the graduates of Muslim religious seminaries to obtain the benefit of modern knowledge. Its graduates were easily absorbed in trade, teaching, social work and journalism. But it attracted a very

small number of students as its degrees were not recognised. The recognition by the Government of India as well as by some Universities in 1943, of the Jamia Junior Examination as equivalent to the Matriculation Examination of the Boards of Secondary Education and of universities further undermined the position of the College, as the matriculates of the Jamia could get admission to other universities. 'This led the Jamia,' to quote from Jamia's History and Scope of work, 'to expand its activities in other fields of education.' The College helped materially in all these ventures. Its staff members lent to the experiments of the Jamia the prestige without which their value would not have been recognised. They formulated ideas, wrote books, explained, as only people familiar with education at all levels can explain, the significance of the experiments they had initiated".

All the departments of the Jamia, except the Maktaba Jamia and the Idara Talim-o-Taraqqi, whose offices were still in Karol Bagh, had shifted to the educational colony at Jamianagar and it was throbbing with activity when the Jamia celebrated its Silver Jubilee in 1946.

The Jamia Millia after Independence

The dawn of independence and the installation of the national government at the centre in 1947, brought for the Jamia both promises and anxieties. It was heartening to find the national government recognising Jamia's degrees for purposes of employment and helping it to overcome financial difficulties and relieve its authorities from taking pains to collect public donations to meet its normal recurring expenditure. But the Jamia had to face a number of new problems, unknown to it earlier, which produced anxieties.

It has been, indeed, the most critical time in Jamia's life. Its existence, during the pre-independence period, was based on its resistance to foreign inspired pattern of education and on its preoccupation with discovering, as an alternative, a national system of education. It was then, in the words of Dr. Zakir

Hussain, "an isolated institution which the rest of the educational system would not touch. This isolation was its glory, although it naturally entailed extreme hardships". The moment India was free, all educational institutions in the country became part and parcel of the national system of education. The Central as well as the State Governments took up the responsibility of improving the standard of national education and created separate machinery to give direction and to grant financial aids to different levels and different types of educational institutions. The Jamia was keen to integrate its plans and aspirations with the educational system of free India, but it wanted to have its rightful place in it without sacrificing its characteristic features—the free corporation of teachers and student, an administration almost exclusively in the hands of those actually engaged in its work, residence on the campus, Urdu as the medium of instruction, work of emotional and intellectual integration principally among Indian Muslims, a composite programme covering practically all fields of educational activities. The Jamia aspired, while retaining its characteristic identity, to relate itself to the wider educational work in the country, by getting recognition as an institution of higher learning and by getting financial help to develop its undergraduate and post graduate courses of study and research.

At the dawn of independence, it seemed as if it was going to be a smooth, though comparatively a slow journey for the Jamia to its full growth. But the period that followed proved to be one of severe trials. In 1947 when the country was partitioned, the Jamia suffered immensely as a result of communal frenzy which overwhelmed the city of Delhi. Two departments of the Jamia, the Idara Talim-o-Taraqqi and the Maktaba Jamia, lost almost everything in Karol Bagh and had to start their work again from a scratch. Dr. Zakir Husain, who was requested to take up the responsibility of looking after the Aligarh Muslim University as its Vice-Chancellor, had to leave in 1948, when the Jamia needed him most. The institution was, however, fortunate enough to have Prof. M. Mujeeb on its staff, upon whom fell the responsibility of steering the Jamia through this critical time. The twenty years of his Vice-Chancel-

lorship have been a period of transition, in which it was constantly necessary to find the balance between the process of development and consolidation, between persons and principles and between discipline and freedom. It was but natural for the Jamia, during these days, to have internal differences and conflicts, as it was taking off the cloak of isolation of the British days and was getting ready to link itself with the wider educational work in the country. The Jamia, indeed, was fortunate to have tolerant, perseverant and modest person like Prof. M. Mujeeb to guide it along the road to fulfilment.

Efforts to Develop the Jamia Millia as a Rural University

Higher education and its future development in the Jamia was, during this period, a matter of deep concern. The authorities and sympathisers of the Jamia felt that with a small Arts College as its only institution of higher learning, the Jamia would not be able to collaborate on equal terms with the rest of the educational system of the country and would always remain isolated. It was a hopeful sign when the University Education Commission—popularly known as the Radhakrishnan Commission—which was appointed by the Government of India to look into the problems of higher education in the country, after being “impressed by the quality of the work done and by the spirit of the Jamia,” recommended that “Visva Bharati and the Jamia Millia should be recognised as universities, with the right to grant degrees, and be given adequate equipment and recurring grant to enable them to make their programme fully effective. Since they were in rural areas, they would be particularly suitable as the first All India Rural Universities.”

No action was taken on this recommendation as far as the Jamia was concerned. Perhaps the recommendation itself was premature as the Jamia did not have post-graduate courses and research department, which might have justified its aspiration for the status of a chartered university. The recommendation of the Radhakrishnan Commission, however, helped the Jamia to determine the future course of its activities. Prof.

M. Aqil, one of the senior members of the staff, was assigned to draw up a plan for a Rural University. In 1950-51, he went to England, and after having made a thoughtful investigation of the problem, consulting several British experts in rural education in England prepared a scheme for the development of Jamia as a Rural University. But he recommended that as the staff and equipment required for a Rural University was beyond the resources of the Jamia it should begin with a few Research Institutes which could gradually be developed into the constituent parts of a Rural University. A scheme for the development of three institutes was drawn up and submitted to the Ministry of education. One of these was an institute of Agricultural Economics, the second an institute of Rural Education and the third a Rural Development Training Centre. The Government was requested to sanction a grant of Rs. 12 lakh for building and equipment and a permanent grant of Rs. 2.5 lakhs for recurring expenditure. But sufficient funds to implement the scheme could not be made available and the Jamia had to go ahead in its own modest way and established two of the proposed institutes, one in 1952 and the other in 1953.

Institute of Agricultural Economics and Rural Sociology

The institute was started in 1952 with the main object of organising projects of research and survey and preparing textbooks and reading material on rural economics and sociology, with a view to disseminate knowledge and bring about a clearer understanding of rural problems. Two research scholars were engaged on a temporary basis and later on, when the Ministry of education approved the budget for carrying out the minimum activities, the posts of two Research Fellows were created. Under the able guidance of Prof. M. Aqil of the Jamia College and the Hony. Director of the Institute they carried out a number of research projects on different aspects of agro-socio-economic life of the area adjacent to the Jamia, which consisted of 16 to 20 villages.

Institute of Rural Education

The institute, which came to be known as the Institute of

Educational Research, was established in 1953, with the main object of organising research projects on problems of basic education. The work of the institute had to be limited due to lack of resources. The fellowships, it offered, were so uninviting that one of the posts remained vacant for some time. The institute, however, has a number of studies to its credit and some of its research papers have been generally appreciated.

Shrimali Committee Report and the Jamia Millia

The Shrimali Committee on Rural Higher Education was appointed by the Government of India in October 1954, to recommend a possible pattern for rural universities and to determine what specific institutions should be encouraged to carry on experimental work in the field. The Committee, in its report, said that some of the institutions it had visited could become, with suitable guidance and help, the nuclei of Rural Universities some years hence, but none of them had as yet begun to attain the status or the standard of such a university. The Committee recommended that the Government should select five or six existing institutions with a record of pioneering work in the field for immediate development on the lines suggested in the report and that they should be called Rural Institutes and not Rural Universities. The Committee, however, was of the opinion that some of these institutes would ultimately develop into universities, but this development would have to be an organic growth related at every stage to the needs of the rural community.

The report and the recommendations of the Committee were published in July, 1955, and the Jamia was asked to consider the scheme and submit proposals on its basis. According to these recommendations, the Rural Institutes were to have departments for teacher's training, rural engineering, agriculture, health, rural services, general studies, research and extension, and a central library. The Jamia had already started, as mentioned earlier, to proceed by slow degrees towards the same end of developing itself into a rural university. The scheme

of Rural Institutes was in line with this development and the Jamia, therefore, submitted to the Ministry of Education, the required proposals, stating that no change in the administrative structure of the Jamia Millia would be required to enable it to perform the functions of a rural institute, that four out of the eight departments suggested for the institutes were already in existence in the Jamia and that the remaining four could be established. The Ministry of Education approved the budget for both recurring and non-recurring expenditure on the establishment of two departments, one of Rural Services and the other Rural Engineering. The Department of Rural Services was established in 1956 and the other in 1957.

Unfortunately, the Ministry of Education did not follow the original proposal of the Shrimali Committee, which aimed at helping the selected institutions to develop as Rural Institute and giving them help and guidance to add new departments to their existing structure. On the contrary, it insisted on maintaining the separate identity of the new departments established under the scheme of Rural Institutes. This situation did not provide opportunity to the Jamia as a whole to perform the functions of the rural institute, with the aim of transforming itself ultimately into a rural university. The Jamia had to be content with adding a Rural Institute to its existing departments.

Expansion of the Existing Departments

Besides the establishment of the Institute of Agricultural Economics and Rural Sociology, the Institute of Rural Education and the Rural Institute, the Jamia was able, during the period under review, to expand activities of its other departments. It would not be out of place to give a brief account of these developments before we end this chapter with a discussion of future possibilities.

The Institute of Adult Education

The institute, owing to the disturbances of 1947, had to

discontinue its work, which was started again in 1948, with greater zeal and enthusiasm. It set up five community centres in different parts of the city of Delhi, it prepared, on a mass scale, literature for neo-literate adults, it organised extra-curricular activities for children of school-going age, and took up social education, community development and welfare work in the villages. The contribution made by these experiments to the movement got recognition from eminent adult education workers throughout the country. During the period immediately after independence, it was the Institute of Adult Education which added immensely to the glory and prestige of the Jamia Millia, and shattered the walls of isolation and became significant force in the adult education movement in India. The work of the institute will be dealt with in detail in the following chapters.

Maktaba Jamia

The stocks of the Maktaba Jamia were reduced to ashes during the unfortunate disturbances in 1947. Such a loss would have been enough to paralyse any publishing concern in India. The Maktaba Jamia was, however, re-established in 1950, as a private limited company. The Board of Directors, first with Dr. Zakir Hussain and then with Prof. M. Mujeeb, the Vice-Chancellor, as its Chairman includes members drawn from the business magnates of the country. This is a guarantee for the maintenance of a high literary and business standard. The Maktaba Jamia has brought out a number of standard books of general interest and published post-literacy booklets and books on juvenile literature. In addition to books in Urdu, it has also brought out a number of books in Hindi, which have generally been appreciated.

Primary and Secondary Education

The Primary School of the Jamia could not make any further progress after independence. The reason for this is not far to seek. The school was not allowed to have more than two trained graduates on the staff, in accordance with the cadre

approved by the Ministry of Education. With the low-paid and less qualified staff, who did not stay long enough to get experience, it became almost impossible for the school to maintain its spirit of experimentation, which once had won for the Jamia a country-wide recognition.

The Jamia Secondary School, however, found opportunities to develop during this period. It was converted into a Higher Secondary School. Instruction in crafts was recognised on a more satisfactory basis in 1952, when technical equipment was procured and a system of diversified courses was introduced. During the year 1953-54, its curriculum was further reorganised on the principles of self-sufficiency, general education and diversification.

Expansion of Higher Education

The development of collegiate education and the training of teachers, the two aspects of higher education in the Jamia, began to make genuine progress after Jamia's degrees had been recognised by the Government for purposes of employment in 1951.

The Jamia College, with grants and loans from the Government, put up its first two buildings in 1955, one for a hostel and other for institutional purposes. This, accompanied by the introduction of the science courses and the addition of a few more subjects in social sciences led to the gradual increase in the enrolment from 35 students in 1946 to 125 in 1963. But the situation did not improve further.

Progress in the programme of teacher's training, the other aspect of higher education in the Jamia, was more pronounced. The Teacher's College was fortunate to have been provided with an instructional building of its own before independence. Its hostel building was completed as early as 1949, with the help of a contribution made by the interim Government on the occasion of the Silver Jubilee of the Jamia Millia in 1946. Both its Junior and Senior courses became gradually well-established. The programme of teacher's training became co-ordinated and integrated

with the Primary and Secondary Schools when they started to provide facilities for practice teaching to the student teachers of the Teacher's College in 1952. An Extension Department was started at the College with the help of the Ministry of Education and the Ford Foundation in 1954, which organises in-service programmes for the teachers of senior basic schools in the rural areas of Delhi. As an offshoot of the Teachers' College, a course for training of the art teachers was started in 1951, which was soon recognised by the educational directorates of several States. This course gradually developed into the Institute of Arts Education, which now offers senior and junior courses for prospective art teachers. The Teachers' College has been keen to introduce M.Ed. courses since 1951, but the matter had to be postponed from year to year, as the status of the Jamia as an institution of higher learning had yet to be determined.

The Jamia on the Road to its Full Growth

The problem of integrating itself with the rest of the educational system of the country became a question of life and death for the Jamia, when the University Grants Commission Act was passed by the Parliament in 1956. According to this Act, no educational institution was to be allowed to confer degrees without obtaining a charter from the Union or State Government or getting recognition under Section 3 of the U.G.C. Act. The Jamia struggled hard for six long years to get the necessary recognition as an institution of higher learning. These efforts, however, bore fruit in 1962, when the Jamia Millia Islamia was recognised as an institution of higher learning and deemed to be a university for purposes of the U.G.C. Act. This gave it the right to grant degrees and to develop courses at the post-graduate level with the approval of the Commission.

The recognition of the Jamia opened better prospects for its future development and put it on the road to its full growth. Definite plans were formulated to realise Jamia's long cherished aspirations. In addition to the improvements made in its

existing courses, the Jamia Millia has so far been able to develop two new undergraduate courses, one leading to B.Sc. and the other to B.A. (Hons.) and three post-graduate courses, one in Indian History ; Cultural-Urdu and Education.

The Jamia was engaged in the past, in 'exploring the methods by which education could be made truly national'. Its function, now will be to stimulate the progressive elements in the present system of education and "make contributions to educational experimentation and national integration".



A Humble Beginning : The Jamia Becomes Interested in Adult Education

The very existence of the Jamia depended on public support. It had, therefore, to explain to the public the ideals and aspirations on which its educational programme was based and to bring it closer to the needs and expectations of the people. Conscious efforts to meet the educational needs of the poor and common man and to see that its services might not remain confined to the well-to-do and middle classes, enabled the Jamia to keep itself aware of and responsive to the national needs. It soon recognised the fact that educational institutions and specially Universities have their responsibility to the community at large, and that it was their sacred duty to render direct service to the people by carrying the treasures of knowledge outside of their four walls to the threshold of less fortunate who would otherwise not be able to have access to it.

The Jamia did not, therefore, limit its activities within the orthodox boundaries of the then prevalent system and had to strike new paths and explore new fields much wider than those of formal education. One very important result of this policy was that when Mahatma Gandhi initiated his constructive programme, the Jamia responded enthusiastically and took considerable interest in social service activities. It was the imagination of Dr. Zakir Husain which harmonised Gandhiji's constructive work with the scheme of making the Jamia Primary School a centre for organising different educational activities in the neighbouring community. He encouraged the

students and the staff of the Jamia to conduct a Night School for the working children and illiterate adults, work out adult education programmes and arrange extension lectures.

A Night School was opened in 1926 and continued in some form or other till 1934, when it was temporarily closed, as more pressing educational problems confronted the Jamia and calls from other directions began to be made heavily on the scant leisure of its staff. The vital problem of Adult and Community Education was, however, regarded as a matter of deep concern; only, the Jamia wanted to save itself from groping in the dark and wanted to give adult and community education a sound and scientific basis. When the Congress came into power in the provinces in 1937 and attention was focussed on educational and social uplift, Dr. Zakir Hussain felt that the time had come for a comprehensive scientific study of the subject and dissemination of the result of the study in the country. This led to the establishment of an Institute of Adult Education at the Jamia. The experiments silently made by the institute yielded a rich harvest of experience. This period, however, ended abruptly with the unfortunate disturbances of 1947. The work of the institute started again in 1948 with renewed vigour. The five community centres, established during this period, won popular recognition and the movement for community centres soon became a living force in the capital of free India. With the Jamia's increasing interest in developing itself as a Rural University, the centre of the Institute's activities was shifted from urban areas to the villages adjacent to the educational colony at Jamia Nagar. The death of Mr. Shafiqur Rahman Kidwai, (the first Director of the Institute) in 1953 may serve as the dividing line between the two periods.

The foregoing discussion suggests that the history of the Jamia's venture in adult education can be divided in the following four clearly demarcated periods :—

1. The period of groping in the dark (1926—1938).
2. The period of exploration and experimentation (1939—1947).

3. The period of popular recognition (1948—1963).
4. The period of stagnation and interregnum (1954—1963).

We are concerned in this chapter with the experiences that were gained by the Jamia in the field of adult education during the first period, and with the factors that led to the establishment of the Institute of Adult Education.

Groping in the Dark

Gandhiji's constructive programme had become popular in the country and the Academic Council of the Jamia had already recommended the scheme of opening a night school at Karol Bagh when Dr. Zakir Hussain took charge as the Vice-Chancellor of the Jamia Millia in March 1926. While preparing his plan for the future development of the Jamia, Dr. Zakir Husain blended the educational items of the constructive work with his conception of community education, which he had probably developed during his stay in Europe. At the Talimi Markaz No. 1, besides providing formal education to children of school-going age, a number of other educational activities were organised. A brief account of these may be given in the order in which they had been developed.

Night School

The Night School was opened on 15th April, 1926, with Khwaja Hafiz Fayyaz Ahmad as its Secretary and Abdul Ghaffar Madholi as its Headmaster. The staff of the school consisted of the teachers and senior students of the Jamia, who considered it a privilege for themselves to have an opportunity of contributing their share in the nation-building programme.

The problem of recruiting students for the night classes was the first to be faced by the workers. Personal contacts were established with illiterate adults of the community and efforts were made to create in them the interest in reading and writing. A.G. Madholi made daily visits to their shops and houses. He

stayed with everyone of them for a while, chatted and tried to convince him that learning to read and write was not a difficult job for an adult and that he would be able to read stories, posters and newspapers and to write letters if he spent just one hour a day for a year. The adults, who had once learned to read and write and then lapsed into illiteracy soon become interested and willingly promised to join the night school. They were urged to make others understand the importance of literacy and to persuade them to join the night classes. The drive to secure enrolment in the school had considerable success. One hundred and eighty-one students enrolled themselves within fifteen days, and after three months rose to two hundred and eighty-six.

The students were divided into graded classes according to their proficiency and ability in reading and writing. The curriculum included reading and writing Urdu, elementary arithmetic and fundamentals of Islam. Arrangements were made to hold quarterly, half yearly and annual examinations to evaluate the students. An elected Panchayat was organised at the school. Its meetings were held daily after the classes were over. The members of the Panchayat, on the one hand, brought the complaints and inconveniences of the students to the notice of the management and on the other, they propagated the policies and programmes of the school among the students. Wrestling, Kabaddi and races were organised once a week, during moonlit nights. In dark nights certain interesting games, like Hide and Seek with torches, were played. The students would be divided into two parties. Each party would be given a dry cell torch. One of the parties would flash the torch from a distance, indicating where it was hiding. The other party would set out in search. Occasionally, tournaments were held and prizes were distributed to the winners.

The school was originally meant for adults only, as one has to believe from the brief description given about it by A.G. Madholi in his autobiography. But a good number of working children also had to be admitted. The average attendance, as shown in the Secretary's report for 1926-27, was 160 in August,

100 in September and 50 in October 1926. The gradual decrease in attendance, it seems, was due to the adults withdrawing themselves from the school. According to the report, fifty boys benefited from the school. At the end of the year, they could read newspapers easily, but they were weak in writing.

The Jamia did not spend much on this project. The classes were held in the Primary School premises and all the teachers were honorary. The only expenditure that it had to bear was on the reading and writing materials and other necessary items, which were provided to the students free of cost. The total amount incurred on these items, during the period between May 1926, and April 1927, has been shown in the report to be Rs. 231/2/9. Out of this amount Rs. 100/2 were met by public subscriptions and the rest was borne by the Jamia Millia itself. In recognition of its work, however, the Delhi Municipality sanctioned a grant of Rs. 16/- per month for the Night School in August 1927.

Another night school was started by the Jamia in August 1926 at Bara Tooti, Sadar Bazar. This area was mostly inhabited by businessmen and by people engaged in small scale industries. A Commerce Course and a Course in English were therefore, specially organised for them. Other educational institutions and social workers followed these examples and a number of night schools were started in Delhi. The Secretary of the Jamia Night School, Hafiz Fayyaz Ahmad, moved a resolution to start Night Schools throughout India at the All India Muslim Educational Conference, held in Delhi in the month of December 1926. It was carried unanimously.

Owing to financial difficulties, the Night School at Bara Tooti had to be closed in July 1931. But the Night School at Karol Bagh, continued to function till February, 1933, when it was merged with the Adult Education Section of the Jamia.

Adult Education Section

After the initial enthusiasm, the adult illiterates withdrew

themselves from the Night School. The need was felt, then, to educate them in healthy living, in civic affairs, and in the fundamentals of Islam, through other means. A separate section for Adult Education was, therefore, established in 1928. It organised for the adult population of the community lectures and magic lantern shows on such topics as problems of health and hygiene, contagious diseases, preventive measures against seasonal diseases, religion and advantages of literacy etc. A small lending library and reading room was also started for the literate adults. Arrangements were also made to read out newspapers, stories and books of general interest to the illiterate. Another important activity of the section organised occasionally was the drive for cleanliness. The students and the staff, including Dr. Zakir Hussain, the Vice-Chancellor, used to make rounds of the locality on such occasions and did the cleaning of the streets as well as of the houses.

In September 1933, a Committee with Dr Abid Husain as Chairman, Shafiqur Rahman Kidwai, Saeed Ansari and Hamid Ali Khan as members and Hafeezuddin as Convener, was appointed to reorganise adult education programmes and to suggest, after three months experience in the field, ways and means for possible improvement in the programme. The report of the Committee, submitted in December, 1933, was full of dismal failures and sad disappointments, as far as the attendance in literacy classes was concerned. According to the report, twenty-two adults were attending literacy classes, when the Committee commenced its work. This number soon dwindled down to three. With renewed efforts and daily home-visits⁴ one hundred and twenty-five new students were enrolled, but the average attendance even then did not improve. It was fourteen immediately after the new enrolment and after a few days again came down to five. The Committee, however, made efforts to revive other educational activities of the section and introduced some new items, such as free distribution of medicines and exhibition of a news-bulletin by way of writing daily news on blackboard.

The Committee recommended that more attention should be

paid towards establishing rapport with the people of the community by means of free distribution of medicines, by making constant home-visits, by more participation in events of their happiness and sorrow and by helping them in their correspondence. The Committee was of the opinion that close relationship with the people, might easily induce them to participate in the educational programmes of the section. It further recommended that, besides having a Night School, a library and reading room, arrangements should also be made to have educational meetings and film shows once a month and functions such as Prophet's birthday and cleanliness drives etc. at least once a year.

In its proposed budget for the next six months the Committee, besides having provision for expenditure on house rent, light, medicines, books and incidentals, had asked for one part-time paid secretary, two paid teachers on part-time basis and one full-time paid peon. The total amount asked for six month's expenditure was Rs. 382/-. The Jamia could not provide more than Rs. 25/- per month. The section continued somehow or other for some time, but had to be closed in October 1934, due to lack of sufficient resources required for its proper working.

Extension Lectures and other Educational Activities

Dr. Zakir Husain and his colleagues conceived education as a continuous process and were conscious of the need for stimulating interests which might widen the mental horizon of the educated people, enrich the community as a whole and enliven its social and cultural life. They never missed an opportunity of inviting the educated people of the locality to participate in the Jamia's social, literary and educational gatherings. Such opportunities were provided very frequently by the Student's Union of the Jamia College and the Urdu Academy of the Maktaba Jamia, which invited eminent persons such as Mahatma Gandhi, Maulana Abul Kalam Azad, Pandit Jawaharlal Nehru, Mrs. Sarojini Naidu, Maulana Syed Sulaiman Nadvi, Dr. Mohd. Iqbal, Prof. Wahajuddin, K.G. Saiyidain,

Maulana Aslam Jairajpuri, Kazi Abdul Ghaffar and others to speak or read papers on some aspects of cultural, educational, religious, social or political life in India. The educated people of Karol Bagh thought themselves fortunate for being able to listen to scholarly discourses.

The eagerness shown by the educated people of the locality encouraged the workers of the Jamia to organise a series of extension lectures every year. Dr. M.A. Ansari, the Chancellor of the Jamia Millia, made arrangements to invite eminent persons like Mr. Husain Rauf Bey, Dr. Bahjat Wahabi, and Halide Edib, all from Turkey, to deliver a series of lectures each in 1932, '33 and '34 respectively. They dealt with History of Islam, Modern History of the Turkish Social and Cultural Life.

Results and Prospects

All the efforts described above were, however, uncoordinated, improvised and temporary. There was no relation between one project and another. They lacked definite objectives and were generally based on the personal opinions, inclinations or the convenience of those who had taken up the work on an honorary basis and performed it in their leisure time.

The pain of disappointments and the shock of failures made the workers of the Jamia discover their own deficiencies and weaknesses. They came to realise that an adult was not a grown-up child. The methods and text-books found to be useful for children, therefore, were bound to fail with them. It was wrong to expect them grapple with the mysteries of alphabets in the presence of small children in the same class room. Experience also taught them that without an enriched adult education programme even the narrow objective of imparting literacy could not be achieved. Dr. Zakir Hussain and his colleagues were gradually led to believe that with all their seriousness and sincerity, they would be groping in the dark, until they had sufficient material and human resources to prepare suitable literature for adults and to devise efficient methods

in adult education programme and decided to wait for better days to start it again.

Marking Time

The Jamia, however, did not detach itself from the problems of adult education in the country. Its Vice-Chancellor, Dr. Zakir Hussain, began to correspond with foreign universities, which had arrangements for adult and extra-moral activities, to learn from their experience and to evolve new ideas on which to base a plan for re-establishing adult education programmes at the Jamia. The Jamia continued to receive requests from those who looked towards it for help and guidance, for suggesting to them suitable literature and syllabus for adult education. It would be well to give a summary of one such letter written to Dr. Zakir Hussain by a famous literary and political figure of Punjab, Syed Muttalabi Faridabadi. It ran thus :

“A few young men of Mewat, realising the need of adult education, have determined to organise a movement for the purpose. They have been discussing the issue with me for some time. Now, they are having a general meeting to give practical shape to their proposal on the 26th January, 1936.

Putting aside the problem of fund raising, which one has to face anyhow in such projects, the most difficult question before an adult education worker is that of selecting a course of studies suitable for adults. As far as my knowledge goes, no such a course has ever been prepared. This difficulty may be overcome if you and your colleagues at the Jamia put in some efforts to prepare such a syllabus. The following points need, however, to be kept in mind while making it for rural people :

1. It may be covered with two to three hours' instruction to be given daily for four months, the period in which villagers usually sit idle and dawdle away their time.

2. It should include reading and writing Urdu and elementary arithmetic. The syllabus should be of a standard which would enable them to read newspapers and books written specially for them and to maintain account of their daily income and expenditure and of land tax and land rent etc.

3. The language of the text-books, prescribed in the syllabus, has to be very simple and easily intelligible to the villagers.

4. The subject matter dealt with in the text-books should be based on rural conditions and environments.

There is no other place more suitable than the Jamia Millia for doing this job. I, therefore, request you to take steps for meeting this need of the moment. Certainly, it will be a great service to the nation. There is none who could do this, except you and your colleagues at the Jamia. If the Jamia people fail to do it, I am afraid, they will be denounced as national culprits. Excuse me for the last sentence. It is nothing but an outburst of my facetious nature."

The letter produced the desired effect. At the meeting of the Academic Council, held on February 4, 1936, a Committee, with Shafiqur Rahman Kidwai, Prof. M. Aqil as members and Abdul Ghaffar Madholi as its Convener, was appointed to prepare the required course of studies for the adults. The members of the Committee met several times and had mutual exchange of views on the problem, but could not devote to the task the time that was needed. They were kept occupied with other vital problems confronting the Jamia and almost a year passed without their achieving any concrete result. In March, 1937, the Adult Education Section of the All India Muslim Educational Conference passed a resolution requesting the Jamia "to prepare, if possible, out of current literature, or otherwise write a new course of studies, suitable for adoption and recommendation to schools taking up the adult education."

The Scheme of Adult Schools

The resolution of the Conference accelerated the whole process and this time Prof. M. Aqil was requested to prepare a course of studies for the adult and a comprehensive scheme for adult education. After a few months labour, he submitted a comprehensive report on the subject. It was this report which paved the way for the establishment of the Jamia Institute of Adult Education and therefore merits detailed discussion.

What is Adult Education ?

The concept of Adult Education, as propounded by Prof. M. Aqil in the report, needs to be dealt with first as it is in the light of this concept that his outline of the course of studies for the adult schools, his suggested procedures to be adopted for preparing text-books and for evolving efficient methods in adult education and other recommendations have to be studied.

Prof. Aqil was not in favour of identifying Adult Education with narrow objectives of imparting literacy. According to him, it had a much wider and deeper connotation than literacy and therefore aimed at widening the mental horizon of the common folk, increasing their understanding of things—intellectual and emotional, and helping them to attain maturity. Adult education which endeavours to achieve these aims, the report says, would enable the adult students to fulfil their responsibilities as citizens and as human beings, to understand their place in the world of today, to have a healthy perspective on events taking place in their immediate surroundings and in the country. Their attention and interest, then, would not be limited to matters of personal, local and momentary importance and they would become enlightened citizens of the world which was the ultimate aim of all education.

Suggested Course of Studies for the Adult Schools

The main part of the report consisted of an outline of the

course of studies for adult schools, which had been prepared in the light of the broad concept of Adult Education given above. The outline was comprehensive and included General Knowledge, spoken and written Urdu, Urdu Literature and Teachings of Islam. A detailed syllabus was given for General Knowledge, with topics related to Health and Hygiene, Civics and Elementary Politics, Social Reforms, Family Budgets and Elementary Economics, Problems of Education in India, Indian History, Science and Society, Man and the World, History of World Civilisation and History of Europe. The topics included in each subject were divided into sub-topics which could be covered in a week. The details of other three subjects were not given. They were to be worked out by experts in their respective subjects.

According to the author of the report, instruction could be given through books, talks and discussions, charts and films etc. The illiterate adults could also get benefit out of such instruction even if they did not become literate. The importance of literacy was recognised by the author, but he did not consider it the inevitable starting-point of Adult Education in the country. The main problem of literacy, his report stated, was to make an adult literate in the shortest time possible. Experiments to this end needed to be conducted, their detailed records to be kept and analysis made before a satisfactory solution to this problem could be found.

Preparation of Text-books

As far as the preparation of text-books was concerned, Prof. M. Aqil referred to the proceedings of the first Adult Education Conference held during that year. The Conference had concluded, he said in the report, that in a vast country like India, with many languages and dialects, with varied cultural traditions and with differences in material and social environments, the syllabus and text-books for adults could be prepared on a satisfactory basis only by regional units after conducting experiments in the field because they had to be based on the understanding of the psychological make-up and

mental aptitude of the masses. He was, therefore, of the opinion that the preparation of text-books should be undertaken by the Jamia, provided a separate administrative unit with an experimental adult school attached to it was established. A few other recommendations in this regard were made.

Recommendations

The following were the main practical suggestions made in the report :

1. An Adult School be established as soon as possible, with arrangements to maintain a complete record of the difficulties and problems faced in carrying out its activities and of the psychological reactions shown by the adult students towards them. The record, so maintained, should be analysed from time to time and its findings utilised for evolving a satisfactory syllabus and suitable text-books for adults.

2. The outline of the course of studies for adults, suggested in the report, therefore, should be taken as a tentative one and be modified and improved in the light of the experience acquired in the proposed adult school.

3. The proposed school for adults should consist of four grades with courses of four different standards in each of the four subjects included in the outline. Students should be admitted to these classes according to their mental development.

4. Besides an officer in charge, the following staff should be provided for the school :

- (i) Mass Contact Organiser, whose main job should be to maintain contacts in the locality and find ways and means to attract adults to the school.
- (ii) One Peon who, besides his normal duties, should work for the school circulating library, delivering books to

the literate adults at their houses and taking them back to the library.

- (iii) Four part-time teachers, one each in General Knowledge, Urdu Literature, Teachings of Islam and Practical Training in written and spoken Urdu.

5. Special care should be taken in the selection of personnel for the project. Adult education required a special type of workers. They should be sincere, serious and devoted to their work. They must possess qualities which would enable them to mix freely with the common people. This type of work would not be carried out by those who remained aloof in spirit from the depressed and the poor. Adult education work demanded the patience of job, the love and tenderness of Christ and the practical wisdom of the Prophet Muhammad.

Preparations

Prof. Aqil's report on the subject moved Dr Zakir Hussain to establish a new department at the Jamia for experimentation in adult education and for the dissemination of its results in the country.

After taking this decision, he began to search for the man to do the job and for the necessary financial resources. Shafiqur Rahman Kidwai appeared to be the man he was looking for. He possessed just the qualities needed in the leader of an expedition for pioneer work in adult education. Moreover, he could himself find the resources for his new assignment. It is well to consider, before we end this chapter, the man who did not hesitate for a single moment to undertake such a difficult assignment which offered a tremendous challenge to his organising capacity as well as to his creative talent.

Shafiqur Rehman Kidwai

Shafiqur Rahman Kidwai—better known as Safiq Sahib—was the model product of the Jamia Millia. He represented

the fine values of Muslim religion and culture. He was, in fact, an embodiment of the values and ideals on which the foundation of the Jamia had been laid. He joined the institution as a young student of barely 18 years of age, leaving the Aligarh College in response to the call of the nation for a boycott of state-administered schools and colleges. The Jamia of those days had been and remained for nearly two years, a training camp for political campaigners and national workers. It was there that his religious faith, his political creed, his ever-burning passion for freedom and his earnest desire for national service found the way to their full growth. After getting a few months' training, he was sent to South India for organising a campaign for non-cooperation and collecting funds for the All India Khilafat Committee. He was arrested by the Government and sent to Vellore Jail, where he met C. Rajgopalachari, an eminent political leader, who was destined to be the first and the last Indian to become Governor-General. Rajaji found him to be "the best type of Indian Musalman citizen whom the young men of all communities in our colleges and schools might well take for model". Rajaji counted it "as a privilege to know such a young man". He further added in his diary on March 11, 1922, that he had "never known a better bred young man or a more self-restrained or a more truly God-fearing, finer and nobler soul."

After his release in 1922, Shafiq Sahib came back to the Jamia and became absorbed in his regular studies and in the social and cultural activities of the institution. Four years of his association with the Jamia made him realise its potentialities and the role it could play in the educational renaissance of the country. He was among those of its senior students whose efforts saved it from the danger of being closed down in 1925. After his graduation, he preferred to share with members of its staff the adversities and hardships, discomforts and sufferings which they had to undergo. When, in 1927, Hakim Ajmal Khan passed away and the Jamia was deprived of its last political and financial support, Shafiq Sahib assisted Dr Zakir Husain in carrying out the decision of the members of its staff to take upon themselves the responsibility of finding the

finances to maintain it. For five years after he had joined the staff in 1925, he served the Jamia in various capacities. He taught Economics in the Jamia College, worked as the Secretary of the Jamia Central Library, organised educational programmes for adults, acted as a warden of college hostel and helped in fund-raising campaigns.

In 1930, when Gandhiji started his Civil Disobedience Movement and Shafiq Sahib decided to join it, his devotion to the Jamia and to its work could not stand in his way, and his love and affection for his family who had been vehemently opposed even to his joining the non-cooperation movement in 1920, could not prevent him from responding to the call of his conscience. On the political front he showed a remarkable organising capacity. Along three or four of his students, who had joined him in his political mission, he found a hideout at Matia Mahal. This small team of devoted workers, under his inspiring leadership, started earning their living expenses through proof-reading assignments which were completed in the dimly-lighted nights. They organised campaigns for political education in open daylight, at a time when political activity had been banned and the Congress Organisation had been declared unlawful. They prepared and published Congress Bulletins and other pamphlets, whose motto was "Revolt is our Birthright" and distributed them by the thousand. They also ran an Emergency Hospital for those injured in lathi charges and other brutalities of the police. They recruited volunteers from the city as well as from the villages who offered themselves for arrest. The point of the whole adventure was that the headquarters for all these activities could not be uncovered by the police up to the last moment. It was only when the open annual session of the Congress was organised that Shafiq Sahib and his co-workers were discovered and arrested. Shafiq Sahib was sentenced to six months imprisonment. But with the signing of the Gandhi-Irwin Pact, he was released from jail two or three months before the conclusion of his term and returned to his responsibilities at the Jamia.

As a consequence of the part played by Shafiq Sahib and

other members of the staff in the Civil Disobedience Movement, the Hyderabad State was asked by the Chief Commissioner of Delhi to discontinue the monthly grant of Rs. 1,000/-, which had been sanctioned for the Jamia just a few months earlier. Though the grant was renewed after some efforts, that incident made the Jamia realise the need of building up an efficient machinery for fund raising. A department of Publicity and Public Relations—known as Hamdardan-i-Jamia—was established in 1932 and Shafiq Sahib was made its Secretary. He prepared a scheme for collection of funds and started work on a grand scale.

For six long years, he devoted all his time and energy to building up this new department. He toured the whole country, visited every big and small town, explained to the people the importance of national institutions and made them understand the aims and objects of the Jamia. He enrolled a large number of sympathisers and accepted from them whatever they could easily spare as their annual contribution. During these campaigns, he had to listen to all sorts of allegations and criticisms against the Jamia, to which he replied with wit and humour. His modesty, his sincerity and his charming conversation never failed to win the sympathy and support even of those who were opposed to his political creed. The number of sympathisers reached more than ten thousand and the net income from the enterprise exceeded rupees one thousand and five hundred a month in 1938, when he had to undertake another project urgently needed by the country.

Shafiq Sahib's remarkable personality beamed with abundant joy of spirit, incredible capacity for hard and sustained work, extraordinary strength of character and ever-burning passion for political and public service. His striking quality of perseverance had been a source of strength to the Jamia and to the departments he was made in charge of, in their periods of trials and tribulations. He, with the inexpressible individual charms of his smile, always inspired and encouraged others not to give way before any danger or obstacle.

He was a good conversationalist, always bestowing on his listeners a wealth of wit and humour which he possessed in abundance. He was full of vigour in his manner of speaking and forceful in his arguments but his attractive modesty always prevailed. Sometimes at the end of a serious and heated discussion he would start laughing at himself and his own words, which always eased the situation and enabled others to recognise the significance of the points he had raised. He never attempted to impose his ideas on his fellow-workers, to dominate their conscience, to dazzle them with the story of his past sacrifices and hardships or to place round their neck the yoke of dogmas. He used to listen to their reports of work with earnest attention and with love and made even ordinary worker feel as if he was doing a great and terribly important work. Finding an interesting point made or a new approach adopted by any one of them, he was filled with joy and used to have in his face and in his glance the satisfied smile of a man who had suddenly come upon a thing he had hidden.

The source of all these qualities had been his firm belief in human potentialities which he sought to realise both for others and for himself. These are some of the characteristics of the man who launched in 1938 Jamia's adventure in adult and community education.

Breaking New Grounds Jamia Institute of Adult Education

It was in the middle of 1938 that the Jamia Millia entrusted Shafiq Sahib with the responsibility of setting up a new department for experimentation in adult education and dissemination of its results in the country. Shafiq Sabib knew well that the Jamia would provide him nothing in the form of equipment, personnel, plant or initial capital. He got some of his friends in Hyderabad interested in the project. They collected an amount of Rs. 1,000/- for initial expenses and promised to raise more funds during the next three years. As a token of goodwill, the Jamia furnished him with a table and a chair, which had been in use of Maulana Mohammad Ali when he had started his work as the first Vice-Chancellor of the Jamia Millia Islamia. It was all he had when in a rented building at Karol Bagh he began making preparations for his new assignment in October, 1938. With his remarkable organising ability and with his extraordinary spirit of adventure, he was able, within a few years, to show the great potentialities of the work he had undertaken.

Fundamental Concept and Basic Questions

In preparing his scheme of work and in making his plans for action, Shafiq Sahib had nothing to guide him except the great vision and idealism of Dr Zakir Hussain, his own practical wisdom and creative talent and whatever understanding he and other workers of the Jamia had acquired through their experiences in the field. The educational idealism of Dr Zakir

Hussain demanded from those engaged in the work of adult education not to confine their activities to the individuals who had to be made literate. It required of them to work with in all sections of people who lived together in the same village or neighbourhood and to impress upon them the necessity and value of education for producing a strong sense of community feeling and for creating an atmosphere charged with a desire for self-improvement in the individual and for progress in the community.

Inspired by this idealism, Shafiq Sahib decided to evolve a comprehensive syllabus for the community as a whole, and to develop diversified educational activities for both creating and satisfying the desire for the progress of the community for self-improvement of its members. His past experiences in the field had made him aware of the fact that the content of education as well as the standard of courses for adults ought to be different for different sections of people with varied needs and interests. This helped him to define the scope of his experiments in adult education. He made up his mind to discover different sections of people in the community, to find their needs and interests, to involve diverse educational activities to satisfy them and to develop programmes for general and mass education. He knew fully well that useful information could be imparted to adults through printed or spoken words, through visual aids or purposeful activity or through any possible combinations of these four means of instruction. But the method selected ought to be in harmony with the particular educational activity that was to be organised as well as with the aptitude and abilities of the prospective adult students. He considered it one of the main functions of the Institute of Adult Education to discover methods of teaching, appropriate for different educational activities and suitable for different sections of people.

These considerations led Shafiq Sahib to focus his attention on three questions, namely, what to teach, whom to teach and how to teach. He ruminated over them, discussed their implications with others interested in adult education, shared with

them his ideas and made them to write down for him their suggestions which he might incorporate in his scheme for the Institute of Adult Education. To give his ideas a definite shape, he prepared three documents, a Constitution of the Institute, a short Prospectus and a Preliminary Outline of Work. The Constitution was approved by the Managing Committee composed of Dr Zakir Husain as Chairman, Prof. M. Mujeeb, Maulvi Irshadul Haq, Hamid Ali Khan as members and he himself being the Director of the Institute as its Secretary. The prospectus was published in January 1939 and the Preliminary Outline of Work was kept by Shafiq Sahib for his own guidance. The three documents, if studied together, present a vivid picture of the scheme and give a clear idea about how it was to be worked out.

Aims and Objects of the Institute

The aims and objects of the Institute of Adult Education, as defined in its first constitution were :—

- (a) to prepare the syllabus and educational material for adult education, and
- (b) to establish Associations for Community Education and Progress (Halqa-i-Talim-o-Taraqqi) in local communities for carrying out programmes for adult education.

Elaborate plans were made for preparing syllabus and educational material and for establishing local associations for community education and progress. A brief account of both these activities is given in the following pages.

Preparation of Syllabus and Educational Material

The tentative outline of the syllabus for community education, prepared by Shafiq Sahib, comprised five parts, namely, Education for Mental and Literary Training, Religious Education, Civic Education, Education for Economic Welfare and Education in Health and Hygiene. Under each part, a number of items had been enumerated and the possible means

of instruction had been specified. It was intended to bring a variety of means of instruction to bear upon every item that was included in the educational programme for adults. The success of any adult education programme, Shafiq Sahib thought, depended upon the effective application of all means of instruction in a coordinated and integrated way, to every item of a particular course of studies. In his 'Preliminary Outline of Work', he had listed a number of educational activities and means to cover the subjects included in the syllabus for community education.

Education for Mental and Literary Training

The syllabus for mental and literary training for adults was to consist of a course in rudiments of reading and writing and a number of courses in subjects such as Religion, Literature, Civics, History and Geography, Politics and Economics, General Knowledge, Health and Hygiene and Arithmetic. The purpose of these courses was to enable the adult student understand and appreciate matters and problems related to these subjects.

Courses for Illiterate Adults

For illiterate adults two courses were proposed to be developed; one for attaining literacy and the other for mental training by way of imparting useful information pertaining to the subjects mentioned above. The course for attaining literacy was meant to enable them to read and understand newspapers, magazines and books of general interest. The following text-books were to be prescribed for the course:

- (a) A primer to be selected from those available in the market or to be prepared for the purpose, which could teach adults rudiments of reading and writing in the shortest period possible. It was to be accompanied by suitable charts and a guide book for teachers.
- (b) A series of booklets for four graded classes, containing useful information on subjects considered necessary

for mental training. They were to be prepared by the Institute itself.

Another course of one-year duration containing useful information on subjects considered necessary for the enrichment of adult mind was to be prepared. Short term study circles were to be organised to cover the syllabus through lectures, discussions and reading to them articles specially prepared for the purpose. To supplement the work of these study circles, the utilisation of the following means was recommended :—

- | | |
|-----------------------------|-------------------------|
| 1. Educational Exhibitions. | 2. Educational posters. |
| 3. Charts and wall papers. | 4. Museums. |
| 5. Film shows. | 6. Magic lantern shows. |
| 7. Radio, and | 8. Dramatics. |

Courses for Literate Adults

The Educational programme for literate adults was proposed to be developed at two levels. During the first stage, it was to aim at giving them practice in reading, increasing their general knowledge, creating in them interest in book reading and enabling them to continue their self-education. A plan was made to prepare enough reading material to provide them with minimum of general information that a man of 20th century needed.

In the second stage, study circles were to be organised on subjects related to their professions or on any topic connected with current social, political or economic problems. The work of these study circles was to be supplemented by audio-visual aids enumerated under the courses for illiterate adults.

Religious Education

The religious education was visualised to be imparted to adults by a variety of means, such as,

- (1) conducting daily lessons in translation of passages from the Holy Quran in local mosques,
- (2) organising lectures on Islamic History and Culture in local mosques on Fridays,
- (3) establishing libraries of books on religious teachings in local mosques,
- (4) having exhibition of educational posters on teachings of Islam,
- (5) organising occasional meetings of those who led prayers to discuss ways and means to improve religious education in their localities.

Civic Education

Besides organising short courses for civic education, it was proposed to develop civic consciousness among the people by the following means :—

- (1) establishing Neighbourhood Associations and Mohalla Panchayats,
- (2) celebrating national days,
- (3) organising cooperative efforts to look after community buildings,
- (4) making arrangements for community recreation and fairs etc.,
- (5) organising volunteer crops for service to the community.

Education for Economic Welfare

Along with the organisation of study circles and short-term training courses in subjects of their interests and in vocations, the following activities were to be conducted for imparting education for economic welfare :—

- (1) establishing vocational associations,
- (2) promoting small-scale and home-industries,

- (3) making arrangements for the exhibition of local crafts and industries,
- (4) organising cooperative stores and cooperative societies.

Education in Health and Hygiene

Education in health and hygiene, it was visualised, could be imparted by printed matter, occasional lectures, short-term courses, exhibitions and other means, such as,

- (1) organising Health and Baby Weeks etc.,
- (2) launching campaigns for preventive measures against contagious diseases,
- (3) establishing local associations to run dispensaries,
- (4) organising local associations for community parks, games and sports,
- (5) organising cleanliness drives in the community,
- (6) mobilising community efforts to construct community latrines and bathrooms.

Educational Material for Mass Education

For mass education, which was to utilise a variety of means of instruction, emphasis was laid on educational posters. A list of topics from each subject included in the syllabus was prepared. The intention was to publish at least one poster a week for the exhibition at prominent places in the locality.

Organisational Structure for Adult Education Work

The Institute was to carry on adult education work in local communities in cooperation with local volunteers, who were to enrol themselves as the servants of the community by signing a pledge of service. This partnership was to aim at providing service and education, designed to meet the needs of the community as a whole and of its members as individuals. The servants of the community were to be organised into local associations for education and progress to achieve the following aims and objects :—

1. to establish education centres in their localities,
2. to organise circulating library for literate adults,
3. to hold educational meetings for the benefit of the community as a whole,
4. to prepare and exhibit a daily wall-paper,
5. to exhibit educational posters at prominent places in the locality,
6. to organise study circles, lectures or short-term courses for literate adults,
7. to organise educational activities for educated people of the locality, and
8. to organise literacy campaigns in the locality.

The Jamia Institute of Adult Education, on the other hand, was to provide the following facilities and services to the local associations :—

1. to organise short-term training courses of 20 or 40 days' duration for voluntary workers,
2. to provide local associations with educational materials, text-books, and technical guidance,
3. to appoint a full-time paid worker for each association with ten centres. The worker was to act as an ex-officio secretary of the association and to be responsible for rendering help and guidance to the local volunteers and to maintain record of the experiments.

It is well to remember that the Jamia had aspired in 1926, to have a chain of centres for community education throughout the city of Delhi. But the financial circumstances of the institution did not allow this dream to materialise. This new scheme of work seems to be the reinstatement of the same aspiration. It, however, had been modified. The formal education of the children was dropped and the proposed centres were to confine themselves to the programme of adult education. The expenditure of the centres was to be met by the local associations and the Jamia was to be responsible for giving them technical help and guidance.

Preliminary Efforts

After the Plan of Work was finalised and the Prospectus of the Institute was published in January, 1939, Shafiq Sahib set out to settle preliminaries necessary for launching a movement for the education and progress of the local communities. A suitable primer was selected, graded text-books were written, a good number of booklets for the post-literacy stage were got ready, educational posters and other material for mass education were prepared. With his hard and sustained work, Shafiq Sahib was able to get this enormous work completed by 15th February, when his venture in community and adult education was started in Karol Bagh with a full-time paid worker and a peon.

An Association for Community Education and Progress was established in Karol Bagh and Maulvi Abdul Malik, an old student of the Jamia, was appointed to work as its secretary. The association was expected to organise the following activities in the beginning :—

1. to get a pledge from the educated people of the locality to serve the community,
2. to get a promise from illiterate adults of the community to learn how to read and write,
3. to establish a circulating library for literate adults of the community,
4. to organise educational meetings for imparting education through spoken words,
5. to issue a wall paper for the community,
6. to organise literacy classes whenever needed,
7. to exhibit educational posters on prominent places and in mosques.

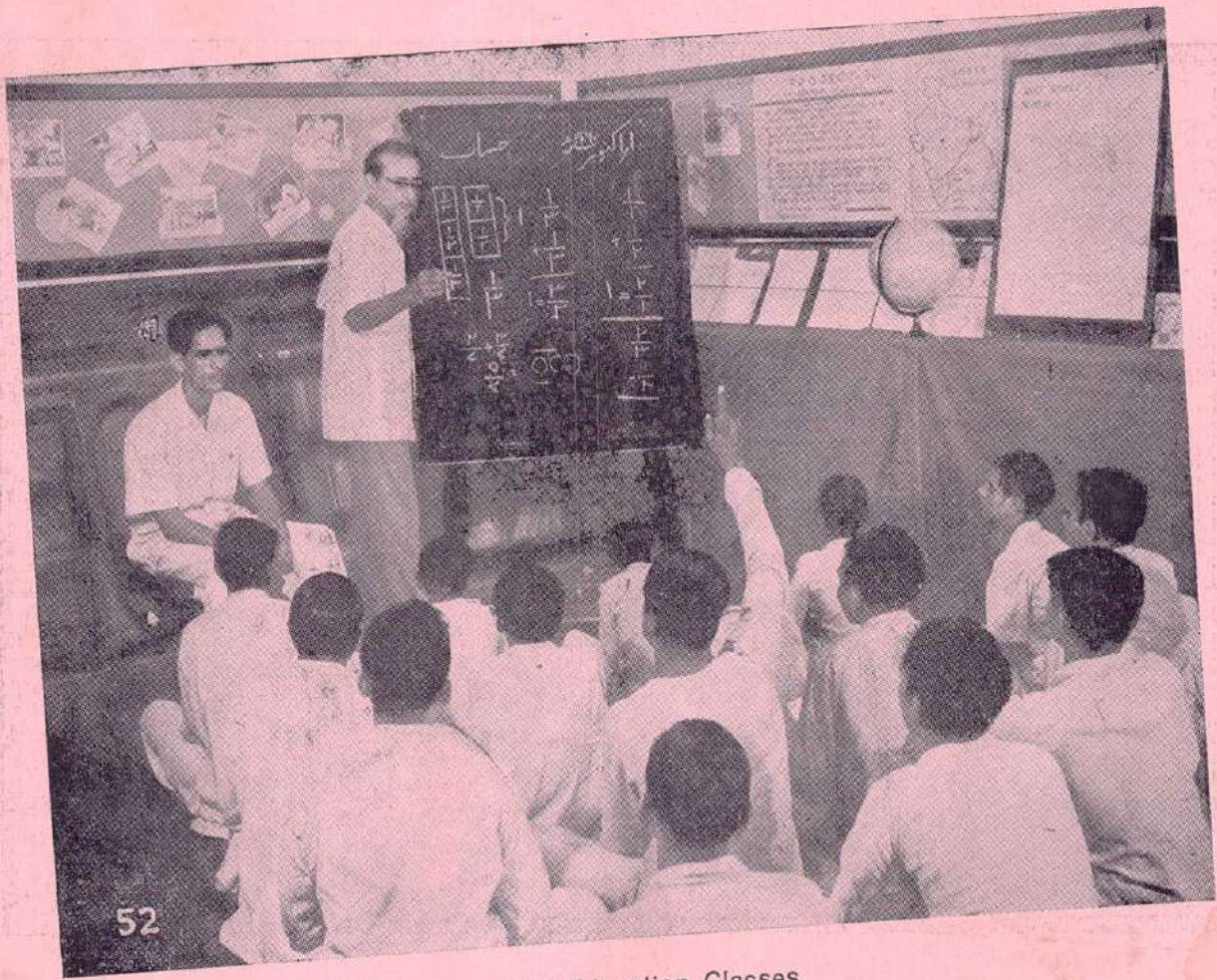
The programme of the Association, as shown by the list of its proposed activities, was meant for all sections of people, illiterate, literate and educated. For educated people, it was to provide opportunities for service which might create in

them community feelings, open for them possibilities for self-realization and enrich their lives. For illiterate persons the association aimed at providing facilities to attain literacy and to get useful information through lectures and visual aids. For literate adults the association was to establish a circulating library and to organise lectures and educational meetings, to exhibit wall-newspapers and educational posters and to provide other means of education, which were to be utilised for mass education.

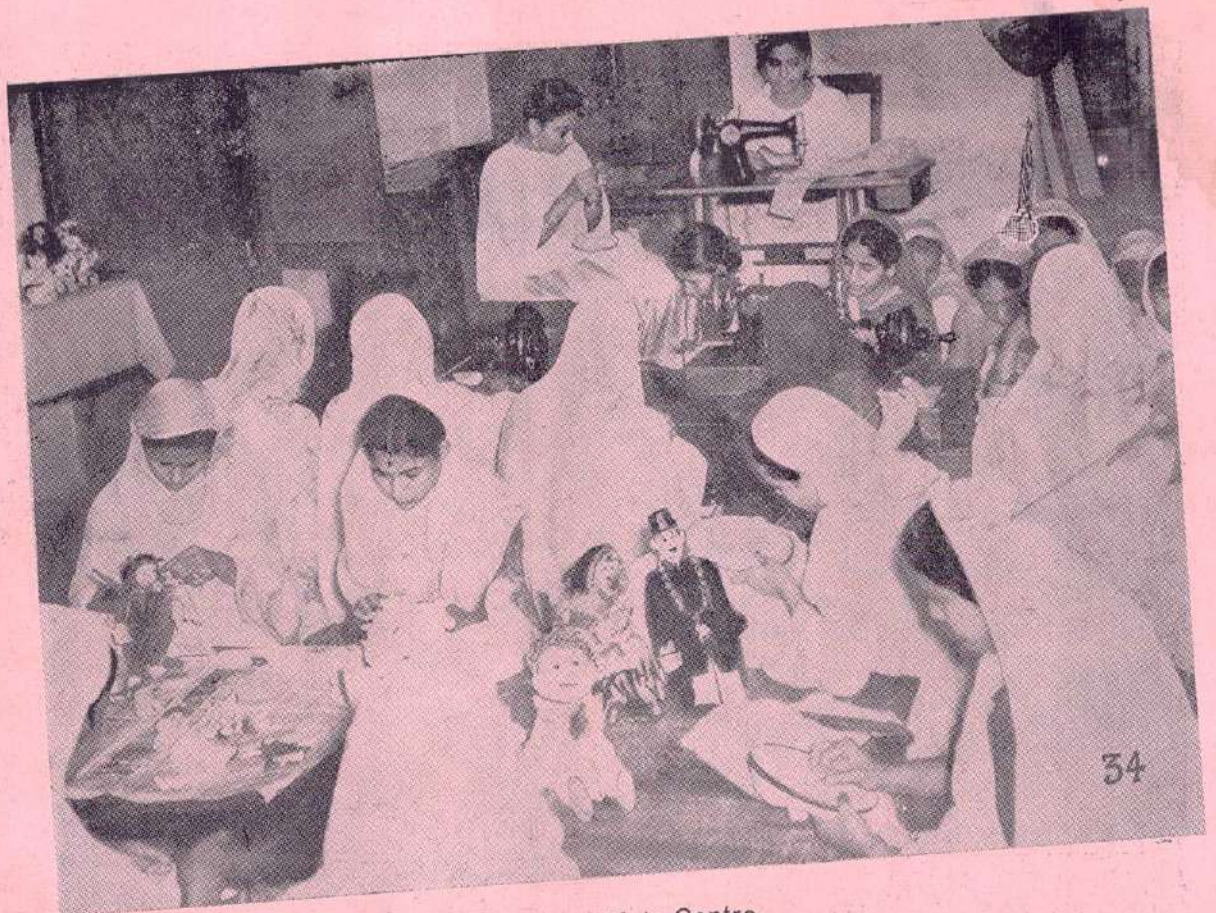
But the efforts were concentrated, during the period between 15th February and 30th April 1939, on organising a literacy campaign in Karol Bagh. The campaign was based on the idea of "Each One Teach One", which was considered at that time to be the best weapon against illiteracy and ignorance. Perhaps it was wrong to depend on voluntary efforts in the experimental stage, specially when the servants of the community could not be given adequate training in methods of teaching adults and when the Institute, due to lack of sufficient funds, could not afford to have an efficient system of reminding people of their pledges, of mobilising their voluntary efforts and of providing them with necessary guidance and technical help. There was only one full-time worker. It was difficult for him even to maintain contacts with the servants of the community who were scattered throughout the vast area of Karol Bagh. The campaign, therefore, was a complete failure.

The Revised Scheme of Work

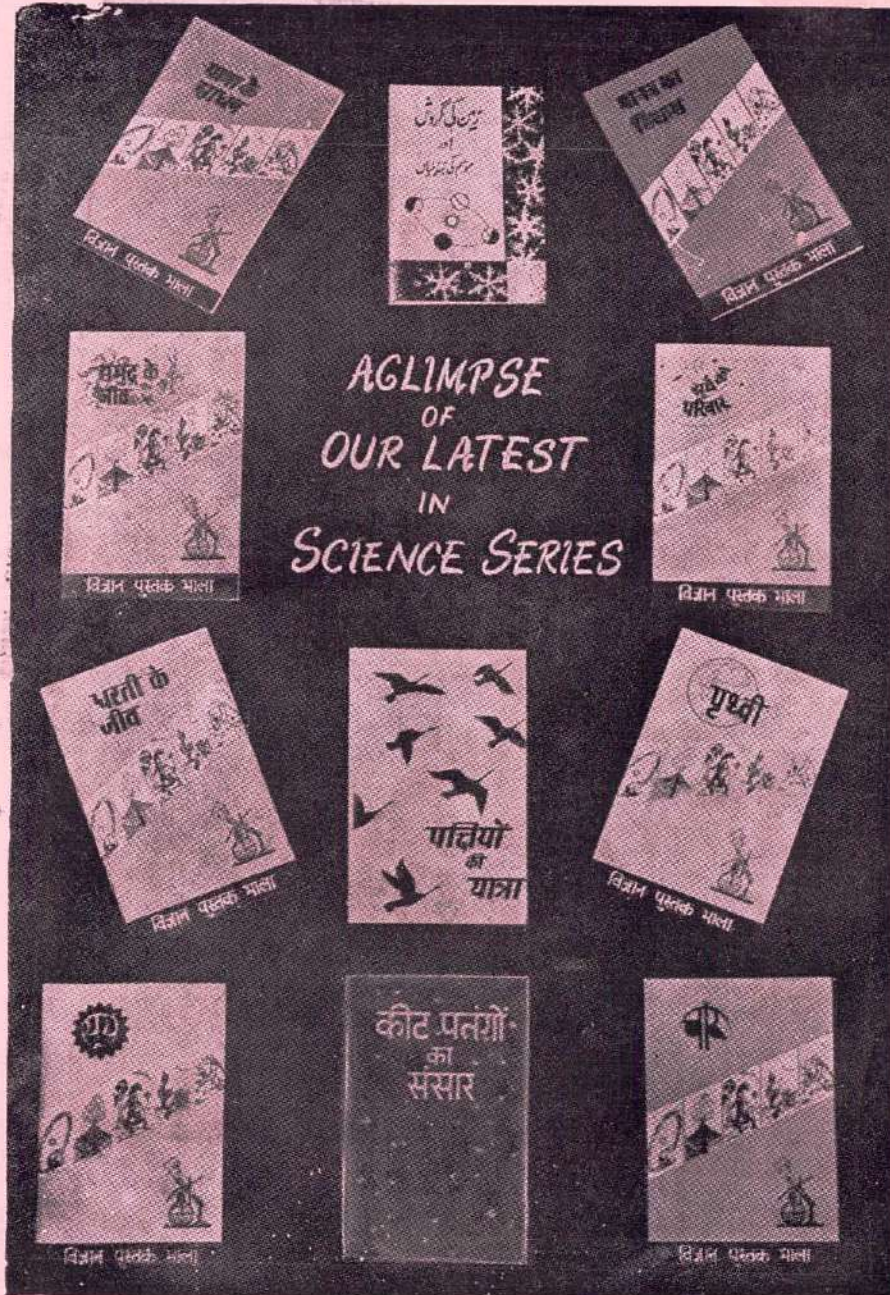
The Jamia Millia Islamia, as mentioned earlier, had been started as a movement to establish a countrywide system of education and it had affiliated schools and colleges in different parts of the country till 1925. This could not be continued for long, but left a deep impression upon the minds of its staff and students. The aspiration to build up an educational movement, though in moderate form, again manifested itself in a plan which was prepared in 1926 to establish a chain of model primary schools in the city of Delhi and to develop them as centres for community education.



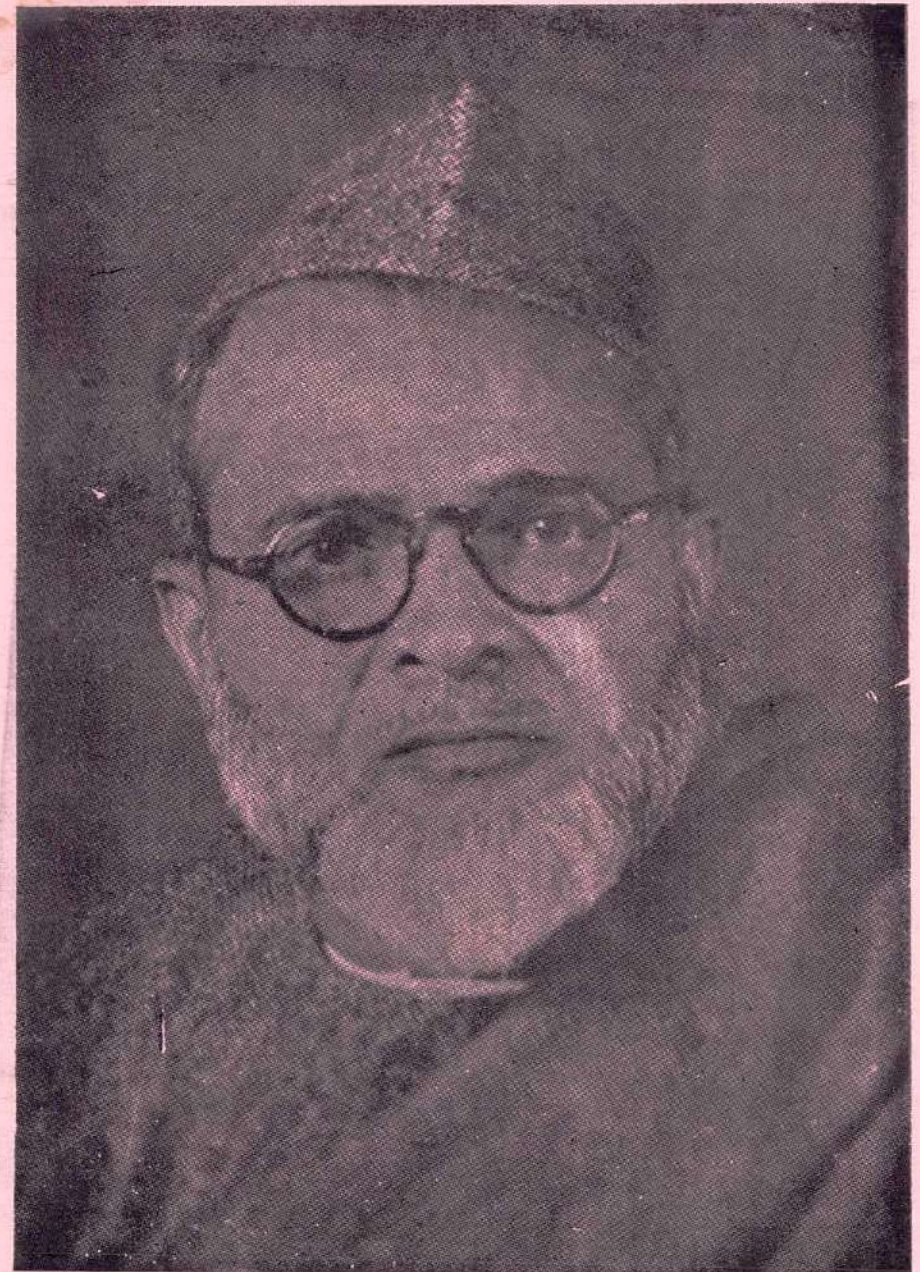
Adult Education Classes



Balak—Mata Centre



A glimpse of the Science Series for New-Literates



Shafiq Saheb

Shafiq Sahib lived and worked in these traditions since 1920. His original plan of work, therefore, was based on the idea of initiating a movement for adult education. But the failure of literacy campaign at Karol Bagh made him realize that many educational items in his scheme were untested and needed experimentation in a small locality with full-time paid workers. It was indeed a timely warning and served as a significant pointer to the proper course for the Jamia Institute of Adult Education to take in future. The decision was, therefore, taken to concentrate on developing only one community centre where different programmes could be organised on experimental basis. The centre was to have a full-time warden, responsible for organising various activities under the supervision and guidance of the chief organiser of the Community-Education and Progress. The plan of expanding the programme to other areas was kept in abeyance till the scheme took a definite and practical shape.

After realizing the need for the revision of his plan of work, Shafiq Sahib did a good deal of rethinking on the subject and came to the conclusion that the Institute should not try to impart literacy to a large number of people or to take the responsibility of establishing local associations for community-education and progress. He began to visualize the Institute as a centre which may provide the scientific basis for adult education, discover ways and means of making adult education an integral part of the community life, prepare literature and teaching aids and draw up a syllabus for the training of workers, supply other associations with suggestions about programmes and methods, and with text-books, circulating libraries, educational material for mass education and mobile exhibitions etc. Shafiq Sahib worked on these lines for some time and then prepared the revised constitution of the Institute, which was ultimately approved by the Governing Body of the Jamia Millia Islamia in its meeting held on 12th November 1945.

The Revised Constitution

According to the revised constitution, the Institute was to

be developed as a research and experimental centre for the promotion of adult education among Indian masses in general and among the Indian Muslims in particular, with the following aims and objects :—

1. to devise appropriate and effective methods and syllabus, and do the needful to ensure proper publicity and the adoption of the methods on the largest scale,
2. to prepare necessary teaching aids for purposes of experiments and see that they are widely adopted and tested,
3. to make arrangements for the training of workers, and prepare and publish literature required for this purpose,
4. to adopt, among others, the following means for the attainment of the above-mentioned objects :—
 - (i) The foundation of a library and a museum. The library shall consist of useful literature on adult education, such as books, pamphlets, journals, prospectuses etc., published in India and abroad and the museum shall consist of models and apparatuses, devised to facilitate the education of adults.
 - (ii) The establishment of an Education Centre at Karol Bagh for the purpose of experimenting in methods of educating literate, semi-literate and illiterate adults.
 - (iii) The organisation of a Hall or Community Centre at Karol Bagh, where literate and educated adults can assemble for recreation, games and intellectual converse and where opportunities are provided for social service.
 - (iv) The inducement of organisations, associations or groups for the establishment of similar Education-Centres and Halls in other localities.

- (v) The preparation and publication of poster, pamphlets and books for adults who have acquired literacy.
- (vi) The organisation of small conferences on suitable occasions to enable workers in adult education to come together and derive benefit from each others experiences and the experiments made by the Institute.
- (vii) The establishment of contacts with other bodies and institutions engaged in adult and mass education and inducing them to help each other or cooperate in any way possible.

During eight years of existence before the communal disturbances of 1947, when its work was interrupted, the Jamia Institute of Adult Education concentrated its energies and resources on preparing literature for adult students and adult education workers, on developing its experimental Education Centre and Community Hall and on disseminating the results of its experiments throughout the country.

Production of Literature for Adult Education

The Jamia had become aware of the dearth of reading material for adults as far back as 1926, when it started taking interest in adult education. It gradually recognised that most serious handicap to the promotion of literacy in India was the lack of suitable literature in Indian languages at a mature level, needed both to impart and maintain literacy. The production of such material was necessary not only for adults who were made or were to be made literate but also for those hundreds of boys and girls who were given primary education but relapsed into illiteracy after leaving school, as they were unable to exercise the reading skills they had acquired. The energy and resources of official and no-official agencies engaged in adult literacy or primary education had been wasted and would continue to be wasted, until it was assured that the literacy acquired through their efforts was maintained and developed. The books written for children seldom met the needs of adults.

The others meant for the educated were of too high a standard to suit an adult beginner.

The Jamia Institute of Adult Education, therefore, found itself obliged to undertake the preparation of the syllabus, textbooks and follow-up literature at a mature level. It produced literature on four levels; reading material for imparting literacy, booklets for post-literacy stage, educational posters and leaflets for general and mass education and guide books for workers and parents. The Institute prepared a comprehensive syllabus for adults and a list of 300 topics of adults interest was drawn up. Shafiq Sahib got a number of specialists interested in the project who wrote manuscripts for neo-literate adults and he himself edited them to suit the aptitude and ability of the adult beginner.

Reading Material for the Literacy Stage

The primer written by Sahibzada Saeduzzafar had been selected by the Institute to be used in the literacy campaign started by the Karol Bagh Association for Community Education and Progress in 1939. But the experience gained during the campaign brought home the fact that the method of teaching, on which the primer was based, was not easy for everyone to follow. The Institute, therefore, set out to prepare the reading material required for the literacy stage. It prepared a literacy course, which consisted of an alphabet chart, a primer accompanied by four charts to be exhibited in the class room and a guide book for teachers. The primer was to be followed by five graded booklets for reading practice.

The alphabet chart was to facilitate the recognition of the forms and sounds of the letters. The primer contained the recognition and pronunciation exercises and practice lessons in reading the combination of two, three, four or more letters. Each lesson had a few small sentences at the end. The first booklet in the graded series, entitled 'Ten Lesson', was meant for practice in reading. Before a student was considered to be ready for any self-education programme, he was expected

to study the following booklets in the graded series with the help of a teacher :

1. Fables Part I,
2. Fables Part II,
3. Imami can Read Now,
4. Correspondence.

This literacy course aimed at developing among adult students proper aptitude and skills in recognising words and sentences and the ability to grasp the meaning of what was read. The reading material for the course was carefully prepared in a language that could easily be understood by the adult beginners and full consideration was given to the size of type, quality of printing and general get-up.

The Post-literacy Literature

The ultimate aim of the production of post-literacy literature at the Institute had been to prepare a comprehensive library for adults, so that no one could, once becoming literate, relapse into illiteracy due to non-availability of books that would interest him and which he could easily understand. To begin with, the outlines of 300 booklets were prepared in 1939 with the view of achieving the following main objectives :—

- (a) To give necessary skill and practice in reading books, newspapers and magazines intelligently,
- (b) to build a basic vocabulary and provide information and knowledge about problems and subjects in which adults are generally interested.
- (c) to sharpen their desire for further knowledge and learning.

In the preparation of these booklets adult interests and adult psychology were kept fully in view. They dealt with a great variety of subjects such as religion, biographies, famous books, outstanding poets, great authors and novelists, history, geography, occupations and general knowledge. Each booklet covered at an average 16 pages and was written in a language and style which were simple and attractive.

Literature for Mass Education

The Institute also prepared a number of educational posters and leaflets for mass education. The educational posters were designed to give basic facts on subjects prescribed in the syllabus with a minimum of text, using pictures, maps and charts as far as possible. By 1947, thirty-six posters had been prepared and published in bold letters about teachings of the Quran, sayings of the Holy Prophet, health and hygiene and important facts about the world, India and other countries. The posters, as cheap alternative to lantern slides, illustrated the subject of talks and lectures and served as attractive and educative mural decoration for the community centres.

The leaflets were meant for house to house distribution. Written in simple language, they contained useful information and instruction on matters of common interest.

Guide Books for Workers and Parents

In addition to the material designed as follow-up literature or required for general education, the Institute also prepared and published a series of manuals for the guidance of adult education workers. By the year 1947, it had published the following seven tracts which contained accounts of experiments made in other countries in the field of adult education :—

- (1) An Experiment of Adult Education in China.
- (2) Labourers' Educational Society of England.
- (3) Sweden's People's Colleges.
- (4) Literacy Drive in Phillipines.
- (5) An Experiment in Educating the American Negroes.
- (6) An Experiment of Adult Education in Mexico.
- (7) The Psychology of Adults.

Guide-books for parents were published, to be used for initiating discussion in parent's meetings on common problems faced in bringing up children. By the year 1947, the following

seven booklets were prepared and published in the series :—

- (1) The Questions of Child.
- (2) How to Bring up Children ? No. I.
- (3) How to Bring up Children ? No. II.
- (4) How to Bring up Children ? No. III.
- (5) The Child Goes to School.
- (6) My Child.
- (7) The Child and the Home.

The Institute also prepared and published a few pamphlets about the scheme of adult and community education that was evolved in its experimental education centre.

The Community Education Centre

The failure of the literacy campaign in Karol Bagh, as mentioned earlier, resulted in the establishment of an experimental education centre, on 1st May 1939 in a small compact area, in a rented shop on Jhonson Road. It had a full-time paid warden who worked under the supervision and guidance of the Chief Organiser for Community Education and Progress of the Institute.

First of all a survey of the locality was conducted to know the total population of the area and to find out the number of educated, literate and illiterate adults in the community. The findings of the survey showed that the centre was to serve 433 dwellings, whose inhabitants consisted of 313 educated adults, 449 literate adults, 966 illiterate adults, 153 literate children and 360 illiterate children.

The programme that was gradually developed in the centre for different sections of the people can be classified under the following categories :—

1. Mass and General Education.
2. Literacy Work.

- | | |
|---|------------------------------------|
| 3. Educational Programmes for Literate Adults. | 4. Education through Associations. |
| 5. Extra-curricular activities for the school-going children. | 6. Programmes for the educated. |

To give a clear picture of how the Community Education Centre was intended to make an impact on the lives of the people, a brief description of the nature and content of each one of these activities is given below.

Mass and General Education

Mass and general education was given an important place in the activities of the centre. Its aim had been to create an atmosphere charged with the desire for self-improvement and an environment that might stimulate the urge for self-education. It was to demonstrate the advantages and values of literacy and education without any direct teaching work in the beginning. Special attention was, therefore, paid to make the centre attractive for the inhabitants of the locality and to organise such programmes and activities which might transmit useful information and knowledge to its visitors and make them interested in acquiring literacy or in getting further education. With this purpose in view, the following three programmes and activities were organised in the centre :—

1. Daily Exhibition of Charts and Posters.
2. Wall-Newspapers.
3. Listening to Radio Broadcasts.

Daily Exhibition of Charts and Posters

The Jamia Institute of Adult Education, in addition to educational charts and maps prepared by it, had collected a large number of charts, posters and maps on different topics related to the subjects included in the syllabus for community

education. They were daily exhibited at the centre and provided visual aids for talks and lectures and also served as attractive mural decoration.

Wall-Newspapers

Being aware of the fact that once the newspaper reading habit was cultivated it endured, the Adult Education Section of the Jamia, as early as the late twenties had made efforts to make people news-minded by writing important news-items on a blackboard and exhibiting it daily at a prominent place in its adult school. The experimental centre of the Institute utilised the wall-newspaper as a very effective medium of adult education and as a useful means of attracting people to its premises.

The wall-newspaper was prepared with the help of cuttings from the printed newspapers. Special attention was paid to make it attractive by having appropriate cartoons, pictures and maps. A column was reserved for the news of the locality and for the publicity of the activities of the centre. Special numbers on subjects of common interest such as Haj, Moharram, India, Delhi, Russia, China and Japan etc. were occasionally prepared and exhibited. These wall-papers were exhibited in the market during the day and at the centre in the evening. It was estimated that about 400 people daily read them or listened to the news while they were read by others.

The daily exhibition of charts, maps and specially of the wall-newspapers was instrumental in popularising the centre in the community. The Director of the Institute, in its first annual report for the year 1940, has given a brief account of how these activities were utilised for educational purposes. He says :—

“The outbreak of the second world war made the people news-minded. The centre started preparing and exhibiting a daily wall-newspaper entitled ‘Jang’ (War). It immensely increased the daily attendance. Weekly, lectures were also organised on subjects like History, Geography, Culture, Religion, Freedom, and the present economic system. On such

occasions the relevant charts, maps, educational posters and wall-papers were exhibited. Many things, which were not understood by common man through lectures, now could easily be explained with the help of these maps, charts and wall-papers. It has helped us in establishing close contacts with the peoples of the locality and we hope to find more opportunities to serve them in future."

The attraction of wall-newspaper was further increased when a news-forum was started to present commentary on daily news and to review the current events. At a fixed time in the evening a short talk was arranged to explain important news items and to comment on them. Maps, charts and wall-papers were used to make the points made in the talks clearer to the people. The audience was encouraged to ask questions and discuss relevant matters in which they were interested.

Listening to Radio Broadcasts

The centre was at first housed in a shop on the main road. The daily exhibition of the wall-papers and charts etc. was arranged in its verandah which provided sufficient attraction for a large number of people to visit the centre. When the centre was shifted to a house in a lane of the locality and the attendance was adversely affected, the efforts were made to make it more attractive by providing it with a radio set. Listening to radio, then became an added attraction for the young and the old alike and they again started to spend their evenings in the centre. After they became accustomed to these daily visits, conscious efforts were made to utilise radio broadcasts as a means of education. The set was tuned in only for selected programmes such as dramas, news, and review of the current events etc. These programmes were followed by a discussion on points of common interests.

Educational Meetings and other Functions

Weekly lectures were organised. They were open to all and the number of people attending them gradually increased. Arrangements were also made to have lectures on Islamic History and Civilization in local mosques on Fridays.

Educational films on health and other topics were shown once a month. Relevant charts, posters and special numbers of wall-papers were exhibited for a few days before any film was shown. The film shows were accompanied with a running commentary by the Chief Organiser of the Institute and were mostly followed by discussions.

The dramatic performances also were utilised for attracting people to the centre. A.G. Madholi of the Jamia Primary School, who had both enthusiasm for and practical experience in dramatics, was requested to help in this regard. He worked for a few days with the youth of the community who became so interested in dramatics that several plays were put up by them even after he had left.

In addition to these activities, an exhibition of local craft and cottage industries was organised. Some thirty leaflets on civic affairs and national festivals and holidays were distributed. These activities, besides providing general education to the community at large, helped the warden to establish closer contacts with a large number of people in the locality and to utilise them for popularising other programmes for adult education.

Literacy Work

The Institute, as stated earlier, had started its work by launching a literacy campaign in Karol Bagh. The campaign was based on the fascinating idea of 'Each One Teach One', which was introduced in India by Dr. Frank C. Laubach, the world literacy expert. He came to India in 1935 on the invitation of Christian missions to help them prepare reading material in various Indian languages. After preparing a few lessons in Marathi language, he took them to Mahatma Gandhi and discussed with him his idea of 'Each One Teach One' and explained to him how it had done wonders in Philipines. He also advocated that it could work in India, if the lessons were easy, swift, pleasant to learn and easy for any untrained person to teach. Gandhiji doubted at that time whether each one will teach one in India. But after a year or so, he became enthusi-

astic about the idea and came to believe that if 'Each One Teach One' in India, is made possible the country could achieve cent per cent literacy in five years. It was calculated that at that time only 8 per cent of the people in India could read. If each one would teach one a year, the next year 16 per cent would be literate, the third year 32 per cent, the fourth year 64 per cent, the fifth year 128 per cent and that would make up for the rising population. Gandhiji's support to the "Each One Teach One" plan made it popular throughout the the country. The Jamia had taken up adult and community education as a response to Gandhiji's call for constructive work. Its literacy campaign naturally had to be based on the idea which had his blessings.

The Story of Literacy Campaign in Karol Bagh

The literacy campaign was started by the Institute after thorough planning and elaborate preparations. A primer, written by Sahibzada Saeeduzzafar in the light of his experiences of teaching rudiments of reading and writing to his personal servants, was selected to be used in the campaign. Along with publicity material, two forms were printed, one entitled as the pledge of service to be signed by the educated people of the community and the other known as the form of promise to be signed by the illiterate adults. The purpose of getting a pledge of service from the educated persons was to associate them with the programme, to utilise their voluntary services and to make them understand the problem of illiteracy in their community and realise the responsibility they had to shoulder in this regard. The object of obtaining a promise from the illiterate adults for attaining literacy within the shortest period possible was to make them conscious of their illiteracy as a community problem and to help them realise their duty to solve it.

The publicity was given to the campaign by issuing the whole scheme to the press, by making home-visits and personal contacts, by holding general meetings, and by distributing hand-bills to the public. Within a short time one hundred and twenty-five educated persons signed the pledge of service and

joined the legion of the Servants of Community and one hundred illiterate adults signed the form and promised to attain literacy in the shortest time possible. The Servants of Community, after being provided with brief instructions in methods of imparting literacy and educational materials needed for it, were asked to find illiterate adults in their neighbourhood and start teaching them. In addition to that, a few literacy classes were organised in different parts of the locality with the help of some of those who had signed the pledge of service. The campaign continued for three months and then collapsed. The Institute had to revise its scheme of work, the details of which have already been discussed in the foregoing chapter. It is intended to discuss here the various factors which were responsible for the failure of the campaign.

The Causes of Failure of the Campaign

The idea of 'Each one Teach one' on which the literacy campaign was based, seemed to be very simple, convenient and full of promise. But its implementation had to face such difficulties that could not be solved with the limited resources of the Institute. In his report entitled "A Few Preliminary Efforts", Shafiq Sahib explaining the reasons for the revision of the scheme of work points out that :—

"The Association for the Community Education and Progress (through which the literacy campaign was launched) was originally established for the whole Karol Bagh community. The community was so big and spread into such a vast area that we found it difficult to cover the whole area and to carry out our programme in proper manner. Moreover, many of its items were such that needed a compact area for their proper experimentation and evaluation."

He further elaborated on the causes of its failure in his evaluation report of the literacy campaign, which he submitted to the Managing Committee of the Institute. The report pointed out that all of those educated people of the community who were contacted, with the exception of one or two, appreciated "Each one Teach one" plan and considered it to be a wonder-

ful weapon for fighting against illiteracy and ignorance. Those who were reluctant to accept it as a practical proposition, considered it impossible for voluntary workers to devote even a little time with regularity and punctuality, without which both the time and energy spent on any educational activity were wasted. Shafiq sahib himself doubted at that time the wisdom behind these objections and thought that they were due to lack of zeal for social service. But, when the scheme entered the practical stage, the validity of these objections was realised.

The experience showed that the pledge of service had no value, without an efficient system of reminding people of their pledges and of creating an atmosphere charged with the desire to eradicate illiteracy from the community. The Institute did not have sufficient resources to have efficient propaganda and publicity necessary for creating such an atmosphere.

Out of one hundred and twenty-five educated persons who had pledged themselves to make at least one adult literate not more than ten could start teaching even three months after the campaign was launched. Seventy-five of them had close contacts and association with the Jamia and its workers. It was not, therefore, very difficult for the organisers to remind them of their pledges repeatedly. Fifty persons were from amongst the staff and students of the Jamia and it was expected that they would certainly fulfil their pledges. But it was reported that they were not at all different from others as far as the fulfilment of their pledges was concerned.

Most of those who could not fulfil their pledges reported their inability to find any illiterate person interested in attaining literacy. Attempts were, therefore, made to find for each Servant of the Community an adult learner, residing in his neighbourhood and to provide a voluntary teacher to each illiterate adult, who had promised to attain literacy. Even then the scheme could not go ahead. There were amongst the residents of Faiz Road five educated persons who had pledged themselves to make an adult literate and sixteen illiterate adults who had promised to become literate. But neither of the two parties contacted the other. The educated persons did not come

down to go to the houses of their prospective students and the later dared not to visit the former at their residence. Moreover, the voluntary teachers wanted the adult student to come to them in their free hours which varied from day to day. On the other hand, the illiterate adults insisted on being taught when they were quite free and allowed to absent themselves even without giving prior notice, a condition which was not acceptable to most of the voluntary teachers.

Some of the voluntary teachers who had started to teach could not continue to do so as they had to leave Delhi before their pupil reached the stage of literacy. Others complained that their students left Delhi or moved to another locality before becoming literate. The Evaluation Report of the campaign had narrated a very interesting story in this regard. A servant of the community started teaching a sweet-maker who brought for his guru a glass of hot milk every day. At the time of the evaluation of the literacy campaign, it was discovered that even this arrangement could not last for long. The teacher himself confessed that he stopped teaching the sweetmaker after he had once brought adulterated milk for him.

The illiterate adult who had promised to become literate also proved to be non-serious about their promises. Arrangements were made to conduct a literacy class in Mahmood Manzil, one of the Jamia's Hostels. The residents of the neighbouring four lanes who had filled up the form of promise were informed. They were reminded about it one day before the opening of the literacy class. But not a single person turned up. Efforts were made to contact them the other day. Only fifty per cent of them could be found at their residences. They gave one excuse or the other for their not coming to the class but all of them promised to attend the next day, which never came.

A few literacy classes, which were held, could not attract sufficient number of students. The voluntary teachers who conducted these classes could not remain regular even for a week. A few adult students seemed to be earnest in their efforts to attain literacy. But they soon lost interest due to the irregularity and change of the teachers. The campaign could

not, therefore, achieve the atmosphere necessary for eradication of illiteracy from the community. This led to the decision that the Institute should not aspire in future to launch any mass literacy campaign. But it must, however, provide literacy classes in its experimental centre whenever there were a sufficient number of illiterate persons ready to attend them.

Literacy Classes

According to the syllabus for illiterate adults, two courses of two month's duration each, one for teaching rudiments of reading and writing and the other for teaching elementary arithmetic were prepared. Arrangements were made to help interested adult illiterates to cover either of these courses. They were taught by the warden of the community centre in the evening at a time convenient to them. The regular classes were held only whenever a group of 10 to 15 adults were found willing to devote one hour a day for two months. The following chart shows the number of literacy classes held, the number of students admitted and made literate by the experimental community centre during the years 1939-1946 :—

Year	No. of classes held	No. of students admitted	No. of adults made literate	Remarks
1939—40	10	Not available.	Nil	None of them could complete the course.
1940—41	—	—	—	No regular classes were held.
1941—42	—	—	—	” ”
1942—43	1	9	4	
1943—44	1	9	4	
1944—45	2	32	13	
1945—46	6	92	40	
	20	142	61	

The increase in the number of the literacy classes, as shown above, could be achieved by removing the obstacles which came in the way of effective teaching. In the beginning they were taken by the warden, the only worker in the centre who could not devote the necessary attention to his classes. He had sometimes to attend to other activities even during the time fixed for the teaching. The paid part-time teachers were then employed for conducting literacy classes and the situation somehow improved. The success of the literacy work, besides regularity and punctuality of the teachers, also depended on their skill in methods of teaching adults, which was developed and improved by constant supervision of their work by the Director of the Institute. The drop-out in the literacy classes, during the later period were due to personal reasons like illness or moving out to other locality, otherwise the record shows that the teachers had become skilled enough to maintain the interest of the adult learner.

Educational Programmes for Literates and Semi-literates

The Jamia Institute of Adult Education from the very beginning had recognised the importance of educational programmes for literate and semi-literate adults. The greater emphasis was put in the scheme of community education centres on the stimulation of a desire for knowledge in those who were not educated enough to feel the urge for it or to satisfy it. The experimental centre, therefore, began with educational programmes for literate adults, with a view to gradually creating an environment in which illiterates might find themselves handicapped. By this approach it was expected that the advantages and value of literacy would be demonstrated without waiting for a sufficiently large number of people to have attained literacy. The semi-literate adults who needed to refresh their literacy skills proved to be more useful for the programme of Community Education and Progress. It was through them that the illiterate persons could be approached and brought to the literacy classes. Besides the programmes for mass education, the account of which has been given earlier, plans were made to have for them a circulating library and to conduct courses for further education.

Circulating Library

The Institute was aware of the importance of reading rooms and libraries in the field of adult education. But there was a great dearth of literature, books and periodicals, suitable for neo-literate adults. It was with great difficulty that 200 books were selected and supplied to its local circulating library. The statistics of the circulation of books were maintained to find out the taste and interest of literate adults. In the light of such findings a list of books for adult literates was later prepared and published for the benefit of adult education workers.

The circulating library was established by the Institute at its Education Centre in March 1939. It was started with 100 books, but gradually the number reached 500 in 1944, including the booklets prepared by the Institute, specially for post-literacy stage. The number of books issued by the library had been 321 in March, 527 in April, 922 in June and more than 1400 in August 1939. The fact that the circulating library soon became popular in the locality convinced the Institute of the importance of the education of the literate people in a total programme of community education. It was realised that they were the people who could create an interest and motivation amongst the illiterate adults. Moreover, the programme for their education prevented them from lapsing into illiteracy.

Courses for further Education

The institute had in its plan to develop for literate adults courses in connection with their religion or profession or with the present-day social, political or economic problems. It was intended to enlist the cooperation of teachers of colleges and universities in conducting such classes. The institute, with its limited resources could not do much in this regard. A few courses were, however, organised in Islamic History and Culture and daily classes were conducted for teaching Urdu translation of passages from the Holy Quran in the local mosques.

Education through Association

The conception of adult education, on which the scheme of work of the Jamia Institute of Adult Education was based, put greater emphasis on its social aspect. Its main aim was to develop such social consciousness amongst the individual members of the community which might create in them the desire to make as valuable a contribution as possible to the community life. The experimental education centre, therefore, aimed at organising varied social and cultural activities with the help of socially conscious individuals. Efforts were made to associate the literate and educated people with the programme of the centre and to make them realise their responsibilities towards the solution of the problems of education and development of their community.

A number of people were enlisted as the servants of the community and were requested to contribute whatever they could easily spare in the form of equipment needed by the centre such as blackboards, stands for educational posters and wall-papers, educational posters, reading and writing material etc. Many of them responded generously to this request. A few young adults of the community were given the opportunity of helping the warden in the preparation of daily and weekly wall-papers and in the collection of material, pictures and cartoons for them. Some of them prepared, on their own initiative, a few illustrated numbers of wall-paper, wall-maps and posters and presented them to the centre. This led to the awakening of social consciousness among the young adults who took initiative to establish a "Young Men's Association". A hand-written magazine, entitled "Social Service" was started by it. The association also organised a few literary debates and other social activities.

These young men regularly visited the centre, used the facilities of the library and reading room, listened to the radio programmes and attended extension lectures and other educational meetings. They had different educational standards. Some of them were just literate and others had tasted some

thing of the education of the High School or Intermediate level. The warden of the centre, realising the great potentialities of their youthful energies which might be utilised for community service, prepared with their consultation a detailed plan for this purpose. They were to divide themselves into twelve groups, each group consisting of five persons, one of whom was to act as a leader. Each one of these groups was assigned a specific item pertaining to community education and progress, such as cleanliness, health, looking after the local mosques and their requirements, education of the masses on national and international problems with the aid of exhibition of posters, charts, maps, wall-papers and lectures. The detailed programme was chalked out for each group. Some of them also started working on these lines. But the scheme could not enthuse the young adults and was soon forgotten. It was with the introduction of dramatics that they became very active.

The centre had secured in the summer vacations of 1940 the services of Moulvi Abdul Ghaffar Madholi, who had a long experience in dramatics. He worked with the young adult group of the community for a short period, but his method of using dramatics as an interesting and educational process aroused such interest in them which was to last even after he had left them. An enthusiastic young man, Asghar Ali was the first to come forward and to collect a small group to prepare a play and to put it on the stage. The play which was based on a semi-historical anecdote and was named "Dushman par Akhlaq ka Asar" though contained no real excellence yet it was seen and appreciated by a large audience. It stirred the young men of the locality and animated in them immense interest in dramatics.

The young men who participated in the performance of the play consisted of both literate and educated persons. The literate young men were friends of Asghar Ali while others were associates of Khadim Husain who had directed the play. Perhaps it was due to the difference in educational standards and cultural backgrounds of the two groups that a lot of misunderstandings arose between them. Asghar group was heard

murmuring, soon after the performance was over, that they could not work with the other. The others under the leadership of Khadim Husain thought of a dramatic society and founded it. The warden of the centre made efforts to bring reconciliation among the two groups and to enliven their spirit of cooperation but they all proved fruitless and the Asghar group insisted to maintain their separate identity. The existence of such hostile groups created a number of problems for the internal peace and administration of the centre. But on the whole it released abundant energy which helped both the groups in having sustained interest in dramatics.

The dramatic society of the educated young men under the leadership of its secretary, Jamil Ahmad prepared and staged its first play entitled "Sham-e-Hayat". The play was based on a story from the Mughal period. It was seen and appreciated by a large audience. This encouraged the members to prepare and stage another play "Hamdard". In addition to its performance at the centre, the play was shown in different parts of Karol Bagh.

The Asgharites were jealous of the progress made by their rivals. It is creditable that Asghar managed his group wisely and in spite of the tension, secured the help and cooperation of the centre in the preparation of the play which was shown in different schools. They put up another play and showed it also at many places. Both these groups, however, could not continue their activities for long and gradually withered away. The main cause for their disappearance from the scene was their premature announcement of their independence and self-sufficiency. They could not be persuaded to continue accepting the help and guidance of the centre.

Extra-curricular Activities for Children

In the course of experiments in primary education at the Talimi Markaz No. 1, it was realised that along with the formal education of the children, their extra-curricular activities must also be planned. A children's club was organised on a small

scale early in 1945. In the beginning the club members were exclusively students of the Jamia Primary School of the Talimi Markaz No. 1. The club, however, aroused considerable interest of other children of the locality who used to attend schools in distant parts of the city. They used to look wistfully at the activities of the members of the club, later on the recommendation of the organiser, membership was thrown open to all children of the area. The parents and the guardians, realising the utility of the club, enrolled their children as its members and helped with material and money. The children's club soon became popular and a large number of children of Karol Bagh area became its members. Besides organising outdoor games for its members, it established a children's library and a reading room. Weekly meetings of the club were conducted by the children themselves. Once a trip to Agra was organised ; at another time the members went to Simla. Picnic was the frequent part of their programme.

The community in which the Experimental Education Centre for illiterate and literate adults was started had a large number of poor children. There was no provision for their education and they used to roam about in the locality. They started to come to the centre and it was very difficult to keep them away from the centre, while their parents were being persuaded to utilise its services. They became a regular nuisance for the centre as they used to make noise which disturbed the proper functioning of the centre. Efforts were made to keep them engaged and to provide them with interesting recreational activities. In the beginning, educational games were organised for them daily for 30 to 45 minutes, but when they became disciplined this programme was held twice a week. These children were later organised into an association, called Naunihal Biradri, which besides providing them opportunities to play, indoor and outdoor games, organised for them some other activities like picnic, educational tours, scouting etc.

Programme for Educated Adults and the Community Hall

The experience of associating educated persons in his work

had convinced Shafiq Sahib of the necessity for separate arrangements to meet their educational and recreational needs. He considered it to be of utmost importance for securing their wholehearted support in the programme of community education and progress. He made a beginning in this direction by starting a community Hall in the premises of the Talimi Markaz No. 1, of which he happened to be the Honorary Headmaster. The activities of the Hall were organised after the school hours and Mr. Barkat Ali Firaq, an old student of the Jamia who was on the teaching staff of the school, was made in charge of the new project. It was a cooperative venture and its expenses were shared by the school, the Institute, the members of the Hall and the Jamia Millia.

The purpose of the Community Hall was explained by Dr. Zakir Hussain in his address delivered on the occasion of its inauguration on 3rd March, 1945. He said :—

“They deceive themselves who, after leaving schools and colleges, consider their education to have been completed and who feel no need for further education. Education does not mean only to instruct the children in schools in rudiments of reading and writing and to teach the youth in colleges and universities a few selected books in two or more subjects. These are not the only fronts on which the battle against ignorance has to be fought. It is also an important function of any system of education to make arrangements for further education of the educated and to provide for them an opportunity to go on refreshing their knowledge and bringing it upto date. The community hall is an effort to meet this very need. I hope it will bear fruit with your determination and courage. But please do not think that your responsibility would be over if you go on increasing your knowledge and refreshing it. The purpose which the institution of this type has to achieve is more than that. There are many in your community who do not get an opportunity for acquiring even that much knowledge which you have been fortunate to have. Remember, if you forget this section of your community, your education and knowledge would remain useless and serve no useful purpose.

On the other hand, if you succeed in securing for them their share in knowledge, advancement and progress, you would have done a great job."

The membership of the Hall was open to all educated persons of the locality who were twenty years of age and paid Rs. 3/- as their annual membership fee. The membership campaign was started in January 1945. At the time of the inauguration of the Hall in March 1945, the total membership had risen to one hundred. The following table shows the gradual increases in the number of its members :—

<i>Month & Year</i>	<i>Members</i>	<i>Month & Year</i>	<i>Members</i>
January 1945	29	October 1945	174
February 1945	65	November 1945	177
March ,,	100	December 1945	180
April ,,	113	January 1946	190
May ,,	128	February 1946	209
June ,,	135	March ,,	224
July ,,	142	April ,,	231
August ,,	158	May ,,	250
September ,,	171		

According to the report presented by its warden in the annual general meeting of its members in May, 1946, the Community Hall had organised the following activities :—

1. It ran a reading room in which the members had the opportunity to read 6 Urdu and English dailies, 6 fortnightly and 8 monthly magazines.
2. It provided with indoor games, a radio set and a court each for badminton and volley-ball. It organised tournaments in chess, and badminton etc.
3. It also organised during the year under review lectures on subjects of common interest and arranged for a

number of concerts and other cultural and recreational programmes.

The activities of the Hall soon became popular in the educated section of the community. The following table shows the gradual increase in the number of those who attended the programmes organised by the Hall :—

<i>Month & Year</i>	<i>No. of Persons</i>	<i>Month & Year</i>	<i>No. of Person</i>
March 1945	387	November 1945	850
April do	280	December do	805
May do	414	January 1946	660
June do	438	February do	962
July do	761	March do	1,128
August do	770	April do	1,339
September do	805	May do	1,173
October do	1,284		

The Community Hall continued to work till September 1947 when it had to be closed down on account of the communal riots in which it was ravaged and completely destroyed.

Dissemination of the Results Achieved by Experimentation

As shown earlier, the Institute's Education Centre within two years of its existence had achieved a good deal of success in evolving varied programmes and activities for educating literate, semi-literate and illiterate adults and for mass education. Before the celebration of Jamia's Silver Jubilee in 1946, the Institute's Director, Shafiq Sahib, got main items of its "scheme of work" tested in the field and had discovered definite ways and means that needed to be employed for promoting adult education in the country. He came to believe that adult education must be conducted through community education centres established as permanent institutions like schools and colleges wherever there were adults that could benefit from them

and wherever volunteers were found to sign the pledge of service and to take the responsibility of running them. He was sure that these centres, if established in sufficient numbers, would facilitate the coordination of all such activities that aimed at adult education, would pave the way for the inclusion of adult education in the present and future systems of education and would help the workers to provide education in accordance with the cultural requirements and social and economic needs of their communities.

The experiments carried out in the centre had provided Shafiq Sahib, with satisfactory answer to his queries, i.e. whom to teach, what to teach and how to teach. In the light of his experiences in the field, he was able to draw following principles on which, in his opinion, the programme and activities of adult education should be based :—

1. To the adult learners whose main job is to earn their living, education is of a secondary importance. The efforts, therefore, have to be made that the burden of educational activities upon them must not exceed the bare minimum.
2. They have a limited time for leisure. Educational activities, naturally, come into conflict with their needs for rest and recreation. It is, therefore, essential to provide recreational activities in the programme of adult education.
3. The educational programme for adults has to be based on the principle of self-education and self-learning. Hence the organisation of libraries and reading rooms and the preparation of suitable literature for adults should be given a prominent place in any scheme of adult education.
4. Before starting on the never-ending road of self-education adults, however, need to achieve a minimum standard of literacy by going through literacy courses under the guidance of trained teachers. But these courses have to be so compressed and condensed that they may be covered in a shortest time possible.

5. Undoubtedly it is through written words that the treasures of knowledge and science can be preserved and therefore the importance of written words in any scheme of adult education cannot be denied. But the advancement in science and technology has put at our disposal such media of communication like audio-visual aids etc., which can transmit knowledge and culture with a greater speed to a larger number of people. It would be a serious mistake if we do not utilise these modern media of communication for the education of adults in our vast country where the majority of population is still illiterate and uneducated. If we failed to do so the people who could not afford for a long time to undergo the lengthy process of attaining literacy would be deprived of the opportunity even to have a small share in world's treasures of knowledge and science and to taste something of the modern culture and civilization.
6. The education of adults, whether it is imparted through spoken or written words or through radio or films, can be successful only if it is based on the needs and interests of adults. Adult interests may be discovered in his religious, economic, political or social life and they should be fully utilised for educational purposes.

Publicity Material

The institute had published a number of publicity material and literature such as :—

- (1) Practical suggestions for those interested in organising education centre.
- (2) Guide books, tracts and booklets for adult education workers.
- (3) Text-books for literacy course.
- (4) Guide books for parents.
- (5) Post-literacy library series.
- (6) Educational charts, maps, etc.

Equipped with all this material necessary for dissemination its findings in the field, the Institute made arrangements to keep a mailing list of all such education centres or groups or associations who liked to avail of its advice, assistance and co-operation. The Institute was to help them :—

- (a) by giving useful advice regarding the programme and method of work,
- (b) by sending them teaching aids and reading material,
- (c) by sending out, when necessary, its own organisers, experienced workers and lecturers, and
- (d) by training workers and organisers.

Since 1941, Shafiq Sahib devoted most of his time and energy spreading the result of his experiments in the country by establishing and maintaining contacts with other agencies, groups and associations interested in adult education, by sending them the literature specially prepared for the purpose and by organising exhibitions in different parts of the country.

Exhibitions

To give a wider publicity to the ways and methods of adult education discovered by it, the Institute held exhibitions of its activities in various parts of the country on such occasions as the Indian Adult Education Conference, Basic Education Conference, some annual or special functions organised by some agencies engaged in the field of adult education. From the year 1944—46 twelve such exhibitions were organised. These exhibitions consisted of the charts depicting various aspects of adult education, pictorial posters showing different programmes of the Institute, post-literacy library, specimen of wall-newspapers, posters and charts used as a medium of mass education, guide books for workers and parents and other publicity literature. These exhibitions made the Institute and its experiments widely known throughout the country.

Mailing List of the Institute

A number of agencies and groups got themselves enrolled

on the mailing list of the Institute and started utilising its services.

By the year 1942—43, the following institutions and departments of education had included the booklets published by the Institute in the syllabi of their night schools :—

1. Idara Talim-i-Baleghan, Bachhraon, Moradabad.
2. Idara Saeedia, Aliganj, Tonk.
3. The Young Men's Muslim Association, Madras.
4. Department of Education, Kashmir.
5. Department of Education, Mysore.
6. Women's Adult Education Association, Bombay.
7. Social Service Association of the Anglo-Arabic College.
8. Bombay Literacy Society, Bombay.
9. Department of Education, Rampur.
10. Idara Talim-o-Taraqqi, Hyderabad.

Some of these institutions sought advice and guidance from the Director of the Institute. Below is given an extract from a letter written by the Director to the Secretary of an association engaged in literacy work. He had been disappointed at the failure of a literacy campaign and asked for a short course for spreading literacy. The Director, emphasising the importance of educational programme for literate adults, wrote to him :—

“I am afraid that so far there is neither a short cut nor a short course for spreading literacy among the adults. To teach an adult to read and write is not very difficult and it should not take you more than two to three months to make an adult fully literate, provided you can persuade him to attend the classes regularly for at least one hour daily. But the difficulty is that our adults do not attend their classes regularly, and therefore you can't prescribe scheduled courses of studies for them as you do in the case of the children.

“You may organise literacy campaign, if you please, just to make our people literacy minded but more than that, I am

afraid, you will not be able to do unless you do it in cooperation with the Government and civic bodies. But I suggest it would be better if you can organise some sort of adult education for our 'literate' .”

Association with other Agencies in the Field

Since he took up the work of adult education in 1939, Shafiq Sahib started actively associating himself with the work of other agencies engaged in adult education, specially with those located in the city of Delhi. Almost at the same time a sub-committee of the Central Advisory Board of Education had made recommendation regarding adult education and appealed to the universities to devote special attention to this work. As a result, the Delhi University exhorted its constituent colleges to undertake literacy work with the help of their students and staff. Associations were formed in the Anglo-Arabic College, the Commercial College, the Hindu College and the St. Stephens College, which started conducting night schools. The Delhi Students' Literacy League had established centres in various quarters of the city where local support was available. Shafiq Sahib soon established close connection with these associations. As early as 1942-43, on the invitation of Social Service Association of the Anglo-Arabic College, he delivered a series of eight lectures on the organisation of Community Centre and Adult Education. Sixteen workers of the Association, some lecturers and others, attended these lectures.

He also developed close association with the work of Delhi Students Literacy League and became a member of its Executive Committee when it was reconstituted in 1940. This was the beginning of the fast friendship between Mr. V.S. Mathur, the General Secretary of the League, and Shafiq Sahib.

In 1941, Mr. Chet Singh, Editor, Indian Journal of Adult Education, requested Shafiq Sahib to serve on the Advisory Board of the Magazine. He was hesitant to accept this offer owing to the pressure of work but had to accept it in October 1942, he had contributed to the journal an article entitled 'A Statement on Adult Education in Delhi'.

Shafiq Sahib had a definite plan for promoting adult education in the country when, in 1944, he became a member of the Executive Committee of the Indian Adult Education Association. He was keen at that time to get his idea of promoting adult education through the establishment of education centre on permanent basis accepted by the workers in the field. He was able to get on the agenda of the meeting of the Executive Committee of the Indian Adult Education Association held on 11.8.1944, the following resolution which was passed unanimously :—

“In the opinion of this Executive Committee, adult education work in the country should be organised through permanent Education Centres. These Centres should make necessary arrangements for the education of literates, semi-literates and illiterates and should stimulate the desire for self-improvement and coordinate all current activities aiming at adult education.

The proposed Education Centres should provide a base for building up an organisation, to standardise and systematise adult education in this country and thus facilitate its inclusion in the present and future systems of education in India.

The Committee, therefore, appeals to the Central and provincial governments and social bodies and all concerned to organise and establish Education Centres wherever there are adults who can benefit from them.

Further, this Committee appeals to all those already engaged in adult education work to channalise their adult and mass education activities through such ‘Education Centres’ ”.

Between 1944 and 1947, Shafiq Sahib devoted most of his time and energy to induce others interested in adult education in Delhi and in other parts of the country to establish Education Centres on permanent basis. In his annual report written in July 1947, he mentions to have met the office-bearers of public libraries at Bara Hindu Rao and Pul Bangash and members of the Provincial Congress Committee and Delhi Adult

Education Association who expressed their willingness to open such centres on their own initiative. He hoped that with God's will this new experiment will be started in September 1947 and that he would devote all his energy and attention to see that it succeeds.

Shafiq Sahib, to popularise the movements of adult education through permanent education centres, went on publicity tour every year. In July, he visited Hyderabad, Mysore, Bombay, Rampur and several other places, established contacts with the adult education workers and discussed with them the problems they faced in the field and his experiences and the result of his experiments in Delhi.

He was invited by the state of Hyderabad in 1946 for inspecting the adult education programme in a labour area and submitted his report for the proper development and improvements of the adult education programme in the area.

He induced the Delhi Adult Education Association to organise a Summer Training School for adult education workers. He was made the Honorary Director of the training programme.

Development Plans for the Institute

Plans had been made before the dawn of independence to reorganise the Jamia Institute of Adult Education and to give it an efficient administrative machinery with different section of well defined objectives and functions. Besides a section for preparation of syllabus and educational materials for adults, it was to have a model education centre. It was intended to coordinate all programmes and activities carried out by Community Hall, Education Centre for adults and the Primary School known as Talimi Markaz No. 1 under the integrated scheme of Model Education Centre, so that the centre may provide facilities for formal and informal education for every section and age group of the community. It was to serve as a model for other communities to follow.

The Institute, in collaboration with the Teacher's Training Institute of the Jamia, had also prepared a plan to conduct one month's training course in adult and community education. The following was the outline of the syllabus of the proposed course :—

1. The mass education and the movements for the education of adults in Soviet Union, China, Turkey, Japan and Phillipine.
2. The present state of education in India and the need for adult education.
3. Problems of Adult Education in India: The Education of the Illiterates; the Education of the Literates ; the Further Education of the Educated; Education in Arts and Crafts; Social and Civic Education; Religious Education; Vocational Education; Health Education; Training in First Aid; Recreational activities and the use of leisure.
4. The Programmes of Education and Progress and the Organisation of Community Education Centres: Conducting the Community Survey and its tabulation; wall paper—the purpose, different types of wall papers and the technique of preparing them; Study Circles—the difference between a school and the study circle—the different types of study circles, the syllabus and teaching; Method of teaching Urdu; Education Week—its purpose and organisation; Educational meetings—their purpose and organisation; the need for spreading education through extension lectures and educational posters—the methods of publicity; Extra curricular Activities for children; their needs and organisation; physical exercise and the managements of recreational programmes.
5. Practical Work: Conducting the survey of a community and the tabulation of its results; the preparation of wall papers; preparing maps and their outlines; teaching Urdu to illiterate persons; the selection of books for the adult library and the preparation of the list of books;

organising recreational and educational programmes for children; organising suitable recreational and educational programmes and camp fires for the adults; dramatics and putting up plays; and making a speech or commentary on daily news.

Results and Prospects

It is surprising to note that all these experiments in the field of Adult and Community Education were conducted with a small team of a Director, one Office Superintendent and two field workers. The cost of all the projects conducted by the Institute during the period beginning from October, 1938 and ending on 31 st March, 1947 had been less than rupees twenty-five thousands.

The Institute had been able during this period to devise a number of appropriate and effective methods for adult and community education, to prepare necessary teaching aids and to induce some associations and organisations in the country to establish Community Education Centres. Plans were made, as mentioned above, of starting a training course for adult education workers and of establishing a Model Community Education Centre.

These plans could not be implemented as the Institute's work was interrupted due to disturbances of September 1947. Its experimental projects were, however, re-started a few months later on a larger scale and its activities took new dimensions. This story is narrated in the next chapter.

Popular Recognition Rebirth of the Jamia Institute of Social and Adult Education

The development plans for the expansion of the Institute of Adult Education (Idara Talim-o-Taraqqi), which had been prepared before the attainment of Independence and to which reference has been made in the preceding pages, could not be implemented as its work had to be discontinued due to the disturbances of September 1947. All the institutions of the Jamia situated in Karol Bagh were destroyed and the buildings housing them were occupied by the rioters. The office of the Institute and its two experimental centres were looted and most of its stock of literature and other material was burnt. The member of its staff suffered heavy losses of personal property and barely escaped with their lives. It seemed at that time that its eight years labour was lost. After the passions abated and the situation became somehow quiet, Shafiq Sahib, the Director of the Institute returned to his work with redoubled enthusiasm. He felt that in free India, the need for the type of work he was doing was all the greater and more real. He was aware of the growing demand in the country for the organisation of effective adult education programmes and of the immediate need of experimentation in the field. He, therefore, restarted his experimental projects on a comparatively larger scale. Five community education centres were established in different parts of Delhi and the work of preparing literature for new literate adults was also organised on a more systematic basis.

The Bara Hindu Rao Community Education Centre

The last few months of the year 1947 were full of strife and turmoil. The civic life in Delhi had been paralysed. The Muslim population of the city and the refugees from West Pakistan both faced great hardships and unsurmountable difficulties. The former needed to be assured of a peaceful existence, free from all fear and the latter were in need of assistance to start a more settled life without bitterness and anger. Both of them suffered from unemployment and uncertain future and faced difficulties in providing education to their children.

These were the conditions when in Dec. 1947, the Institute started its activities in a building at Bara Hindu Rao, which had refugees on one side and the Muslim population on the other. Not far from the place were Muslim localities of Pul Bangash, Kassab Pura, and Purani Idgah. The Centre at Bara Hindu Rao organised a number of social service activities in all these localities. Besides a handful workers of the Jamia, twenty-five students of the International Students Service became associated with the work. Shafiq Sahib and Begum Anis Kidwai guided this team of young men who worked day and night to fight communalism and to establish cordial relations between the different neighbouring communities.

The Centre at Bara Hindu Rao formed area committees in all the localities mentioned above and organised peace squads which took rounds in Muslim areas to allay their fears and instill in them a sense of safety. Corner meetings were held and Prabhat Pheries were organised in neighbouring Hindu localities to spread Gandhiji's message of peace and toleration when he staked his life for the preservation of communal harmony in the capital. Donations were collected to assist needy Muslim families whose earning members could not go out of their Mohallas to earn their livelihood. Cooperative ration shops were established and the food supply was maintained. Activities of both Hindu and Muslim mischief-mongers were reported in time to Shanti Dals and thus the localities were saved from their harmful effects.

A Knitting and Sewing Centre was organised to bring needy women of both Hindu and Muslim communities together. The Centre worked for two months and it did not only provide them with work but also helped them to understand each other and remove their misunderstandings. A reading room, a children's club and a youth club were organised to help the residents of the locality realise that conditions in the city were becoming normal.

These activities, specially those of the children's club, produced very far-reaching effect. The Hindu refugees who looked askance at the presence of Muslims in their midst gradually changed their attitude. The Centre soon grew into a school where children of all the communities were to be seen in classes and social gatherings. It was started as a relief measure, because parents of both the communities were worried about the education of their children. But gradually the work at the Centre at Bara Hindu Rao took a definite shape. By May 1948, the decision had been made to develop it as a school-cum-community education centre.

The Five Community Education Centres

The programmes which were tried at the Centre at Bara Hindu Rao, proved very useful in bringing communal harmony and in creating confidence in the minority community. Four more Centres were, therefore, established on similar lines in different parts of the city. The Centres at Pul Bangash and Kassabpura were established in Feb. 1948, and the Centres at Gali Qasim Jan and Jama Masjid were opened in March the same year. The activities at these Centres were organised under the following five headings :—

- I. Formal Education of Children.
- II. Extra-curricular Activities for the Children.
- III. Adult and Social Education.
- IV. Social Service.
- V. Efforts for Communal Harmony.

Formal Education for Children

Programmes for formal education of the children were organised only in two Centres located at Bara Hindu Rao and Beriwalla Bagh.

Extra-Curricular Activities for the Children

The communal disturbances had led to almost discontinuation of education of the children in these areas. It was not possible for the Institute to provide them with formal education. It was thought rather advisable to engage them in extra-curricular activities and thus prevent them from going astray. Children's clubs were, therefore, organised in each Centre to engage the children of school-going age for two or three hours in playing indoor and outdoor games, in holding educational meetings or conducting some useful projects.

Adult and Social Education

Under this heading the Centres endeavoured to organise the following activities and social groups :

1. Educational, literary and recreational meetings.
2. Youth clubs.
3. Parent's Associations.
4. Short courses for adults and working children.
5. Library and reading room.

Social Service

The Centres also provided guidance to the general public in approaching right persons in the government offices and brought the complaints of the local residence in the notice of the government authorities.

Efforts for Communal Harmony

Opportunities were provided for the people belonging to

different communities to get together by celebrating national festivals and by organising other social functions.

Education Week, May 1948

To bring this scheme of work to close observance by the people, an Education Week was organised from 10th to 16th May, 1948. During this week the workers of each Centre went round their localities from house to house and from shop to shop and explained the importance of adult and social education in a free and democratic country like India. The programme of the week was also publicised through a publicity van in various parts of the city. On 16th May an exhibition was organised at the Bara Hindu Rao Centre to display the scope of various activities of the Community Education Centres. On the same day, meeting of the prominent citizens of Delhi was organised under the presidentship of His Excellency Mr. Asif Ali, the Governor of Orissa, to make them aware of the importance of the scheme for community education.

Financial Arrangements and Administrative Organisation

The celebration of the Education Week in May, 1948, may be considered as a landmark in the post-independence history of the Jamia Institute of Social and Adult Education. Since then its Community Education Centres assumed a growing educational bias, its financial arrangements grew to be comparatively more stable and its plan of administrative organisation took a definite shape.

The activities, started by the Community Education Centres during the first six months of their existence, though were conducive to later developments, yet most of them were originally organised as a relief measure and gradually acquired the necessary educational flavour. The story of this development is given in the following pages under the heading of Field Programmes and Community Education Centres.

During the first six or eight months after the rebirth of the Institute in December, 1947, the Jamia Millia Islamia bore the

responsibility of financing its projects. It was expected, however, that soon the compilation work and the Community Education programme would become self-supporting. The celebration of the Education Week in May, 1948, brought the work of the Institute in the notice of national leaders and the general public and they readily provide the necessary funds to meet its annual expenditure during the year 1948-49. There is no doubt that the Jamia could not provide finances to the Institute for long and if the Institute was able to survive, it was only due to the interest shown in its work and the generous donations given by the following national leaders and agencies :—

His Excellency the Governor General	Rs. 5,000
Honourable Pandit Jawaharlal Nehru	10,000
Honourable Maulana Abul Kalam Azad	100
Honourable Rafi Ahmad Kidwai	100
His Excellency Asif Ali Sahib, the Governor of Orissa	500
The Government of Hyderabad	25,000
Majlis-e-Auqaf	10,000
	Total
	50,700

The efforts were however continued to be made during the year 1949-50 to make the Community Education Centres and the compilation section of the Institute self-supporting, but it was gradually realised that research and experimental institutions, like the Institute, could never become self-supporting. They would be always in need of fresh investment in their new projects. The Central Ministry of Education was therefore approached to provide financial assistance to meet the growing expenditure of the Institute. The response of the Government to this request had been favourable and the financial assistance received by the Institute during the year 1949-50 had been

as follows :—

Grant-in-aid (Ministry of Education) for publication of Social Education Literature.	Rs. 2,25,000
Grant-in-aid (Ministry of Education) for meeting the deficit.	25,000
Delhi Municipality.	6,000
Sunni Majlis-e-Auqaf, Delhi.	6,000
Donation by the Prime Minister Pandit Jawaharlal Nehru.	14,000
Donation by Bhikampur State.	2,500
Local contributions.	5,261
Total	2,93,761

After the plan of work took definite shape and the financial provision became more assured, the attention could be paid in the latter part of 1949 to the administrative organisation of the Institute. The Institute's plan of organisation had four distinctive administrative units : namely, the Central Office; the Compilation Section; the Field Programmes and Community Education Centres; and the Coordinating and Feeding Section.

Central Office

The Central Office of the Institute consisted of the Director, the In charge of the Coordinating Office, the Office Secretary, the Accountant, the Assistant Accountant and three peons. The functions of the Central Office were to supervise and guide the field staff and the staff of the Literature Production Section, to provide technical and administrative help to them, to procure funds, to maintain records, to keep accounts and to maintain contacts with other educational and social institutions. Except technical, clerical and administrative work, which was of course

done by the other personnel of the central office, most of these functions were performed by the Director himself.

Literature Production Section

Prior to 1947, when its work was disrupted, the Institute, in addition to the two hundred booklets which it had published in Urdu, had a plan of preparing one hundred more post literacy booklets and to publish them both in Hindi and Urdu. When the Institute renewed its work in 1948 a separate section was set up for the production of literature for new literate adults. Shri Mushtaq Ahmed, who was made its incharge and chief Editor, revised the published booklets, got the new ones prepared both in Urdu and Hindi. The publication of all the manuscripts required a considerable financial outlay which the Institute was unable to provide. The work therefore was entrusted to an established publisher who, however, could not carry the work beyond publishing 25 booklets. The work remained in a state of suspense for some time. Meanwhile a plan was prepared for preparing five hundred post-literacy booklets both in Hindi and Urdu. The basic thinking behind this plan was that the adult interests were varied, their mental make up was not identical, nor were their problems similar. It was therefore thought necessary to prepare a syllabus for post-literature, based on their interest and psychology. The intention was to have a complete library for adults, so that no one should, after having become literate, relapse into illiteracy because he could not secure books that would interest him and which he could understand. The syllabus is reproduced below to show the variety of topics on which it was intended to prepare and publish booklets.

SYLLABUS FOR POST-LITERACY LITERATURE

I. Man-The Individual

- A. Body—(Mechanism): Bony framework (Skeleton), Muscles and Flesh, Nerves, Brain, Eye and Ear-structure, Heart, Lungs and liver, Bladder and Stomach.

- B. Body—(Functions) : Breathing—Respiration Blood Circulation, Mastication and Digestion, Excretion.
- C. Body—(Growth and decay) : Physical changes due to growth, Physical changes due to decay.
- D. Emotion : At birth, at various stages in life.
- E. Primary Needs : Food, Exercise, Rest (Sleep).

II. Man—The Economic Animal

- A. Essential Wants : Non-economic (air, water, sunshine), Economic :—
 - (a) Food : Analysis of food, Balanced food.
 - (b) Clothing : Raw material to finished product, Skins and Barks as clothing, Climate adjustment in clothes.
 - (c) Shelter : Primitive, Modern.
- B. How Satisfied :
 - (a) Production : Agriculture, Manufacture, Mining,
 - (b) Exchange : Barter and Trade, Money as a medium of Barter.
- C. Cooperation : In production, In exchange, In consumption.

III. Man—The Social Animal

How life is generated, Marriage and family, Society, Obligation of parenthood, Family relations, Social Obligations, Advantages of a cooperative social life.

Organisation for : Maternity contacts, Promotion of health and elimination of disease, cultural contacts, Recreational amenities, Mutual help (Insurance etc.).

IV. Man—The Political Animal

- A. How society is organised, The idea of Government: The machinery of Government; Democracy in India—its secular character. Franchise-Adult Franchise, Government as (a) Legislative body, (b) Executive body, Local self-government (Municipality), Central revenues and provincial revenues, Ministers and portfolios at the Centre, Essentials of citizenship, Obligations of citizenship, Indian Union a nation—What nationhood implies, International outlook. One world state, International Organisations like U.N.O., U.N.E.S.C.O., W.H.O. etc.

V. Man and His Environment

- A. Nature: How rain is caused and measured, How heat is measured, How they are related, Winds, Vegetables—Cooperation of seed, soil, water and heat.
- B. Sky: Solar system, Familiar constellations, Eclipses.
- C. Animal Life: Familiar birds, Domesticated animals, Other life around us.
- D. Our city: Delhi and its monuments, Delhi and its ruins, Delhi Today and Tomorrow.

It was obvious that even a thousand booklets were not going to cover the whole syllabus. The Institute, however, started working on a plan to prepare 500 books on various subjects. The published booklets as well as the unpublished manuscripts were exhibited at the Unesco Seminar on Adult Education held in 1950 at Mysore, where they drew the attention of the Adult Education workers. The Ministry of Education, Government of India, after having been convinced that the Institute followed the right methods of approach and presentation in preparing

literature for new literate adults, sanctioned a lump sum grant-in-aid of Rs. 2,25,000 in 1950 for the preparation of post-literacy books and for printing 10 thousand copies each and for distributing them to various states all over India. In 1953, the Institute received a further grant of Rs. 50,000 for the purpose. The Literature Production Section of the Institute was expanded to meet the requirement of the new scale of work and was able to publish during the year 1950-54, one hundred and seventy-five books, ten thousand copies each. These were distributed among all the states of the Union, according to the instructions of the Ministry of Education.

The Essential Features of the Booklets

These booklets won general approval and were considered very useful in maintaining literacy and in training people for better living. The essential features of these booklets were as follows :—

- (a) They were tried out experimentally in the manuscript stage in the five community centres run by the Institute and published only when found satisfactory.
- (b) They covered a wide variety of subjects as mentioned above.
- (c) They were generally 16 pages thick, 18×22 cms. in size, with a view to meeting the needs of busy adults who have no time to read bulky books to learn the fundamentals of a subject. Careful selection of content was obviously required.
- (d) Vocabulary-building generally received considerable attention in the preparation of books intended for adults of limited reading ability. The meagre vocabulary of the newly literate adult was not, however, a very difficult problem if common phrases from every day speech were used and text-book jargon avoided. It may be noted that the various occupations such as agriculture, tailoring, building, blacksmithy and so on often

have a special vocabulary of their own. In some cases, the adult reader is fully familiar with many of these words, except that he may not know them in written form. However, as these books were of an introductory character, technical words and phrases were used sparingly and explained in detail as they were introduced.

- (e) Story-telling was used as the medium of expression in most of these books. The same characters appeared in related books so that the interest of the reader may be sustained to take him through the entire series.
- (f) Humour, clean-jokes, anecdotes, references to significant events, verses and the like had been employed generously to create human interest and avoid the dullness so often found in text-books.
- (g) Self-test questions were given at the end of the books. This device had been found very interesting and useful, and often meant that a book was read more than once.
- (h) Every book contained a list of suggested further reading.
- (i) Type not smaller than 16 points was used; 20 point was sometimes employed. Most of the books contained at least two illustrations; every book had a two or three colour cover.

The literature Production Section did much to improve the quality of its books and to prepare them on more scientific lines. Books on various subjects were assigned to experts who did the preliminary writing. Then the manuscript came to the editors of the section. They revised it and made its language easy enough to be read and comprehended by the reader of a given ability. Next, the manuscript was tried out on the would be readers and revised in the light of knowledge gained during the testing. After the final revision, the manuscript was again sent to the author to ensure that the revision had not altered basic ideas and facts. Only when the author had given his

approval the manuscript was supposed to be ready for the press. The procedure was tedious, but it was at the same time very instructive for the editors, who thus got the opportunity to know the mind of the readers and anticipated difficulties that they were likely to face.

The Staff of the Section

The literature production work involved preparing the manuscript, illustrating the text, getting booklets printed and despatching them to the Education Directorates of the State Governments and discharging other administrative responsibilities. The Section was looked after by Shri Mushtaq Ahmed, its incharge, the Editor, with the help of a typist and a peon for a couple of years. To cope with the increased load of work after getting the grant from the Ministry of Education in 1950, the staff of the Section was enhanced and in 1951 it consisted of the following :—

Editor 1, Associate Editors 2, Artists 2,

Typist 1, Clerk 1, Peon 1.

Field Programmes and Community Education Centres

The field programmes of the Institute consisted of five Community Education Centres and a central organisation for extra-curricular activities of the school going children, known as Bachchon-ki-Biradri. Each Community Education Centre had a Warden, two Assistant Wardens, and one peon. One of the two Assistants had to be a lady worker in charge of women's programme. In addition to his duties as the in-charge of Centre, one of the wardens looked after the Bachchon-ki-Biradri with the help of a field worker. The School-cum-Community Centre at Bara Hindu Rao had full-time staff for the section dealing with the formal education of the children while the warden who also acted as the Headmaster of the School looked after the other activities with the help of five part-time workers. The work of the wardens was supervised directly by Shafiq Sahib, the Director of the Institute. The general description of the activities organised in these Centres

is given under the following headings to provide the reader with an idea as to how these activities grew and developed :—

1. Formal Education for Children.
2. Extra-Curricular Activities for Children.
3. Youth Clubs.
4. Parent's Associations.
5. Short Courses for Adults and Working Children.
6. General and Mass Education.
7. Social and Cultural Activities.
8. Extension Lectures.
9. Balak Mata Centres.

Formal Education for Children

The Institute was primarily concerned with the development of educational programmes for the adults in its Community Education Centres. It had to deal with some aspects of formal education of the children in its Centre at Bara Hindu Rao as a relief measure because the parents were facing great difficulties in providing schooling for their children. The arrangement that were made in this regard served dual purpose of solving this problem and of forming purposeful contacts with the parents, the adult population of the community. The Centre at Bara Hindu Rao was thus developed into a school-cum-community centre. It provided formal education to the children up to 7th class, besides the programmes of social and adult education. The emphasis in the organisation of this programme was on the utilisation of extra-curricular activities for educational purposes. Efforts were made to cover some portions of the syllabus through projects, such as children's government, which provide them with an opportunity to learn civic rights and responsibilities and a children shop which gave them an experience in keeping records and accounts. The teachers utilised the knowledge gained through these extra-curricular activities in making them interested in Three R's and other subjects taught in the primary and middle schools. The number of the students enrolled in different classes was 230 in 1950.

Similarly, the Centre at Beri Wala Bagh had to organise classes in which general education was provided for the girls who could not get admission in any regular school. The other aspect of formal education which was taken up by most of the Centres was the organisation of coaching classes to help the children in the home work assigned to them in their schools.

Extra-Curricular Activities for Children

The question of organising extra-curricular activities of the children of school going age was seriously taken up by the Jamia long before independence when children used to come to its Educational Centre No. 1 at Karol Bagh in the School bus from different far flung localities of the city and were unable to participate in organised games of the school. Only the children living near the Centre used to come to it in the evening. They along with other children of the locality who were enrolled in other schools formed a Hockey team which later on was developed into a children's club. The activities of the club were not merely confined to outdoor sports and games, it also had the provision of indoor games, a reading room and a library. They used to hold meeting every week. The club also organised excursions to historical places in Delhi and trips to places like Simla and Agra. Soon the parents discovered that it was a good way of keeping their children away from making mischief and of training them in citizenship. They not only offered their cooperation but also helped the project financially. The experiment also proved that children were a good medium of bringing together various peoples and of breaking down barriers in the way of social intercourse. The workers of the Bara Hindu Rao Centre had this experience in mind and it was on the same basis that the extra-curricular activities of the children were made use of.

The Bara Hindu Rao Centre was located in an area where members of different communities were living in a state of nervous tension and the relation between Hindu refugees and the local Muslims were greatly strained. The children of both

these communities were leading aimless and unguided lives with nowhere to go as schools were closed down. Efforts were made to collect children of both the communities and to provide them with educational and recreational programmes and thus keep them usefully employed. Gradually in the children's club at Bara Hindu Rao an atmosphere of harmony and friendliness prevailed while the outside atmosphere was still full of hatred and ill feelings. When Gandhiji undertook his fast to re-establish Hindu-Muslim concord on a firm basis, the children's club did splendid work to spread the gospel of Gandhiji. And when he broke his fast the joy of the members of the club knew no bounds. They organised a procession and held a meeting which was attended by 500 children belonging to different communities. Dr. Zakir Hussain, who was the Vice-Chancellor of the Jamia Millia at that time, addressed the meeting. He was greatly impressed by the function and considered it to be a fulfilment of Gandhiji's dream. He wrote a letter to the Prime Minister Nehru praising the work of moral rehabilitation of the children taken up by the education centre. Mr. Nehru agreed that the problem of moral rehabilitation of the children was a vital problem and he congratulated Dr. Zakir Hussain and Shafiqur Rehman Kidwai, the Director of the Institute, on the success that had met their effort in this direction.

All the five Centres of the Institute located in different parts of the city organised children's activities under the aegis of their children's club. The keen interest shown by the Prime Minister in this aspect of work and his generous financial help for the same encouraged the workers of the Idara to organise its work among the children on a well thought out scheme of a permanent nature. In a meeting attended by the wardens of all Centres held on 21st August, 1949, it was decided to start a central organisation for the work among the children to be known as Bachecho-ki-Biradri, Delhi. Mr. Quiser Nagvi who had organised children's club at Talim Markez in Bara Hindu Rao Centre was appointed as the Director of the new project.

Bachchon-ki-Biradari

The Bachchon-ki-Biradri (Children's Brotherhood), Delhi, was started with the following aims and objectives:—

1. to prepare children as worthy citizens of tomorrow by providing them with opportunities to elect their own leaders, plan their own programmes and organise their own functions,
2. to provide for children as many opportunities for self-expression as possible by helping them to organise cultural and recreational programmes,
3. to bring children of all castes and creeds together on the basis of their common interest for building up the social harmony and solidarity that our country needs so much today.

To achieve these aims and objectives, the Biradri enrolled as its members all the children of a locality without any distinction of caste or creed. As soon as their number reached ten a club was formed under the supervision of an educated person with a president, a secretary and a working committee. The working committee of each club elected one or two representatives according to its numerical strength to the Central Committee of the Biradri. The members of the Central Committee then elected their president, vice-president, secretary, joint secretary and formed committees to organise inter-club activities.

Besides the clubs attached with the five community centres, the Biradri encouraged the establishment of a number of clubs in different localities on a self-help basis. The local communities provided accommodation and one honorary part-time worker. Members of the clubs and their parents provided their necessary finances while the central office of the Biradri was responsible for general guidance and supervision. Within two years the movement became so popular in Delhi that its membership grew

to more than five thousand and the number of affiliated clubs rose to more than fifty.

The affiliated clubs organised recreational and cultural programmes not only for the benefit of school children outside their school hours but also for the benefit of others after their day's work in a family or a factory. Their activities consisted of indoor and outdoor games, picnics, reading rooms, debating competitions and celebration of religious or national festivals. Some of the clubs had organised children's banks and children's shops. Some others brought out fortnightly wall paper and others had good cricket and football teams.

The Central Committee of the Biradri organised children's conferences, held Gandhi Trophy Debates, and celebrated the Republic Day and other occasions of national importance.

The central office of the Bachchon-ki-Biradri, besides giving general guidance to the affiliated clubs, provided them with the following services :—

1. It made arrangements for educational tours, summer camps, and exhibitions, in which all the members of the affiliated clubs were encouraged to participate.
2. It had a mobile library which went round supplying books to each club every week.
3. It helped the clubs to organise film shows.
4. It helped the clubs to distribute milk to their ill nourished members.
5. It made arrangements for the members of the Biradri to participate in exhibitions and functions organised by other organisations and institutions.

Youth Clubs

The work among the youth had drawn a number of young men of the locality towards different activities organised by the experimental centre at Karol Bagh. Drawing upon these

experiences, the workers of the Centre at Bara Hindu Rao, called 30 young men on 4th April, 1948, to a meeting and discussed with them the possibilities of setting up a Young Men's Club for catering to their social, recreational, cultural and educational needs. They welcomed the idea and organised themselves into a Naujawan Club by becoming its members and appointing an ad hoc. Committee consisting of five persons to run the affairs of the club and to draw up its constitution. According to the constitution, which was adopted by the General Body on 11.4.48, the Club, besides a President and a General Secretary had five Joint Secretaries dealing with educational programmes, and finances, indoor and outdoor games, public relations and social functions. In addition to its business meetings, the Club organised tournament and picnics, staged plays and celebrated national and religious festivals. The members of the Club soon discovered that they had an interesting scope of work for themselves in the Centre and started visiting it regularly and brought much zest and enthusiasm with them. They ultimately became instrumental in developing a group of sincere and enthusiastic voluntary workers without which no Centre could develop a varied programme for meeting the variegated needs of the adults of the community.

When other Centres were opened by the Institute, they also organised Youth Clubs as a separate unit and thus the youth organisations became an integral part of their programmes. The Clubs which functioned under the auspices of these Centres were different types. Some of them were formed around a special interest like literary activities and dramatics etc. Other were a friendly group which brought their meals to the Centre once a week and spent Saturday afternoons in an atmosphere of jolly fellowship. Some others were voluntary groups organised outside the Centre, which, however, provided for them a meeting place. They organised their programmes without any direction and guidance from the workers of the Centre. But they soon developed close relations with the workers and participated in all activities of the Centre. On the model of these Naujawan Clubs, Saheli Sabhas were formed for young

women which organised the same type of activities for their members. As a result of the activities of such groups at the Centre a close relationship and jolly fellowship was developed between people of different communities and the workers.

Parents Associations

The idea of organising a Parents' Association originated in the Community Education Centre at Bara Hindu Rao, when the parents insisted that its school which was run as a relief measure must be made permanent as its closure would mean the discontinuation of their children's schooling. The Jamia did not have the finance to run the school on a permanent basis. The workers explained the situation and advised the parents to approach the Government authorities for getting recognition and financial aid for the school. This led to the foundation of the Parents' Association. The parents not only formed the association but collected an amount of Rs. 1,000/- on the spot in a meeting organised on the occasion of the Education Week on 16th May, 1948. The Association continued to function for some time even after the school was assured the recognition and finances from the Govt. Closer contacts between the parents and the workers resulted in better understanding between the two. The parents were gradually convinced that their responsibility did not end with feeding, clothing and sending the children to the school and that the upbringing of children was an art which they needed to learn. The parents' Association, beside distributing among them the literature that was available in Urdu at that time, organised a series of lectures on different topics related to the upbringing of children. The activities of the Association also helped in fostering neighbourly relations between Hindu refugees and the local Muslims as the children studying at the school came from both the communities.

The Centre at Beriwalla Bagh which had to make some arrangement for the education of the girls who could not get admission in any regular school also organised a Mata Sabha on the Bara Hindu Rao lines.

The experience at these two Centres proved that the children

were the best channel to reach the heart of parents and to arouse their interests in various activities of the Centre. The other Centres also organised parallel men and women associations and thus the Parents' Association became an effective medium of adult education in the scheme of community education centres.

Short Courses for Adults

The community centres, run by the Institute, offered two months' courses in Urdu for illiterate adults, course in follow up two months' Urdu for new literate adults, two months' course in elementary English and Hindi for Urdu knowing adults, and in crafts such as sewing and embroidery for women. Separate courses in Urdu were also organised for working children. Two hundred and twenty-five and two hundred and fifty adults were enrolled in such courses organised by all the five centres in 1949-50 and 1950-51 respectively.

Efforts were made after every three months to organise the short courses when each centre spent almost a month in publicizing its programme and enrolling adult students. During the year 1949-50, two such campaigns were launched at the Bara Hindu Rao Centre with a view to organise three short courses, one each in Urdu, Hindi and English, and to attract the adults of the community towards the leisure time activities organised at the Centre. A number of means of publicity were used. A cyclostyled circular was distributed among the residents of locality. Posters were put up on various points of the service area. The matter and the design of each poster were selected according to the place where the poster was to be put up. Some of the posters had such titles as Qahwa Khana (Coffee House), Hajjam ki Dukan (Barber's shop), and they were exhibited daily. Announcement was made about the opening date for the courses in wall-papers and newsforums. Only four adults were enrolled in Urdu, four in Hindi and fourteen in English while average daily attendance in recreational programmes for adults rose to twenty-five. During the next enrolment campaign, in addition to the means of publicity used in the earlier one, the

publicity van was also utilised. This time fifteen students were enrolled in Hindi, fifteen in Urdu and eight in English. The daily attendance in recreational activities reached forty. The response was not altogether satisfactory. There seemed to be a lack of motivation for education among the residents of the community. In his evaluation report of the two enrolment campaigns, submitted to the Director, the Warden of the Centre felt the need of re-orientation of the adult education programme for the locality and of basing it on the requirements of the local vocations.

General and Mass Education

General education of the masses was organised in the Community Education Centres through Reading Rooms and Libraries, Social and Cultural activities, Extension Lectures programmes and the Wall papers. A brief description of these items is given below to show how these programmes were utilised for general and mass education.

Reading Room and Library

Every Community Education Centre had a reading room and some of them had a small library. As far as the reading rooms were concerned, they were opened regularly and had at least one Urdu and one English newspaper. Some of the Centres with the help of the Parents' Associations and the Youth Clubs had managed to have a number of newspapers and magazines. These newspapers and magazines were borrowed from the neighbouring houses and were put in the reading room for two to three hours every day. The report of the Community Education Centre, Beri Wala Bagh for the year 1951-52 showed that it used to have 20 magazines and 8 dailies and weeklies in its reading room while the average attendance had been one hundred.

Social and Cultural Activities

Social and cultural activities, organised at the Community Education Centres, included dramatic performan-

ces, film shows, exhibitions, mushairas, music concerts, celebration of national festivals and of the festivals pertaining to different communities. The purpose of such activities was to provide leisure time activities to the residents of the locality and to bring them together in a healthy atmosphere. These activities were also a means to attract large number of people to the Centre. They were then gradually drawn to the different recreational, cultural and educational programmes of the community education centres. The experience had proved that participation in such activities always paved the way for increased interest in acquiring literacy and self education. Some of these activities were either sponsored by the centres or by the associations and clubs organised under their guidance. The centres also encouraged other local associations to organise such activities in their premises.

Extension Lectures

Organisation of extension lectures was one of the important activities of the Community Education Centres. A talk on any topic of common interest was organised in each centre at least once a month. According to the annual report of the centres in the year 1949-50, extension lectures were organised on such subjects as Religion and Reality, Prophet Mohammad, Our Bad Social Customs, Indian Economic Problems, The Dawn of Democracy, Life and Teachings of Gandhiji, Indian Constitution, Communalism and Communal Riots. Among the speakers one finds such eminent scholars and popular leaders as Dr. K.M. Ashraf, Prof. M. Mujeeb, Prof. Tilak Raj Chaddha, Maulana Hifzur Rahman, Maulana Ahmad Saeed, Shri S.R. Kidwai, Shri B.D. Joshi and Pandit Sunder Lal. It was indeed difficult for the warden of a centre to select a speaker who could talk to the general public in a language which they could easily understand. Sometimes the wardens could not arrange any lecture for a number of months when they were preoccupied with other programmes such as the campaign for the enrolment in short courses for adults.

Wall Papers

Wall newspaper was developed by the community education

centres into a powerful instrument of education. It was just a big sheet of paper on which head-lines from newspapers as well as pictures in the news were pasted with some handwritten material. Divided into a number of sections, it dealt with international, national, provincial and local news. The idea was to make it as interesting and attractive to the residents of the locality as possible. The wall newspaper was displayed outside the education centre where a large number of passers-by would see it. The people were invited to the centre in the evening where the news were explained by a commentator with the help of the wall newspaper and the wall maps with all their details and backgrounds. It depended upon the talents and tacts of the commentator to utilise this opportunity for introducing to the audience a number of topics from History, Geography, political events, economic and civic problems. The wall papers were made of three types, the daily wall paper, the weekly wall paper and the special number.

Daily Wall Paper

The daily wall paper gave important headlines and added to it other information material drawn from the prescribed syllabus for Community Education. News items gave it the freshness so necessary to attract the adult mind. The correlation of other reading material with current affairs and the selected news items of educational value made it an educational features of a daily wall paper :

1. Cuttings from the available daily newspaper.
2. In Persian Arabic script vowels were added for the correct pronunciation of new words and unfamiliar names.
3. Difficult words were marked, a glossary was given in the margin or in a box.
4. Likewise scientific terms and historical references were explained.

5. Geographical maps of the world, continents and countries in outline, merely showing political divisions and capital cities was a special feature. Names of the places mentioned in the news were marked on the map.
6. Full use was made of illustrations, pictures and cartoons essential for decoration and attraction.
7. Local and community news were given a prominent place.
8. It used to be 3' × 4' in size, with the space generally allotted in the following proportions :—

(a) Syllabus material	50%
(b) Local and community news	20%
(c) National news	20%
(d) International news	10%

Weekly Wall Paper

Using the same techniques as used in daily wall paper, the weekly wall paper gave the background of the daily news for the benefit of the regular readers.

Special Number

Special numbers of the wall paper were prepared on festivals or on occasion of national or international importance. They were mostly handwritten and illustrated with pictures, maps and graphs etc. The five Community centres during the five or six years of their existence, prepared a number of excellent wall papers of this type. Some of the subjects chosen for them were Mahatma Gandhi, Indian Independence, Indian Republic, U.N.O., Indonesia, Prophet Mohammad, War and Peace, Our Community Education Centre, etc.

Balak Mata Centres

Education of parents, specially of the mothers in upbringing of their children is a vital part of an adult education pro-

gramme. The Institute had started organising special programmes for women in its Community Education Centres in 1949. While working among them, it was realised that social customs and conditions in India did not allow women, particularly the Muslim women of the lower income group, to be attracted by any educational programmes when the approach was direct.

Many a male adult had been drawn towards various programmes when their children of school going age started participating in the extra-curricular activities organised by the centres. Similarly, the work among the women comparatively became more effective in one of the centres where under the Mothers' Association some coaching classes were organised for the girls who could not get admission in the regular schools. Drawing on these experiences it was decided to approach the women by working for the welfare of their little ones and thus drawing them to various educational programmes organised for them. Hence in August, 1952, an experimental Balak Mata Centre was started at Matia Mahal with double objects in view to provide all basic advantages of a nursery to children between the age of 3 to 6 years and to teach their mothers practical ways of improving their homes and better methods of mother craft.

A trained lady teacher was employed to run the Centre. Besides engaging the children for three hours in useful activities, she was made responsible for regularly visiting their homes, finding out the needs and requirements of their mothers, providing them opportunities to get together, and helping them to organise functions and celebrate festivals. Efforts were made to bring a few mothers every week to the Centre and have them watch their children engaged in useful activities and see how they were handled in different situations. A Mothers' Association was later on started to hold social and educational meetings and organised picnics and educational tours for its members. After having become accustomed to such activities, they became interested in getting benefit out of the variety of courses that were organised for them.

At the request of young mothers facilities were provided for them to learn sewing and embroidery. Short courses in these crafts were run first with the help of a part-time lady instructor and later a whole-time craft teacher was appointed.

Most of the women who came to the centres for learning crafts were illiterate. Realising this drawback, they became anxious to attain literacy. The Institute was ready to exploit the situation and opened literacy classes for them. Later on arrangements were made for coaching classes for those young mothers and young girls who wanted to appear in Adeeb, Matriculation or Higher Secondary School Examinations.

Encouraged by the result of the experiment at Matia Mahal, the Institute had opened two more centres-one at Kassabpura and the other at Beriwalla Bagh. Gradually these centres also developed programme of adult education for women of their locality. One important lesson which may be drawn from this experiment is that as most women are primarily mothers and housewives, they should be approached in these capacities if any educational programme is to be developed for them. First they should be helped in learning more effective and easy methods of work as mothers and housewives, and then the area of their interest may be gradually widened to include various aspects of liberal education in the programmes that need to be developed for them.

Feeding and Coordinating Section

Every Community Education Centre had to run a children's club, a parents' association, a youth club, organise short courses in Urdu, Hindi, English, sewing and embroidery, a library and a reading room, to display a daily wall paper, and to make arrangements for indoor games, picnics, dramatics, musical evenings, social functions and extension lectures. All these activities were organised by the warden with the help of his two assistants and a number of part-time teachers for short courses. They could not possibly organise all these programmes regularly nor they were competent to handle them. The result was that

most of these activities remained uncoordinated, improvised and occasional. The only supervision and guidance they used to have come from the inspiring discussion they had with Shafiq Sahib on various aspects of adult education. Shafiq Sahib himself had to devote much of his time towards general administration and finding financial resources for meeting the entire expenditure of the Institute. It was therefore required to have someone who could give the wardens of the centres suggestions and guidance pertaining to syllabi of courses in different subjects and suitable literature for adult library, supply them with speakers, lecturers, instructors on part-time paid or voluntary basis, provide them information and advisory services regarding suitable audio visual aids, etc., and furnish them with the necessary printed stationery and other material and equipment.

Having these requirements in view, Shafiq Sahib opened in 1949 a coordinating office at the headquarter and entrusted its charge to Mr. Barkat Ali Firaq, a Senior Field Worker of the Institute. The intention was to develop it into a coordinating and feeding section with the responsibility of not only exercising administrative supervision over the five centres but also to provide them with feeding services without which it seemed difficult for them to develop a balanced programme of adult and social education in their communities.

During the year 1949-50, the coordinating office was able to provide the following services to the wardens of the Community Education Centres :—

1. Supplying printed outline of maps for the use in wall papers. Distributing admission forms for short courses, membership forms for Children's Clubs, Parents' Associations, and Youth Clubs, printed proformas for surveys and for maintenance of records.
2. Preparing booklets on various activities of the Community Education Centres for the guidance of field workers.

3. Holding periodical meetings of all the field workers for the exchange of experiences and for the evaluation of different projects.
4. Distributing a monthly bulletin for the guidance of the field workers.

All this was done by the in charge of the coordinating office single-handedly. It was a great help for the wardens but they were still wanting expert help and necessary feeding services in organising short courses, extension lectures, dramatics, etc. It was therefore decided in 1951 to develop this office into a coordinating and feeding section. A plan of work and the estimates of expenditure were prepared for the inclusion in the budget estimates for the next year. The section was to provide the following services :—

1. Supplying printed materials for wall paper, charts, posters, admission forms and other proformas, syllabi of different subjects and study outlines.
2. Supplying the required equipment and apparatus.
3. Supplying literature for parents' education.
4. Propaganda leaflets.
5. Publication of fortnightly bulletins.
6. Expert advisory services of an expert in dramatics and an artist.
7. Supplying lecturers and instructors for extension lectures and short courses.

The following provisions were made in the budget estimates of 1951-52 for feeding and coordinating section :—

1. Pay of the Staff :

Assistant Director

@ Rs. 250/- p.m. Rs. 3,000.00

Helpers to the Assistant
Director

1. Artist @ 150/- p.m. Rs. 1,800.00

2. Incharge (Drama Sec-
tion & recreation)
@ 100/- p.m. Rs. 1,200.00

3. Chaprasi @ 50/- p.m. Rs. 600.00

4. Operator's allowance
@ 25/- p.m. Rs. 300.00

----- Rs. 6,900.00

2. Equipment and apparatus :

(a) Film Projector Rs. 3,000.00

(b) Stage Setting Rs. 2,000.00

(c) Gramophone and
records Rs. 500.00

----- Rs. 5,500.00

3. Material for wall paper :
(to be distributed among
the centres)

(a) Outlines of maps Rs. 200.00

(b) Charts for study
classes Rs. 100.00(c) Printing and paper for
admission forms Rs. 150.00(d) Literature for parents'
education (to be dis-
tributed among
parents). Rs. 200.00(e) Printing of study
courses. Rs. 500.00

----- Rs. 1,150.00

4. Publicity of the Adult Education Movement :

(a) Publication of fortnightly bulletins.	Rs. 1,300.00	
(b) Publication of propaganda leaflets.	Rs. 500.00	
(c) Preparation of posters and charts mainly about vices of society.	Rs. 200.00	
		Rs. 2,000.00

5. Miscellaneous

	Rs. 450.00
Total	Rs. 16,000.00

The scheme, however, could not be materialised. Shafiq Sahib joined the Ministry of the Delhi State as its Education Minister and the financial resources could not be provided for enhancing the activities of the coordinating office which was gradually reduced to the office of the "Talim-o-Taraqqi", the monthly bulletin which took the shape of a regular magazine and was published both in Hindi and Urdu.

Building up a Movement for Community Education Centres

The fact that the process of closing down the Community Education Centres or transferring their management to local committees was started as soon as they won popular recognition, shows that the maintenance of the five centres had never been considered as the main function of the Institute of Social and Adult Education. But its main function, such as the training of workers, providing guidance and feeding services to the field agencies had to wait for such time when the local bodies and private organisations started taking up the responsibility of maintaining such centres. One of the purposes of establishing five centres in 1948 was therefore to popularise the idea of Community Education Centre.

In addition to the supervision and guidance which he provided to the workers of the Institute and the difficult job of finding financial resources for its different projects, Shafiq Sahib considered it also his duty to work for building up a movement for Community Education Centres throughout the country. With this aim in view he established and maintained contacts with a number of social and educational organisations and institutions in Delhi and outside. During the year 1949-50 he was member of the following committees, organisations and institutions :—

1. Delhi University Court.
2. Advisory Council, Chief Commissioner, Delhi.
3. Adult Education Board, Delhi Municipality.
4. Governing Body, Delhi College, Delhi.
5. Governing Body, Anglo-Arabic Higher Secondary School, Delhi.
6. Governing Body, Fatehpuri High School, Delhi.
7. Executive Committee, Indian Adult Education Association.
8. Advisory Committee, Social Education, Delhi.
9. Social Education Handbook Committee, Union Ministry of Education.
10. Rajnatik Karya Committee, Delhi.
11. Executive Committee, United Nations Association, Delhi.
12. Social Service League, Delhi Branch.
13. Muslim University Court, Aligarh.
14. Executive Committee, Muslim Education Conference, Aligarh.
15. Hindustani Talimi Sangh, Wardha.

Shafiq Sahib used these contacts for the propagation of the idea of Community Education Centres and building up a move-

ment around it. His membership of the Adult Education Board of the Delhi Municipality and of the Executive Committee of the Indian Adult Education, proved very effective. He had been working as the member of the Executive Committee of the Indian Adult Education Association since 1946 and had close relationship with all prominent workers in the field. Through Mr. V.S. Mathur, the Secretary General of the Indian Adult Education Association, he was able to induce the Delhi Municipality in taking interest in his movements for Community Education Centres. Mr. Mathur had dealt with this aspect of Shafiq Sahib's work in one of his articles published in *Fundamental and Adult Education* (Jan. 1955) wherein he observes :

“The contribution that the late Shafiqur Rahman Kidwai made was the introduction of a new type of social and cultural centre in place of literacy centres. The activities of these centres were varied and included entertainment, recreation, exhibitions, discussion, lectures, debates etc. Literacy classes were conducted only when a group of people made a request for them. People could participate in any or all of the activities mentioned above without being required to join literacy classes. The difference between these and literacy centres was that they were based upon a much wide conception of educational work. The approach of Mr. Kidwai to the whole question of adult education was refreshingly different from that of many educational authorities which appeared to be preoccupied with the idea of spreading literacy. A number of organisations in the country have taken inspiration from the work done by the experimental education centres of Idara Talim-o-Tarraqqi (Jamia Millia Islamia) of which Mr. Kidwai was the head. The work of Delhi Municipal Committee which started social education centres in 1948 should specially be mentioned in this connection.”

Mr. Mathur in another article published in the magazine ‘*Talim-o-Taraqqi* (Shafiq Number) had acknowledged the fact “that the adult education work which he was able to do under the Delhi Municipality was in fact due to the guidance and encouragement from Shafiq Sahib. Shafiq Sahib wanted the

Delhi Municipality to establish a Feeding Centre, as he was of the opinion that the residents of the local community must be encouraged to establish social education centres on their own, though just in name. It should be the job of the feeding centre to help them develop into effective institutions of adult education".

A part of his dream came true. According to the report on Social Education in Delhi, a research study undertaken by the Indian Adult Education Association in 1959-60, the number of community centres in Delhi rose to more than 200 in 1960. Delhi Municipality started its first Social Education Centre in November, 1948, and by 1952 it had nine men and ten women centres along with 25 sub-centres attached to them. In New Delhi area, such centres were started by Shri U.A. Besrurkar in 1949. These centres were taken over by the New Delhi Municipality in 1957, and their number was 49 in 1960. The Directorate of Education also took interest in establishing Community Centres. Its centres were in rural areas and their number had risen to 116 in 1960.

Shafiq Sahib knew how important it was to strengthen the Indian Adult Education Association. He visited its office at Daryaganj very frequently and was fond of having a chat about various aspects of adult education. Mr. Mathur says that it was during such conversation that he was inspired to launch such projects as News Bulletin, compilation of a Directory of the Adult Education Agencies, and the holding of annual seminars. According to him, Shafiq Sahib's conversation on matters of importance was more fruitful than the directions and orders received from others. It was through such a unique way that Shafiq Sahib contributed his share in building up the Indian Adult Education Association. His services were recognised by the prominent adult educationists in the country. He was requested to preside over the seventh All India Adult Education Conference which was held at Hyderabad on 30th December, 1950. In his Presidential Address he had dealt nicely with the subject of Community Education Centres and the Feeding Agencies. It would not

be out of place if we end this chapter with a quotation from his address.

Advocating the importance of centres in any scheme of adult education, he said "In my opinion, setting up of educational centres in all localities and areas is absolutely necessary. Through these centres, adult education and mass education should be organised. For infusing strength, vitality and continuity in the adult education movement, I consider the importance of 'Educational Centres' to be such that I would even suggest the setting up of a centre just in name. I have full confidence that these centres, in course of time, would develop into active means of fulfilling real educational and social needs of their area. But these would be general and local organisations for adult education. In addition to these, there is need for central organisations which would arrange to supply these 'Educational Centres' with various services e.g. library service, films, librarians, trained teachers, useful speakers, cultural missions, publishers, etc. It would be these central bodies which would make the 'Educational Centres' in name, into active Educational Centres.

As the people's interest in adult education grows, the need would arise for setting up Janta schools, Janta colleges, Vidya-peeths, Educational Settlements, Polytechnics for imparting technical, and vocational training to adults.

Therefore, in the future plan of adult education, the need and importance of 'Educational Centres' of the central service-supplying agencies, and of central vocational and technical institute cannot be ignored."

The Intermission : The Institute After the Death of its Founder 1953-66

Shafiq Sahib went on one year's leave in the early part of 1951 to join UNESCO as the Head of its Mission in Indonesia. He returned to his work at the Institute in the middle of January, 1952, but only to leave its directorship a few months later when he joined the Delhi State Government as its Education Minister. He continued, however, to guide the staff of the Institute in framing its basic policies. It was his untimely death in April, 1953, which deprived them of his inspiring leadership. From the scant material that is available one may draw only a bare outline of the plan he had in mind during this period for the future development of the Institute.

Shafiq Sahib considered the Jamia Institute of Social and Adult Education to be an agency engaged in organising experimental and research projects on different aspects of Adult and Community Education. After the first shock of unsuccessful attempt at organising adult education programmes in a wide area at Karol Bagh in 1939, he never intended to extend the field activities of the Institute to a larger area. His main concern had been to evolve, by experimentation, programmes and activities that came within the scope of the Community Education Centres and to disseminate the result of these experiments to the local communities and their leaders who might have the will and resources necessary for running centre on similar lines.

The five Community Education Centres which the Institute had established in 1948, aimed at popularising the idea of

“Community Centres”. They were soon able to draw the attention of the Delhi and New Delhi Municipalities, some private organisations and individuals who adopted the programme, and thus a number of Social Education Centres were opened in the city of Delhi on the lines the Institute had shown. But Shafiq Sahib was aware of the inherent weakness in the programmes and activities organised in such Centres without the help of any supplying agency or a feeding centre. He was therefore keen to develop such services at the Institute which might be helpful to the centres in organising programmes and activities which could meet the varied needs of the people. He was also interested in Institute’s taking up new experimental projects like Vidyapith or Janta College for rural adults. He seemed to have been convinced that energies should not be wasted in finding financial resources to meet the establishment expenditure of the five centres while other agencies had already started running such centres. The Institute, in his opinion, had another sphere where it could be more useful. It was on his advice that the Institute started reorganising its work in 1952. One Community Education Centre was closed down and its establishment was utilised for the new experiment in mothers’ education. The management of another was transferred to a local committee. A new wing was added to the central office to propagate the idea of community centre among the local communities and to encourage them to establish community education centre of their own. A plan was prepared to have a feeding and coordinating centre at the Institute. A member of the staff was entrusted with the work of exploring possibilities of starting a new experimental project in the villages surrounding Jamianagar.

After the death of its founder in April, 1953, the Institute needed overhauling of its administrative and supervisory machinery, which became imperative when a suitable full-time Director could not be found and the overall responsibility for its supervision and guidance fell on Prof. M. Mujeeb, the Vice-Chancellor of the Jamia, who was naturally preoccupied with the vital problems confronting the parent institution. A seminar was therefore held in September, 1953, on the problems of

re-organisation of Institution. The members of its staff who participated in the seminar, after having a good deal of discussion, concluded that any agency having its various sections engaged in social education, needed to evolve an integrated approach to organise their activities in a compact area. It was only then, they thought, that the impact of social education process on the life of the community might be pronounced and effective. They felt that the lack of coordination between its different sections would hamper the development of any of the Institute's social education projects on the right lines. They could not reach any agreement, however, about the proposal of closing down urban projects and of concentrating in future on the development of field programmes in a compact rural area surrounding the Jamianagar where the Institute had its headquarters in a magnificent building of its own. A committee was appointed by the Academic Council to resolve the issue after reviewing the Institute's work in urban areas. On the recommendation of the committee, which consisted of Shri S.C. Dutta, the General Secretary of the Indian Adult Education Association, Shri Abdul Ghaffar Madholi, a senior member of the staff of the Jamia as members and Shri Azazuddin Khan, Principal, Jamia College, as convener, the Community Centre at Kassabpura and the Urban Extension Wing of the Central Office were closed down and the management of the Community Centre at Beriwalla Bagh was transferred to a local committee.

A new policy was formulated according to which the Institute was to concentrate its activities on the compact area of fifteen villages around Jamianagar. All its sections were to organise their activities among men, women, and children of the area in a well integrated manner and to coordinate them with those of the other institutions of the Jamia such as the Institute of Agricultural Economics and Rural Sociology and the Institute of Rural Education. In addition to the existing sections, namely, Literature Production Section, Balak Mata Centres, Bachchon-ki-Biradri and the Magazine Section, it was proposed to add some new sections such as a Rural Social Education and Development Section, a Rural Development

and Welfare Training Centre and a Naujavan Biradri. The Rural Social Education and Development Section was visualised to organise field programmes and the Training Centre, Bachchon-ki-Biradri, Naujavan Biradri, Balak Mata Centres, and Literature Production Section were to serve as feeding agencies, helping the field workers in conducting varied programmes for men, women, youth and children of the area. The aim of this reorientation was to discover how welfare activities, programmes of informal education for different age groups, other activities of adult education, the preparation of reading material and development work could be integrated with each other and be coordinated with the activities of other official and non-official agencies working in the same area.

Due to lack of sufficient funds the scheme could not be implemented. The Rural Social Education and Development Section was, however, started in 1953. Since then the activities of the Institute were carried out through the following sections :—

1. Rural Social Education and Development Section.
2. Bachchon-ki-Biradri.
3. Balak Mata Centres.
4. Literature Production Section.
5. The Magazine Talim-o-Taraqqi.

The brief account of the activities of each one of them during the period after 1953 need to be given to show the factors which gradually led the Institute into a period of intermission and stagnation.

Rural Social Education and Development Section

There had been a possibility of the Jamia Millia Islamia being developed as a Rural University in accordance with the recommendations of the University Education Commission submitted to the Government of India in 1951. Consequently the Jamia opened in 1952 two Research Institutes to conduct research on various aspects of rural problems. The Institute

of Rural Education organised research projects on educational problems in rural areas. The Institute of Agricultural Economics and Rural Sociology made several investigations of the agricultural, economic and social problems of the 15 villages surrounding the Jamia Millia Islamia. The Institute also organised a conference of the villagers in October, 1952, which became an annual feature and continued to be held for a number of years as a part of the Jamia's Educational Festival. All these contacts paved the way for rural field work in some of the villages after the Rural Social Education and Development Section was started in 1953. The Section aimed at helping the villagers to develop health services, welfare programmes for children, youth and women and to organise activities of Adult Education and Community Development.

A model community centre run at the Low Cost Housing Exhibition held from January to March, 1953, strengthened the contact which the field workers were establishing with the villagers. It provided a good opportunity for them to establish close relationship with the village men, women and children who had to be persuaded to come and give demonstration of their crafts and to present cultural programmes in the exhibition. After the exhibition was over, the contacts were kept alive and different activities were developed in different villages on the basis of what the villagers themselves wanted to have. Village Development Councils were organised in Okhla, Tambunagar and Masihgarh. Literacy classes were run in Khizrabad, Okhla and Masihgarh. A craft centre for women and children was started in Khizrabad. In some of the villages buildings were constructed to be used as Chaupal or Community Centre, and the streets were paved.

In the year 1954, the field work under the Section was expanded and divided into the following three units :—

Unit 1 with village Khizrabad as the Centre.

Unit 2 with village Okhla as the Centre.

Unit 3 with village Jasaula as the Centre.

Each unit consisted of four villages and had two field workers, one of the two was the in-charge of the unit and was called a Community Organiser. By 1959, the activities of the Community Centre were developed in four villages with emphasis upon the promotion of cooperatives and of weaving other services around and through cooperatives. The staff of the Section was reduced to one organiser, 3 field workers and one clerk in 1959.

Bachchon-ki-Biradri

Bachchon-ki-Biradri, as started in the preceding chapter, had been developed as a feeding agency which provided supervisory and feeding and extension services to its affiliated children's clubs. The clubs attached with the Community Education Centres of the Institute served as models for the voluntary workers who were to guide its affiliated clubs. Due to the closure of urban centres and the lack of community approach in field programmes of the Rural Social Education and Development Section, the work among the children gradually became the exclusive responsibility of Bachchon-ki-Biradri. It proved very difficult to provide constant guidance necessary for the proper working of its affiliated clubs in the absence of adequate number of field staff.

The Biradri continued, however, for a few more years to hold annually the Children's Conference and the Gandhi Trophy Competitions on the occasion of the Jamia's Education Festivals in which children from different schools, Children's Associations and members of its affiliated clubs took part. The Biradri also conducted a course of six weeks' duration for the training of child welfare workers in March, 1956. Twelve trainees attended the training camp in which lectures were delivered by experts from the Jamia as well as from outside. The trainees were sent to the neighbouring villages for practical work.

The number of affiliated clubs gradually dwindled and the Section was therefore transferred in 1959-60 to the Teachers'

College of the Jamia to organise field work programme for the pupil-teachers.

Balak Mata Centres

One of the Balak Mata Centres which was started as an experiment in mothers' education along with the provision of nursery education could gradually develop the varied activities for the young girls and women of its locality. The daily attendance at its various programmes rose to more than eighty in 1965. If the Centres were provided with effective supervision and adequate funds they could have been developed into Model Women's Education Centres.

Literature Production Section

The Literature Production Section of the Institute was started to support its centres which used its final products in their adult education programmes. The Centres, in turn, helped the Section in becoming aware of the needs of the adults in terms of subjects and topics for its booklets and audio-visual aids and getting its products tested before they were sent for publication. This could not continue for long, as the Section had to enlarge its scale of work during the year 1950-55 to meet the conditions of the grant-in-aid received from the Ministry of Education for the publication of literature for neo-literate Adults. Moreover, the Urban Community Education Centres of the Institute were gradually closed down and the Rural Adult Education programme could not be developed on proper lines. With the result that the Section lost its contact with the field programmes. After July, 1954, when the Section had exhausted the amount received from the Ministry of Education its scale of work had to be curtailed. In 1955-56 only eight books were prepared and not more than 1000 copies of each of these books could be printed. In 1959-60, the Section could produce only 5 books, two posters and one film.

The Magazine Talim-o-Taraqqi

'Talim-o-Taraqqi' was started as a fortnightly bulletin to serve as a guide to the field workers of the Institute as well as

others employed by official or non-official agencies, and to disseminate the results of the Institute's field experiments in the country. The compartmentalisation of the different activities carried out by the Institute without having a coordinating authority in the person of a full-time Director, left no scope for experimentation and for publicising its results in the field. With the autonomous nature of its different sections there remained no need for providing guidance and direction from the headquarters with the result that the news bulletin gradually developed into a monthly magazine on Adult Education. It had articles on such topics as the Principles and Methods of Adult Education, Introducing Indian Agencies and Institutions Engaged in Adult Education, Studies of Specific Adult Education Projects and news about Social and Adult Education Movement in India.

The Magazine, which was published both in Hindi and Urdu, due to its technical nature, had limited circulation and had been running at a loss and therefore had to be closed down in 1965.

The Jamia Millia Islamia during this period was preoccupied with finding a suitable place for itself in the educational system of the country. This problem became acute after the U.G.C. Act was passed by the Parliament in 1955 when it became rather impossible for a private institution like Jamia Millia to continue awarding degrees. Under such circumstances, which have been discussed in details in the second chapter of this book, the authorities of the Jamia could not give enough attention to the problems of re-organisation faced by the Institute after it had lost the inspiring leadership of Shafiq Sahib in 1953. Moreover, the Institute remained throughout this period without a full-time Director. The part-time Directors could not devote such time which was necessary for revitalising the Institute and enabling it to make fresh contribution to the field. The heads of the Sections gradually became autonomous and their activities could not remain integrated which was so essential for conducting any experimental projects with the result that neither experimental nor research work could be done nor

integrated services could be provided to the compact area as was envisaged in 1953. Prof. M. Mujeeb has nicely described this situation in his Annual Report for the year 1955-56 where he says, "The Idara has five sections, Literature Production, Rural Social Education, the Magazine "Talim-o-Taraqqi", the Balak Mata Centres and the Bachchon-ki-Biradari. These are all specialised types of work and they can be coordinated only through a sound grasp of principles of Social Education. For over two years during which I was associated with the administration of the Idara I have been observing that there is a constant tug of war within the Idara (Institute). No section is willing to listen to the views of others in its own affairs, because it has its own particular field of work. But it is considered to be against the principle of social education to place restraints on its right to express views about the affairs of other sections."

Before we end this chapter, with a brief account of the observations and recommendations of an Assessment Committee appointed in 1960, mention has to be made of the projects that were completed by the Research, Training and Production Centre, an offshoot of the Institute of Social and Adult Education.

RTP Centre and its Projects

As an offshoot of the Institute of Adult and Social Education a new department known as Research Training and Production Centre was set up by the Jamia in September, 1955, to prepare for the presentation to UNESCO a national report, after conducting a survey, on reading material for no-literate adults in India. This work was assigned by the Union Ministry of Education to the Jamia Millia and the Indian Adult Education Association. After the completion of the National Report, the Research, Training and Production Centre, however, continued to function, for another five or six years, as an agency for research on various aspects of adult literacy. The main functions of the Centre were laid down as follows :—

- (a) to do research studies, and field work in the field of Adult Education, specially in adult literacy;

- (b) to train qualified persons in the techniques of research, production and adult literacy;
- (c) to produce reading materials for neo-literates and new reading public on scientific lines;
- (d) to produce reports of researches and studies undertaken in the form of guide books for workers.

The Centre conducted, during the period beginning from July 1, 1957, and ending on September 30, 1960, an important experiment in establishing adult schools. The experiment which was sponsored by the Ministry of Education and jointly conducted by the Centre and the Indian Adult Education Association aimed at evolving after experimentation a pattern for permanent adult schools and had the following as its objectives :—

1. to determine the optimum period necessary for adults to achieve Primary School standard;
2. to evolve a syllabus for the Adult Schools keeping in view the needs and interests of the adults, the standard of which may not be lower than the primary school syllabus;
3. to prepare text-books on arithmetic, Social Studies, and General Science for various grades;
4. to determine, on the basis of experience, the qualifications of the teachers and the content of their training;
5. to work out an effective organizational pattern for running the Adult Schools and the cost involved;
6. to determine the factors which promote attendance and also to determine the factors contributing to drop outs.

Experimental Adult Schools were started on an extensive scale in different cities of the country the guidance of research units established with the cooperation of regional agencies, such as the Mysore State Adult Education Council, Mysore ; P.S.G. School of Social Work, Peelamedu, Coimbatore ; The Bombay City Social Education Committee ; The Bengal Mass Education

Society ; The Literacy House, Lucknow ; and Social Education Association, Hyderabad. The R.T.P. Centre itself established twelve Adult Schools in various parts of Delhi city.

The experiments made in these adult schools demonstrated that adults could be enabled to acquire an attainment level on par with that of the students completing the primary grade IV in half the time usually taken by the latter. During the period of experimentation, the R.T.P. Centre designed the syllabus, prepared the text-books and graded supplementary books to go along with the text-books. The report of the experiment was prepared and submitted to the Ministry of Education with the hope that regular adult schools, at least on a limited scale, will be opened during the period of Third Five-Year Plan. But more than a decade has passed since then and adult schools have still not become a part of our national planning.

Recommendations of the Assessment Committee (1919-60)

In 1959 the Jamia Millia Islamia Society appointed an Assessment Committee to assess the educational work of the Jamia and to recommend the necessary steps to effect improvement and change. Its main observation regarding the Institute of Social and Adult Education had been that all the sections of the Institute worked in isolation from each other. The summary of its observations is given in the following paragraphs :—

The Literature Production Section which produced literature for new literates and prepared films, film strips and posters as audio-visual aids, did not utilise the existing services of other sections for determining the subjects of aids, testing the preparation and utilizing the final products. The field work in the rural areas similarly had no connection with the activities of other sections. The Centres in rural areas did neither have any programme for children or mothers as developed by Bachchon-ki-Biradri and Balak Mata Centres, nor did they make use of the services of the Audio-visual Aid and Literature Production Section. The magazine section and Bachon-ki-Biradri also worked in isolation and did not make use of the opportunities

provided by the village centres for improving their own work. After making these observations the Committee made the following recommendations :—

“It is necessary to re-organise the Department of Talim-o-Taraqqi with a view to revitalise its contribution to the field. The experience and the services of the present staff of the Institute should be fully utilized in the large context of the programme of Social Education. There is ample scope both for experimentation in new methods of work in the field and in raising the quality of services.....The reorganisation may be carried out on following lines :—

- (i) Appointment of a full-time Director-in-charge of the Department. The Director should have the experience and knowledge of the field of Social Education in all its aspects and should be able to inspire confidence and devotion among the existing staff.
- (ii) The Director should be empowered with the responsibilities of reorganising the department. Some of the following suggestions may be taken into consideration while reorganising the department :
 - (a) All the five sections of the Department should be integrally woven with each other and the machinery and procedures be so developed as to utilize the services of one section for making effective the programme of another. For example, the Talimi Markaz should draw assistance from Balak Mata Centre and Bachchon-ki-Biradari in developing the programme for mothers and children in various field centres opened under its auspices. In return, it should give assistance to the Magazine and the Production of Literature and Audio-visual Aid Sections to know the requirements of the field and to provide opportunities for experimenting and testing the materials. The work of the Research, Training and Production Centre of Jamia should be related directly with the work of Talim-o-Taraqqi in the interest of both the divisions.

- (b) The Literature and Audio-visual Aid Production Section should utilize the services of Talimi Markaz for selecting the subjects, for preparing the manuscripts and audio-visual aids and for testing them before final production. It should develop contact with other departments and organisations of social education both in selecting the subject for production and in utilising them for field workers. Every subject selected for literature for neo-literates and audio-visual aid should reflect the problems of the field. The question of having joint publication of Hindi edition of the magazine with that of the Indian Adult Education Association should be explored.
- (c) The Talimi Markaz Section (Rural Social Education and Development Section) should open its centres in a selected number of villages where other programme of the Jamia are actively carried out. For example, the field activities of Rural Institute should be integrally woven with the activities of Talimi Markaz. In fact, they should provide field work opportunities to the trainees of the Rural Institute. This would also help in securing assistance of the field staff of the Rural Institute for further developing the field programmes. The community centre approach of giving all-sided service to children, youth and adult should be adopted in promoting the programme of the field centres. The efforts should be made for developing self-help and spirit of cooperation among the villagers. Each centre should reflect the prevailing needs of the people. If the formation of a cooperative society is needed in a given village, it should be attended to. At the same time, the promotion of cooperatives without effective promotion of other activities of social education was not likely to bear the desired results. The activities of Balak Mata Center and Bachchon-ki-Biradari should also be started in these centres.
- (d) Bachchon-ki-Biradari should continue to remain an integral part of Talim-o-Taraqqi. It is another matter

if the staff of the Section is shared by any other division of Jamia such as the Teachers' College. In fact, team approach among workers of different sections of Talim-o-Taraqqi should be effectively promoted. The present isolated islands of activities of different sections is demoralising both the programme in the field and the workers.

- (e) The activities of Balak Mata Centres at present carried out at Matia Mahal in urban areas of Delhi may continue in the interest of the participants, both children and mothers. However, if finances and personnel are available, it would be desirable to have one full-fledged Talimi Markaz in an urban area with activities for children, youth, mothers and fathers. If it is not practicable under the existing circumstances, the activities of Balak Mata be turned into an independent organization with independent supervision and management. The present system of supervision and guidance of the section is inadequate in the interest of the Centre itself. This recommendation will be effective if a full time Director of Talim-o-Taraqqi is appointed.

Activities of Balak Mata Centre should be promoted in Talimi Markazes in Rural areas. At present Talimi Markazes in villages have very little, if any, effective programme for children and mothers on the lines of the programme carried out at Balak Mata Centre.

The main recommendations of the Assessment Committee were that there should be more coordination among its various sections and a Director should be appointed to take charge of the work. No action could be taken in this regard as the Jamia authorities, at this time, were deeply concerned with the question of the form which the Jamia Millia Islamia should take. The reorganisation of the Institute of Social and Adult Education had to be postponed till the future of the Jamia Millia had been determined. In June, 1962, the Jamia Millia was recognised as an institution of higher learning under Section 3

of the U.G.C. Act and considerable work of reorganisation has been going on since then. In the meantime, audit objections were raised to the expenditure being incurred on certain programmes of the Institute and finally the Union Ministry of Education decided that the Magazine Talim-o-Taraqqi, the Literature Production Section and the Rural Social Education and Development Section be wound up. The decision of the Ministry could not be objected to, as the Institute really did need complete reorganisation. The Anjuman Jamia Millia Islamia, while agreeing to the winding up of the above-mentioned sections of the Institute, set up in May, 1966, a Committee to suggest a scheme for re-organising the work of the Institute. The Committee consisted of the following :—

1. Prof. M. Mujeeb, Vice-Chancellor, Jamia Millia Islamia (Chairman).
2. Shri Sohan Singh, Programme Specialist, Asia Foundation, New Delhi.
3. Shri S.C. Dutta, General Secretary, Indian Adult Education Association, Delhi.
4. Shri K. Pant, Associate Director, Directorate of Correspondence Courses, Delhi University, Delhi.
5. Dr. H.P. Saxena, Assistant Director, Department of Adult Education, N.C.E.R.T.
6. Shri Z.H. Farooqi, Dean, Faculty of Humanities and Sciences, Jamia Millia Islamia.
7. Shri S.R. Mohsini, Principal, Department of Rural Services, Jamia Rural Institute (Convener).

A scheme of reorganisation of the Institute was prepared by the Committee which proposed the development of a Department of Adult Education at the Jamia Millia. Before dealing with the new scheme, it is intended to discuss, in the next chapter, the problems of adult education in India after 1947. That would provide a background against which the chapter entitled "A New Plan of Work" must be studied.

A New Plan of Work : The Jamia Board of Adult Education

The story, narrated in the preceding chapters, of the experiments in adult education conducted by the late S.R. Kidwai shows that the Jamia Millia Islamia was certainly one of the first few educational institutions in the country which did not restrict their activities to the regular full-time students only but tried to open their doors of knowledge to the larger adult community. The members of the Anjuman-i-Jamia Millia (The University Court), in its meeting held on 5th May, 1966, felt depressed to note the news of the closure of the Jamia Institute of Social and Adult Education, known as Idara Talim-O-Taraqqi, at a time when some of the universities in India had established full-fledged Departments of Adult Education and many others were planning to have a Department or a Board of Adult Education. The Anjuman, therefore, decided to continue its efforts in the field of adult education and set up a Committee, mentioned earlier, to prepare proposals for setting up a Department of Adult Education with a scope of work which might be justified as a proper function of an institution of higher learning and fit in the academic organisation of the Jamia Millia Islamia which had acquired in 1963 the status of a University under Section 3 of the U.G.C. Act.

The scope of the Department of Adult Education, according to the scheme prepared by the Committee, was broad enough to include research and training programmes along with the organisation of adult education activities in the field. Some adult education experts and the Sub-Committee appointed by the Academic Council of the Jamia on 21st October, 1967, who reviewed the scheme, however, recommended that the Jamia

should begin with the establishment of a Board of Adult Education to organise extra-mural activities for the part-time students and must not undertake research and training programmes at the very outset. This recommendation was in line with the suggestions made in the report of the Education Commission (1964-66) for the establishment in each university of a Board of Adult Education for "launching carefully planned adult education programmes and for evaluating achievements".

Organisational Structure

The proposed Jamia Board of Adult Education will have to draw upon the cooperation of the different departments of the Jamia and the various official and non-official agencies working in the field of adult education. It shall, therefore, consist of the heads of all educational institutions of the Jamia and the representatives of major agencies of adult education in Delhi which would ensure, on the one hand, inter-departmental cooperation, so essential for any university machinery for launching adult education programmes, and on the other would make the Board fit for undertaking responsibility of coordination and avoidance of duplication of programmes. The following shall be the composition of the Board :—

- | | |
|---|----------|
| 1. Vice-Chancellor, Jamia Millia Islamia. | Chairman |
| 2. Dean, Faculty of Education. | Member |
| 3. Dean, Faculty of Humanities and Sciences. | „ |
| 4. Secretary, Indian Adult Education Association. | „ |
| 5. The Director, Directorate of Education,
Delhi. | „ |
| 6. Head of the Department of Adult Education,
National Council of Educational Research
and Training, Delhi. | „ |
| 7. Director, Correspondence Course and Conti-
nuing Education, Delhi University. | „ |
| 8. Director, Delhi School of Social Work. | „ |
| 9. Secretary, Inter-University Board, Delhi. | „ |

10. Principal, Jamia Deptt. of Engineering.	Member
11. Principal, Jamia Higher Secondary School.	„
12. Director, Balak Mata Centre.	„
13-14. Two members coopted by the Board and	„
15. Principal, Jamia School of Social Work.	Secretary

The Jamia Board of Adult Education shall review the work carried on under its direction by special standing committees which would deal with some particular aspects of the work. It will have three standing committees, (a) an Extension Lecture Committee for planning and implementing the scheme of extension lectures, (b) a committee to deal with questions relating to the provision of extension courses, the preparation of reading material and self-study plans, and (c) a committee to act as an advisory committee for the Extension Centres. These committees will submit to the Jamia Board of Adult Education the periodical reports of the work done under their auspices.

Functions of the Board

The Board will be responsible for organising extension courses and related activities which may consist of the following :—

1. Offering extension courses to those adults who have acquired the necessary minimum educational qualifications so as to enable them to appear at the Higher Secondary or Preparatory or Degree Examinations of the Jamia Millia. Those who attend these courses will be part-time students.
2. Organising general extension courses aimed at satisfying the cultural, intellectual, social, vocational and recreational interests and needs of the educated or semi-educated adults.
3. Establishing one or more extension centres in the city where these courses will be offered.

4. Preparation of text-books and other reading materials for the courses mentioned above.
5. Organising a series of extension lectures every year on subjects of interest and benefit to the general public. These lectures may be delivered at the campus of the Jamia Millia or at the Extension Centres.

Clientele of the Board

The Jamia Board of Adult Education, when developed fully would have variegated educational programmes to cater to the different needs of the following four categories of our literate population :

1. Those who after eight years of schooling or more had to leave their full-time education, before getting Higher Secondary School Certificate.
2. Holders of Higher Secondary School certificate who could not get university education.
3. Graduates of the universities and
4. Persons in professions with a higher level of general education and specialised training.

During the first stage of its development, the Board would, however, design educational programmes for the first two categories. There will always be among them some who are anxious to undertake courses leading to a certificate or a degree and others who are interested to invest their leisure in the pursuit of knowledge and acquire it for its own sake without seeking any certificate or a degree. Arrangements will have to be made to design programmes for meeting both these needs. It will perhaps help towards the understanding of the nature of services if we make an attempt to elaborate them under the following four headings :

1. Extension Lectures,
2. Extension Courses for Adults,

3. Preparation of Reading Material and Self Study Plans,
4. Extension Centres.

Extension Lectures

The series of extension lectures or extension lecture courses are designed for large audiences. All those who get themselves registered on the payment of prescribed fee would have opportunity to listen to lectures and to ask questions at the end. But they would not, however, undergo a sustained and systematic course of study under the direction of a university teacher. The Board will organise a few series of such lectures every year on the subjects of common interest for the benefit of general public on the campus as well as in its extension centres.

Extension Courses

The distinctive feature of the extension courses will be that they would be designed not as extension lectures for large audiences but as courses meant for relatively small number of students to pursue a sustained and systematic study in organised classes and to undertake self-study plans under the direction of a university teacher. To meet the different needs of those who are anxious to get a certificate or a degree and of others who are interested in acquiring knowledge for its own sake, the extension courses would be of two kinds, credit courses and non-credit courses. The former would be based on the syllabi of the Higher Secondary and the B.A. Examinations of the Jamia while the latter would be developed around the specific requirements of a group of adult students concerning their intellectual, cultural, social, recreational and vocational needs. The adults anxious to get a certificate or a degree will benefit from the credit courses and others interested in acquiring knowledge for its own sake may select courses of their choice from both the credit and non-credit courses.

Non-Credit Courses

The duration of non-credit courses will vary according to the nature of the objectives desired to be achieved by the adult

students. After ascertaining the needs of the service area, the Board will develop short courses or study circles on topics such as Problems of Indian Democracy, Problems of Indian Economy, Indian Political Parties, Problems of World Peace ; Science in Every Day Life, Dramatic, Cultural and Social Activities ; Children and Mother Craft, Home Science and Home Craft ; Problems of Human Relations, Drawing and Painting, Languages and Literature etc. These courses will aim at satisfying the cultural, intellectual, social, vocational and recreational interests and needs of the educated or semi-educated adults.

Credit Courses

Every credit course will be of three months' duration, having two hours per week for instruction and two hours for self-study programme. The syllabi of Higher Secondary and B.A. Examinations of the Jamia would be recasted on terminal pattern for this purpose. Persons seeking a certificate or a degree may take the series of courses prescribed in each subject while others may get themselves enrolled in any of the courses in which they are interested. Model terminal courses in history are given below. Those courses on one hand cover the whole syllabus in history prescribed for the Jamia Higher Secondary Examination and on the other they may provide opportunities for those who cannot afford to devote longer time required for attending all the courses in the series, to enrol themselves in courses such as the "Background of Man and Civilization", "Sufis and Saints and their Contribution to the Indian Cultural Heritage" and "History of Freedom Movement in India" etc.

Model Terminal Courses in History

(Based on the syllabus of the Jamia Higher Secondary School Examination)

1. *The Background of Man and Early Civilization—*
(5000 B.C.—500 A.D.)

The Emergence of Man, Man the hunter, Importance of tools and weapons, Use of fire, development of hu-

man speech, domestication and use of animals, cultivation of land, development of civilizations in Egypt, Mesopotamia, Crete, China, India, Greece and Rome.

2. *Rise and Fall of Early Indian Empires—*
(327 B.C. — 648 A.D.)

Political, Social and Cultural conditions in India and its contact with the outside world under the Maurya, the Kushan and the Gupta Empires.

3. *Rise of Great Religions—*(800 B.C. — 800 A.D.)

The nature and the function of Religion in Man's early life—Rise of great religions—Confucianism, Hinduism, Jainism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam,—their contributions to Man's Cultural Heritage.

4. *Rise and Fall of the Delhi Sultanate—*(700-1545)

The social, political, and cultural conditions in India in early medieval period (700-1200), The Arab conquest of Sindh, Arab traders and travellers, Muslim in South India, Mahmood of Ghazni, and Alberuni—Establishment of Sultanate at Delhi, Muhammad Ghori, Kutbuddin Iltutmish, Balban, Alauddin Khilji, Mohammad Tughlaq, his projects and their failure, Feroze Tughlaq's welfare projects a timely relief: Lodis' Government a passing phase; and Sher Shah as the last hope of the Sultanate.

5. *India under the Great Mughal Emperors—*(1519-1707)

Babar, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb.

6. *Sufis and Saints and their Contribution to Indian Cultural Heritage :* (1200-1600)

A. Sufis :

Khawaja Moinuddin Chisti of Ajmer.

Qutubuddin Bakhtiyar Kaki.

Baba Farid Ganj Shakar.

Nizamuddin Auliya.

Nasiruddin Chirgh Dehlvi.

Khawaja Gesu Daraz Banda Nawas.

B. Bhakti Movement :

Chaitanya.

Guru Nanak.

Sant Kabir.

Tulsi Das.

Meera Bai.

7. *Disintegration of the Mughal Empire* —(1707-1772)
Aurangzeb and his policies.

Later Mughal Emperors and their weaknesses. Hindu revivalism : Marathas, Rajputs, Jats and Sikhs. Independent Muslim States : Bengal, Deccan, Awadh and Mysore.

8. *The Revival of Europe* —(1400-1700)

Europe in the Middle Ages, the development of national scientific outlook; discovery of sea-routes ; the growth of nation-states; European trading companies and their rivalries.

9. *India under the British Rule* —(1772-1947)

Commercial struggle among different European races. Clive and the foundations of British rule, Warren Hastings, the evaluation of Anglo-Indian administration, William Bentinck's Social Reforms, Spread of English Education.

10. *Religious Reforms Movement in India—(1700-1900)*

Shah Wali Ullah, Sayyid Ahmad Bareilvi and Wahhabi Movement.

Sir Sayyid Ahmad and his Aligarh Movement.

Raja Ram Mohan Roy and his Brahmo Samaj.

Dayanand Saraswati—Arya Samaj.

Vivekananda—Rama Krishna Mission.

11. *The New Age and its Impact on Indian Political and Social Life — (1700-1945)*

Nationalism ; French Revolution ; Industrial Revolution ; Growth of capitalism, Imperialism and Colonialism ; Democracy and Socialism ; Russian Revolution. The causes and effects of the two World Wars ; The concept of One World and the development of world organizations.

12. *History of Freedom Movement in India—(1857-1947)*

The upheaval of 1857, its causes and effects—Constitutional Reforms, Foundation of Indian National Congress ; the Home Rule—Mahatma Gandhi—Civil Disobedience, Non-Cooperation and Khilaphat Movements. The Government of India Act of 1892, 1902, 1909, 1919 and 1935, Independence, The Partition of India, India after 1947.

The Proposed Rules and Regulations

The Board will organise extension courses on two levels ; preparatory courses for those working adults who have completed eight years' schooling or more but could not pass the higher Secondary Examination and the courses of the University standard for the holders of Higher Secondary School certificate who could not get university education.

1. *The Preparatory Courses—*

- (a) The preparatory courses will be open to all those working adults of sixteen years of age or above who have successfully completed eight years' schooling and pay the prescribed fee.
- (b) Male candidates for enrolment in these courses, if they seek to appear at the Higher Secondary Examination, will be required to submit a documentary proof to show that they are employed and that they have not attended any formal school for the last one year.
- (c) The students registered with the Jamia Board of Adult Education will be allowed to appear at the Jamia Higher Secondary Part I Examination provided they complete, within a period not exceeding two years, courses carrying 20 points from the following :—

(1) Islamiat or Hindu Ethics or History of World Civilization, No. I, II, III each having 2 points	6
(2) Hindi or [Urdu, No. I, II, III each having 2 points	6
(3) General Science No. I, II, III each having two points	6
(4) Craft No. I, II, III each having 2 points	6
Total points	24

- (d) The registered students will be allowed to appear at the Jamia Higher Secondary Part II Examination provided they complete, within a period not exceeding four years after having passed the Part I

Examination, courses carrying 80 points from the following :—

(1) Urdu or Hindi Literature No. I to XII each having 2 points	24
(2) Civics No. I to XII each having 2 points	24
(3) History No. I to XII each having 2 points	24
(4) English No. I to XII each having 2 points	24

Total points	96

2. *The Courses of University Standard*

- (a) The courses of university standard will be open to those adults of 16 years of age or above who have passed Higher Secondary Examination and pay the prescribed fee.
- (b) The male candidates for enrolment in these courses, if they seek to appear at the B.A. Examination of the Jamia Millia, will be required to submit a documentary proof showing that they have been employed for the last six months.
- (c) Only those of the registered students will be allowed to appear at the B.A. Part I Examination who have completed, within a period not exceeding two years, courses carrying 20 points from the following :—

1. Islamiat or Hindu Ethics No. I, II, III each having 2 points	6
2. History of World Civilization No. I, II, III each having 2 points	6
3. Hindi or Urdu No. I, II, III each having 2 points	6
4. English No. I, II, III each having 2 points	6
Total points	24

(d) Only those of the registered students will be allowed to appear at the B.A. Part II Examination who have passed Part I Examination and have completed, within a period not exceeding three years, courses carrying 58 points from the following :

1. Urdu or Hindi Literature No. I to XII each having 2 points	24
2. History No. I to XII each having 2 points	24
3. Political Science or Economics No. I to XII each having 2 points	24
Total points	72

3. The completion of any course out of the preparatory and the Higher Secondary courses of the University standard will require :

1. 75% attendance in the lecture sessions.
2. Submission of the required written assignments of a given standard on the basis of Home-Study Plans.
3. Passing the Final Test at the end of the course.

Preparation of Reading Material and Self Study Plan

The extension courses have to be based on class room instructions and self-study plans. These two types of adult learning situations must be integrated for the benefit of the part-time adult student who needs greater flexibility in pursuing his studies at his own rate and convenience. The teaching in extension courses, therefore, will involve both elements of class room instruction and correspondence teaching which would make the educational process more interesting, time saving and useful.

In every extension course the teacher will be required to divide its content into two parts, the one that may be left for Self-study Plans and the other which need to be covered in class room instruction. Each unit of an extension course will be preceded by adequate preparation on the part of the adult students, based on Self-Study Plans that would be given to them in the beginning of every month. After a unit is covered by the method of lectures and discussion, the students would attempt questions supplied to them and submit their answer-books to the teacher. The answer books after having been checked by the teacher will be returned to the students.

There is a need, therefore, to prepare reading material and self-study plans for all the credit and non-credit courses that would be designed on terminal pattern.

Extension Centres

The courses for adults and other educational programmes for them will be organised in local Extension Centres. These Centres may be maintained by schools, colleges and other official and non-official agencies. The Board will make teaching staff and other educational services available to them, provided they enrol themselves as its registered Centres on conditions that would be laid down in the rules and regulations. The Board, however, will establish and maintain one or two extension centres which, besides serving as models for others, would be utilised for experimental projects.

Every Extension Centre maintained by the Board will have a warden to look after its administration. His job would be similar to that of organiser tutors in England. Besides his normal administrative and teaching duties, he would be expected to further the development of adult education in his service area and work as a liaison officer between the Board and local adult groups and associations which may use the services provided by the former. He will attend the meetings of local organisations and suggest to them and sometimes prepare for them plans for the furtherance of their work. He will look for persons who may give useful service as part-time teachers and may be entrusted by the Board to visit the classes promoted by it in extension centres maintained by other agencies in a supervisory and advisory capacity. His main job, however, would be to work as a guide, a counsellor and a friend to the adult students.

The Process of Implementation of the Scheme

The Jamia Millia Islamia, at the moment, is running three Balak Mata Centres, four Urdu Centres, and is organising extension lectures programme. With the establishment of the Board all these activities will be consolidated and reorganised under one administrative unit. It is proposed that the Board, after examining the working of the present centres and extension lecture programme, will make necessary changes and modifications to improve their working and to bring their activities in line with the new tasks to be performed. In this process of gradual implementation of the scheme the Board will develop its staffing pattern appropriate to the nature of its functions.

The Honorary Secretary of the Board will be its principal administrative officer assisted by a full-time organising secretary and a full-time office superintendent. Most of the members of the teaching staff are proposed to be part-time teachers that would be appointed for the time being on contract basis for a particular extension course or extension lecture programme. They may be selected from amongst the full-time teachers of the universities, colleges, schools and people from other walks of life.

The Emerging Pattern : Adult Education in India after 1947

Adult Education received recognition and encouragement as a movement in India for the first time under the Congress Ministries in 1937-39. At that time it was synonymous with literacy. But the experience in the field made adult education workers conscious of the need for making an adult student realise the importance of literacy skills in his daily life. The content of adult education, therefore, was gradually broadened to include, besides literacy, information and skills useful in day-to-day life of the adults. Moreover, it was thought advisable to organise recreational and cultural activities and to utilise audio-visual aids for making the educational programmes attractive.

With the advent of independence and the establishment of democratic institutions in the country came the realisation of an urgent need for developing social consciousness among the masses. The ideals of a welfare state, it was felt, could not be achieved without making every adult aware of his responsibility to himself, to his family, to his local community, to his country and to his wider community, the world. This led to the further widening of the field of adult education to include all aspect of adult living. In order to give expression to this wider and deeper connotation the name of adult education was changed to social education, which came to mean an education for better living. This concept was further developed when social education activities were included in the programme of Community Development projects. Social education, then, came to be defined as the process of community uplift through community action, aimed at actively associating adults of a community with the

definition and solution of their problems and emerged as a broad field of endeavour for all adult learning with particular emphasis on social learning.

Adult Education and Social Education

The comprehensive concept of social education brought both advantages and disadvantages to the Adult Education Movement in the country. It helped the movement to concentrate upon the main objective of adult education, i.e., the betterment of life. Social education, in its own limited way, worked for the promotion of a favourable climate for social change, for the creation of an atmosphere conducive to the development of democratic institutions in the country and for helping them to expedite the process of economic development and to produce greater wealth so that increasing number of social services could be provided and the dream of a welfare state might be realised.

The emphasis on social education and its role in economic development was also helpful in getting for the Adult Education Movement a greater recognition from the Central and State Governments who considered it imperative to explain to the illiterate and uneducated masses, the meaning of change brought about by independence and to make them feel the responsibility of participating in the process of regenerating social, political and economic life of the country. By accepting a significant part in the community development projects, Social Education became popular through the length and breadth of the country. The other advantage of this change was that education began to be considered as a life-long process and the movement gradually became aware of its responsibility towards the provision of educational services to the adults of all categories. This change emancipated the movement for educating adults from the narrow concept of adult literacy and from the fetters of the limited scope of adult education. As a result, there were started literacy classes, follow-up programmes, libraries and reading rooms, reading clubs, leadership training camps, panchayats, Vikas Mandals, cooperative societies, agricultural extension services, youth clubs, youth camps, Mahila

Samajs, radio-listening groups, Teli-clubs, study circles, extension lectures, correspondence courses, evening classes, and vocational training programmes.

By trying to cover all aspects of human life under the name of social education and by over-emphasising the informal nature of its activities, the movement for educating adults could not develop any institutional base and evolve any specific pattern of its own which might have become an integral part of the educational system. Neither all aspects of adult life were covered by social education programmes nor vital sectors necessary for the systematic development of the movement could be identified and promoted, with the result that the development of social and adult education programme in the field remained haphazard, lopsided and unbalanced.

A number of agencies and activities were started and initiated under the banner of social education but most of them were discarded soon after the first shock of poor response from the masses and were not given a fair trial. The emphasis and value given to them, therefore, varied from time to time and from area to area and the movement could not evolve any system of adult education which might meet the needs and aspirations of the people.

For a number of years there existed a good deal of confusion over the meaning and scope of education for literacy, adult education, social education, community development and extension. Very little was done to differentiate one field of activity from the other. The different services necessary for the education of adults, therefore, could not be developed on a systematic basis.

Three Distinctive Fields of Adult Education

The historical development of the movement for educating adults, as given above, if analysed, contains three distinctive fields of educational activities. Imparting of literacy, i.e., acquisition of ability to read and write was the first to be undertaken in India. Then came the realization that literacy is only

a means to adult education, which tries to develop in each individual adult inherent abilities and talents necessary for the fulfilment of his own personality and for his being of service to the community. The urgent need of toning up the social life, after independence, necessitated the introduction of social education through special interest groups or through community development activities with the view to bringing into existence such a community in which the development of individual abilities and talents could be made possible.

All these activities are complementary to each other and have to flow as an integral part of the single stream of effort towards a common goal of promoting good life in society. Educational programmes based on visual aids and spoken words, if organised for the benefit of adult illiterates can create stronger motivation for literacy without which adult educators cannot do their jobs intensively. The same is true of the relation between adult education and social education. Opportunities for the development of individual personalities cannot be provided unless the communities in which they live have developed and reached the minimum stage of economic social and cultural development necessary for having such a provision. This requires an effective social education process, which is determined by the degree to which the intellect, character, skills, appreciation, and physical well-being of each individual has been developed. It can achieve better results if people are well educated. Social, economic and cultural regeneration brought about by social education among less educated and illiterate adults, however, can result in increasing interest in literacy and in more diversified and intensive programmes of adult education.

All these efforts have to be coordinated and integrated with each other. This is possible only if every field of activity is differentiated and each one of them is provided with specialists of its own to work out programmes of varied nature. Before examining the educational and administrative implications of such a proposition we should try to find out differences among these various forms of the education of adults.

Literacy

Literacy is neither necessary nor sufficient for education. There are methods by which illiterate adults can be educated without acquiring the skills of reading and writing. Arts and crafts and the basic sciences can be learnt through learning-by-doing, i.e., laboratory and workshop methods. Elementary social sciences, can be taught through lectures and discussions. Education can be imparted through museums, art galleries, pictures, posters, charts, maps, film strips, plays, and film shows etc. There is hardly any subject which cannot be taught to illiterates by these methods. But the education of illiterate adults based on these methods cannot be carried forward beyond a certain point. Their education sooner or later has to be based on printed word and therefore the illiterate adults have to be made literate. There are so many reasons for that.

Firstly, the advance in age and the growth of mind intensify the specificity of individuals, whose specific demands can be met more satisfactorily through books. Secondly, methods, other than printed word, make one depend for his education on others whose help is not available when it is needed most. For self education books are the most potent and cheaply available instruments. Thirdly, it is now beyond one's memory to store all the treasures of enormous knowledge and one has to depend on "externalized memory", i.e., the books to find out facts and information whenever they are required. It is therefore necessary for adults, who want to continue their education, to learn how to read and write and acquire literacy.

Adult Education

Adult Education denotes the type of education which is given to part-time adult student with a view to help him in the development of his personality.

The content of the educational programmes for every group of working adult has to be developed according to their specific educational needs the diversified basic educational needs of an adult may be summarised as follows :—

1. Since the efficiency in spoken and written language is the basis of all effective educational programmes, he needs an adequate knowledge of language which can be developed as a part of a disciplined course of study.
2. He needs to know and understand the facts of his local and wider environment, of the background of local, national and international problems, of the facts of science and of the nature of culture.
3. He constantly needs to go on increasing his vocational or professional efficiency and keeping himself acquainted with up-to-date knowledge and information about his vocation or profession.
4. He needs to have experience of close fellowship and to be able to share experiences with goodwill and tolerance and to learn, during this process, the handling of different group situations with judgement and understanding.

Methods and Forms of Adult Education

These educational needs, the satisfaction of which brings about the development of intellectual faculties and the growth of inherent abilities and talents, can be met in a variety of forms such as informal, quasi-formal and social education. A brief discussion of each one of these forms is necessary to show the varied types of educational programmes that are to be organised to meet the diversified needs and purposes of the adults. Informal Adult Education utilises entirely new methods while formal adult education adopts the pattern and methods long established in our educational institutions for full-time students. The formal education has a definite objective of covering a prescribed syllabus in a given period of time. It has a definite system of enrolment of students, of having teachers, text-books, examinations and results. Agencies for informal education, on the other hand, maintain quite an informal atmosphere and depend entirely on the self educability of the adults. Most important of these agencies are libraries, reading clubs, museums, films, radio

broadcasts, exhibitions and other audio-visual aids. Other forms of informal education are the organisation of a series of lectures, forums, discussion groups, panel discussions, symposiums, seminars, conferences and other adult assemblies for learning purposes. All these agencies inspire and help individual adults to continue their self-study and self-enquiry. The programmes of adult education of quasi-formal nature have some formal elements in them. They have definite enrolment of students who cover the prescribed syllabus of studies with the help of teachers in a given period of time. They differ from the formal adult education in the sense that they do not lead to any academic certificate, degree, or higher professional qualification. They aim at increasing the efficiency of individual adults in a particular field. Such programmes can be organised through the following short courses :—

- (a) Courses which help adults to improve their vocational efficiency.
- (b) Courses in cultural subjects which provide liberal education to them.
- (c) Courses which aim at strengthening different projects for community development.

Formal Adult Education provides opportunities to the adults to improve their educational standards on the pattern prevalent in educational institutions for full-time students. It utilises the method of instruction which is based on teachers, text-books, examinations, and certificates, diplomas or degrees. Formal adult education has to be organised on two levels, for those who could not reach the standard of education prescribed for the next generation as compulsory, and for those who have acquired this minimum standard of education but would like to continue their studies further. The first aspect of adult education may be described as remedial education and the other as the further education of adults. Such courses are usually organised through adult schools, evening and morning colleges and correspondence courses. The importance of such

programmes cannot be minimised, as urban workers are normally inclined to acquire the same qualifications as those for which training is provided in formal schools and colleges, so that they may utilise their educational advantages for economic gains.

Social Education

Social Education may be described as an attempt to make the process of social life creative and educative with a view to bring about socially desirable change. It has emerged to meet the demand for providing training in citizenship to adults, to satisfy their needs, to have experiences of close fellowship and self-government, to enable them to share experiences with others with goodwill and tolerance and to help them, through this process, in learning how to handle different group situations with judgement and understanding and how to adjust themselves to the ever changing demands of democratic life. In educating adults for citizenship, according to Sir Richard Livingstone "Our first task is to realise that the spirit of citizenship does not grow into a strong plant without cultivation; our problem will be solved when everyone has the knowledge needed by a citizen, has seen the vision of what citizenship is, and has been trained in it by living with others, not merely as individual, but as a member of a community whose life and responsibilities he shares."

Such an education may be provided to adults by organising a varied types of activities for group work and community action. It is only through participation in such activities and by conscious practice in democratic living that one learns the democratic behaviour and becomes cooperative member of a community and thus acquires social education in true sense of the term. Adults need a variety of group experiences. The small intimate, cohesive friendship group affords an opportunity for individual development and personal satisfaction. Larger less-cohesive groups supply the means of integrating the individual with a wider range of experiences. It is, therefore, necessary to provide to the adult groups experiences on several

levels. Social education may be given through special interest groups organised around recreational, cultural and vocational activities or through community organisation for community development.

Social education had emerged to bring about radical social changes and to direct them towards socially desirable goals. Its basic philosophy seems to have been derived from the concept of education as an instrument of social change. Such educative process needs to be built around life-situations, social experiencing and ultimately on social action based on self-help and self-direction. Social education, therefore, is concerned with such social activities which spring out of needs felt by the people, initiated by their own free will and utilised as a learning process. Social education is both a process and a goal. It aims at making the process of social life creative and educative, so that it may become a consciously controlled process of socially desirable change. In its true sense, social education is all pervasive and can be found as an undercurrent of every organised social activity. It is generated through the promotion of community development programmes, the working of panchayats and cooperatives and every organised effort of a community for developing recreational or educational programmes for adults as well as for children.

Emerging Pattern of Adult Education

Since the dawn of independence, those interested in the promotion of Adult Education in India have been trying to find for it a place in the national system of education. The Kothari Commission has recently emphasised that educational institutions of all types and grades should be encouraged to provide various programmes of adult education. It is hoped that with the implementation of these recommendations the cherished goal of making adult education an integral part of the national system of education may be achieved before long. Before entering into the discussion on various aspects of the proposed adult education programmes under the auspices of the institutions of formal education, it seems necessary to deal,

though briefly, with the efforts which were made in the past to find a place for adult education in the national system of education and with the factors which were responsible for not having achieved the desired results. Let us see this problem in its historical perspective.

It was during the years preceding independence that the content of Adult Education was broadened to include, besides literacy, information and skills useful in day-to-day life of the adults and the cultural activities were started to be organised and audio-visual aids began to be utilised for making the educational programmes more attractive. The organisation of such activities necessitated the establishment of permanent places such as Community Centres while temporary abode was enough for literacy classes. After independence the interest in rural development brought into existence another institution known as Janta College or Vidya Peeth, a residential institution carrying out the programmes of adult education with more emphasis on training in craft and vocation.

A large number of community centres and Vidyapeeths were opened in various parts of the country, and social and adult education wings were established under Departments of Education of various states. The Community Centres and the Vidya Peeths were expected to be run on a permanent basis like schools and colleges. But as they did not meet the variegated needs of the adults in their localities, they could not sustain, barring a few exceptions the popularity that they had gained during the first phase of their development. The people, the government authorities and even the field workers became dissatisfied with their working. Within a decade of their inception their number declined. The dream of finding a suitable place for Adult Education in the educational system of the country, thus, could not be realised. Many factors were responsible for this. Firstly, little attention was paid to fundamental questions such as whom to teach, what to teach and how to teach. The Community Centres were supposed to serve all types of people and utilise varied educational opportunities and organise variegated forms of education for different segments of the commu-

nity. But in practice their activities could not go beyond literacy education, a few recreational, cultural and social activities, some programmes based on audio-visual aids, a series of talks on unrelated topics and a poor library service.

For making these community centres effective instruments of adult and social education, there was a need to have regional organisations for adult education and vocational and technical institutes on district level to serve as feeding agencies for the local community centres. These feeding agencies could have provided the centres with the following services :—

1. Information and advisory service, giving suggestion on study-outlines and syllabi of courses in different subjects, bibliographies of suitable literature, text-books, methods of teaching and standard of operation etc.
2. Organising demonstration courses and classes on local level.
3. Conducting vocational and technical courses in community centres.
4. Supplying speakers, lecturers, instructors, and group leaders on part-time paid or voluntary basis for different courses, forums, discussion groups and other cultural and social activities.
5. Supplying mobile exhibitions and illustrated lectures.
6. Distribution, on non-profit basis, of articles, material and equipment for games, folk music, dramas and other leisure-time pursuits.
7. Information and advisory service regarding audio-visual aids and distribution of films, film strips, maps and charts for being used in community centres.

The centres, if provided with these services and extra funds to employ part-time workers, could have stimulated interest

among various groups of adults, helped them to find out courses to meet their needs and aspirations and secured for them the necessary material, instructors, lecturers or speakers. They would have been able to organise a variety of programmes to satisfy the needs and interests of different sections and classes of the community and thus would have become a living force in the lives of the people. This could not be done as there was a lack of conceptual clarity at that time along with the problem of meagre financial resources which were exhausted on providing poor accommodation, skeleton staff and inadequate equipment for the centres and a huge staff for supervisory and training purposes.

Rural Adult Education

Organisation of adult and social education activities in the countryside presents a problem different from that of urban localities. It is difficult to cover all the villages with the movement of community centres. At the most we may establish community centres in big villages with a population of 5000 or more. For the rest of the rural areas, there is a need of establishing residential institutions, known as Janta Colleges or Vidya Peeths. These residential institutions may organise educational programmes of different types for a group of young villagers who are willing to be the resident students for a short period of time. A number of Vidya Peeths or Janta Colleges were established in every state immediately after independence. Most of them could not continue for long. But the experiment of Mysore Adult Education Council in this field has met with a great measure of success. There should be one Janta College in every district in India if we are serious about covering even the small villages with our programmes of adult education. These residential institutions also need the help and guidance of feeding agencies described above for making their programmes more effective and useful. For the organisation of an effective educational programme for literate adults with less than eight years' schooling, we need to launch a project with special emphasis on the following four aspects :—

1. Establishment of residential and non-residential pro-

grammes for adult education either in separate institutions or in existing institutions for formal education.

2. Feeding services which not only make provision of preparing and producing varied long and short-term courses, suitable literature, materials, equipment and field staff like instructors, speakers, cultural missions etc., but also have arrangements for making them available to the centres and Janta Colleges whenever needed.
3. Harnessing the leisure-time of educated persons, specially those who are connected with educational institutions, like Higher Secondary Schools, Colleges and Universities and who are willing to act as lecturers, instructors and speakers etc. This is more important in view of the fact that feeding agencies would not afford to provide these services with the help of their full-time staff.
4. Providing leadership and guidance to the movement and training of personnel.

All these aspects of the education of literate adults can be well attended to if there is well-planned coordination and cooperation between state government, local bodies, private agencies, Universities, colleges, higher secondary schools, business and industrial establishments. All of them have to find out proper avenues of adult education, towards which their energies and resources should be directed. Government agencies are not suitable for taking responsibility of the complete operation of adult education programme. The scope of any government is limitless, even if the operation of the field programme is left to non-governmental agencies. It has to encourage the development of feeding agencies by having a regular scheme of grant-in-aid for the purpose, to enact laws for making it obligatory on local bodies and business and industrial establishments to run institutions for adult education or to give financial assistance to such institutions that are maintained by the local communities or private agencies.

The feeding agencies that need to be developed with the financial assistance of the Government, would have but a few

full-time paid staff. Most of the work will have to be carried out by part-time specialists drawn from the teaching staff of the Higher Secondary Schools, Colleges and Universities. Until feeding agencies are developed, adult Education in local communities can be promoted under the leadership of the Universities which have ample educational resources and appropriate perspective for experimentation. They have greater flexibility and therefore it is easy for them to adjust policies and programmes to different situations. They are most suitable to provide feeding services. Later on when proper feeding agencies are developed they may delegate these functions to them and utilise their resources for conducting research, training personnel and providing consultant services to the feeding agencies.

New Horizons in Adult Education

The Adult Education Movement in India has been interested since 1939 in associating Universities, Colleges, Primary, High, Secondary and Technical Schools in the promotion of adult education in the country. The efforts to bring adult education into the fold of national system of education through departmental recognition of institutions like community centres, Janta College and Community Development Projects have failed. Adult education may become an integral part of our system of education if the schools, colleges and universities are associated with it. It is hoped that they would no longer lag behind their counterparts in the advanced countries of the world and would take an increasing part in the promotion of adult education in their areas. Till now the buildings of our institutions for formal education remain unutilised after regular working hours. If their resources, including classrooms, auditoriums, workshops, teachers, playgrounds are offered for the cause of adult education, they may be used right through the day and evening for meeting the needs and desires of the members of the community to play and learn.

Two things are required if we want this desirable change to be brought about in an orderly fashion. Attempt should be

made to attain conceptual clarity regarding the different categories of people to be served and the educational content of the programme. Secondly, different areas of adult education must be assigned to different types of educational institutions on the basis of their resources in terms of personnel, building and equipment. Moreover, it is also necessary to evolve channels of communication, coordination and collaboration between different educational institutions.

Clientele for Adult Education Programmes

Majority of our people are illiterate. They have to be made literate. A large number of the literates need to be brought up to the level of eight years' schooling which has been prescribed in our scheme of compulsory education. Both these sections of our people constitute the large segments of our population and are on the same level and belong economically, socially and culturally to the same class and find it difficult to take advantage of the existing system of education. Their education will necessarily have to be remedial in nature. The education of the remaining segments of our population means further education beyond this level. It gives us three major categories of our adult population who naturally will have different motivations and purposes for getting education and for whom different types of educational opportunities have to be provided.

Adult Education and Institutions of Formal Education

We have to provide for each category of our population, programmes with varied educational contents and forms to suit their calibre and intelligence and to meet their diversified needs, and purposes. It has to be provided on three levels, i.e., literacy education, education of the literate adults and further education. Literacy education is the stage of preparation for primary education, the education of literate adults is the stage of preparation for secondary education and the further education may include both preparation for university education and of the education of university standards. According to this

analysis literacy education ought to be assigned to the institutions of primary education, education of the literate adults to the institutions of secondary education and further education to the universities and colleges. The points to be considered in this regard is whether each of these institutions are capable of taking up these responsibilities in terms of human and material resources at their disposal and whether the nature of these responsibilities is such which can efficiently be undertaken by the institutions concerned. Let us take the case of literacy education. We have to consider the complicated problems of literacy in our country and to find out whether our institutions of primary education are capable of dealing with them.

Literacy Education

Illiteracy is a common problem for the new democracies like India. Two things are needed for solving it, creation of literacy among the masses and then preserving it. Creation of literacy in a country depends on efficient implementation of compulsory primary education among the children of school going age and on the success of mass literacy campaigns to eradicate illiteracy from adult population. Serious efforts have also to be made for the preservation of literacy, as the skills in reading and writing cannot be retained long without practice. It is a sheer waste to create literacy without providing facilities for practising it. Moreover, literacy is not an end in itself, it should lead to education.

It is too much to expect that this problem can be solved by the institutions of primary education if they organise literacy classes in their buildings. For liquidation of illiteracy, we need a well thought out scheme which has to be linked up with our plans for compulsory education up to the age of 14 and compulsory continuation education for boys and girls up to 16 years of age. It is with the help of such programmes that the percentage of illiteracy will gradually decrease in our country. This process can be accelerated by launching campaigns for eradication of illiteracy from 16 to 40 years age-group in areas

covered by the scheme of compulsory education. These efforts, however, need to be strengthened by effective programmes of providing continuing and further education to the literate adults which on the one hand will help them to preserve their literacy and on the other create an atmosphere which may produce greater motivation for illiterate adults to acquire literacy.

We would be wiser by not over-burdening our educational institutions with the responsibilities of dealing with the complicated problems of illiteracy. Otherwise our educational institutions would not be able to pay enough attention towards their important duty of providing opportunities to literate adults and creating greater motivation among the illiterate ones for becoming literate. The institutions of formal education which are now being sought to be utilised for programmes of adult education, should not be entrusted with organising mass literacy campaigns. Such campaigns must be organised on emergency level with the help and cooperation of all official and non-official agencies, private business and the general public. Autonomous Boards need to be set up in every state for the purpose.

Education of the Literate Adult

Secondary schools indeed possess unique opportunities for the education of literate adults and can play an increasingly important part in the development of different types of programmes for their education on local level. Their staff, building, equipment, libraries and other facilities are best suited for taking up this new responsibility. They can be developed as community schools or school-cum-community centres if an understanding of the close inter-relationship of adult education in the community with elementary and secondary education is created among the school staff. We all know that the children do not become healthy adults unless the adult world around them is mentally and emotionally healthful. The school staff, therefore, must face the responsibility of participation in re-educating the adult world that surrounds the daily life of the children. For that the schools require to work with adult

groups of the locality and community agencies for the development of rich and wholesome out-of-school experiences.

The adult literates who had to leave their full-time education before completing eight years of schooling, can be motivated for continuing their education if an atmosphere charged with desire for improvement is created in local communities, through programmes of social education. In such an atmosphere ignorance is gradually taken as a social evil and individuals become keen to continue their education to gain social prestige or to improve their economic conditions. The educational programmes to be organised for literate adults have to be diverse to suit the varying interests, needs, calibre and intelligence of different groups of people. Some of them have highest degree of self-educability and can educate themselves through books, extension lectures and other educational activities of informal nature. There are some for whom informal forms of education are insufficient. They need some guidance and help, before they can benefit from these experiences. They require to get some formal or quasi-formal education to increase their self-educability.

Most of these activities will have to be carried out by part-time paid specialists or by the voluntary work of the teaching staff of the secondary schools, colleges and universities. The man-power resources of this kind need to be harnessed by some regional agencies to be developed for that purpose. Until such agencies are developed, secondary school adult education programmes can be organised under the leadership of the universities which have ample educational resources and appropriate perspective of experimentation. There will be, however, the need of a nucleus of one full-time worker in adult education for every 100 hours per week of part-time workers' services. The minimum academic qualification for such a full-time worker should be a second class Master's Degree, with one year's training in education and at least three months' training in Adult Education. He needs to be given the status of the Vice-Principal (Adult Education) in the Secondary School to which he would be attached. His functions would largely be :—

1. to keep abreast of the best knowledge and practices in the field,
2. to extend school services to the adult population of the community,
3. to encourage voluntary group associations and to develop educational objectives,
4. to organise, evaluate and reorganise the school programme in the light of changing needs,
5. to provide cohesion and continuity to the work assigned to part-time workers, and
6. to work as administrative head of the adult education programmes in the school under the general supervision of the Principal.

Further Education of Adults

The further education of adults is the main responsibility of our universities which should be interested in transmission of knowledge to ever increasing number of individuals in society and therefore must throw their treasures open to those who are outside its walls and to experiment in the teaching of adults. The programmes for further education would have to cater to different needs of four categories of our working adult population, namely :—

1. those who after eight years of schooling or more had to leave their full-time education, before getting Higher Secondary School certificate,
2. holders of Higher Secondary School certificate who could not get university education,
3. graduates of the universities, and
4. professional classes with a higher level of general education and specialised training.

All these sections of population including the well-educated ones need further education for their spiritual enrichment,

intellectual stimulation, aesthetic satisfaction and understanding of ever increasing frontiers of knowledge, upon which depends human survival in a fast changing world. The universities, therefore, need to design programmes for preparing adults to be able to get university education, to impart university education and offer courses of an advanced and refresher type. There will always be among the four categories mentioned above, adults who are anxious to undertake formal courses leading to certificates, diplomas or degrees of a university. Arrangements for meeting such a demand can be made by offering correspondence courses and by organising part-time formal courses in morning or evening colleges. The most important field of further education is, however, the provision of educational facilities for those who are interested to invest their leisure in the pursuit of knowledge and to acquire such knowledge for its own sake without seeking any certificate, diploma or degree. They need to be provided with various short-term residential or part-time/non-residential courses in subjects of their interest.

The universities should also provide leadership to secondary schools, local communities or special interest groups in organising programmes for informal education, such as extension lectures, forums, discussion groups, seminars, conferences, etc. The universities must also find avenues to guide and help people, who come under its direct influence, through such programmes in actively associating themselves in activities for the regeneration of economic, social and cultural life of their communities and thus acquiring social education, the ultimate end of all adult educational programmes. Let us hope that universities will come forward to guide the movement for adult education, the central and state governments and local bodies will give substantial financial support and they together will provide a framework of educational services for adults in which local, official and non-official agencies, may fit in and contribute their share to a comprehensive and coordinated programme of adult education.

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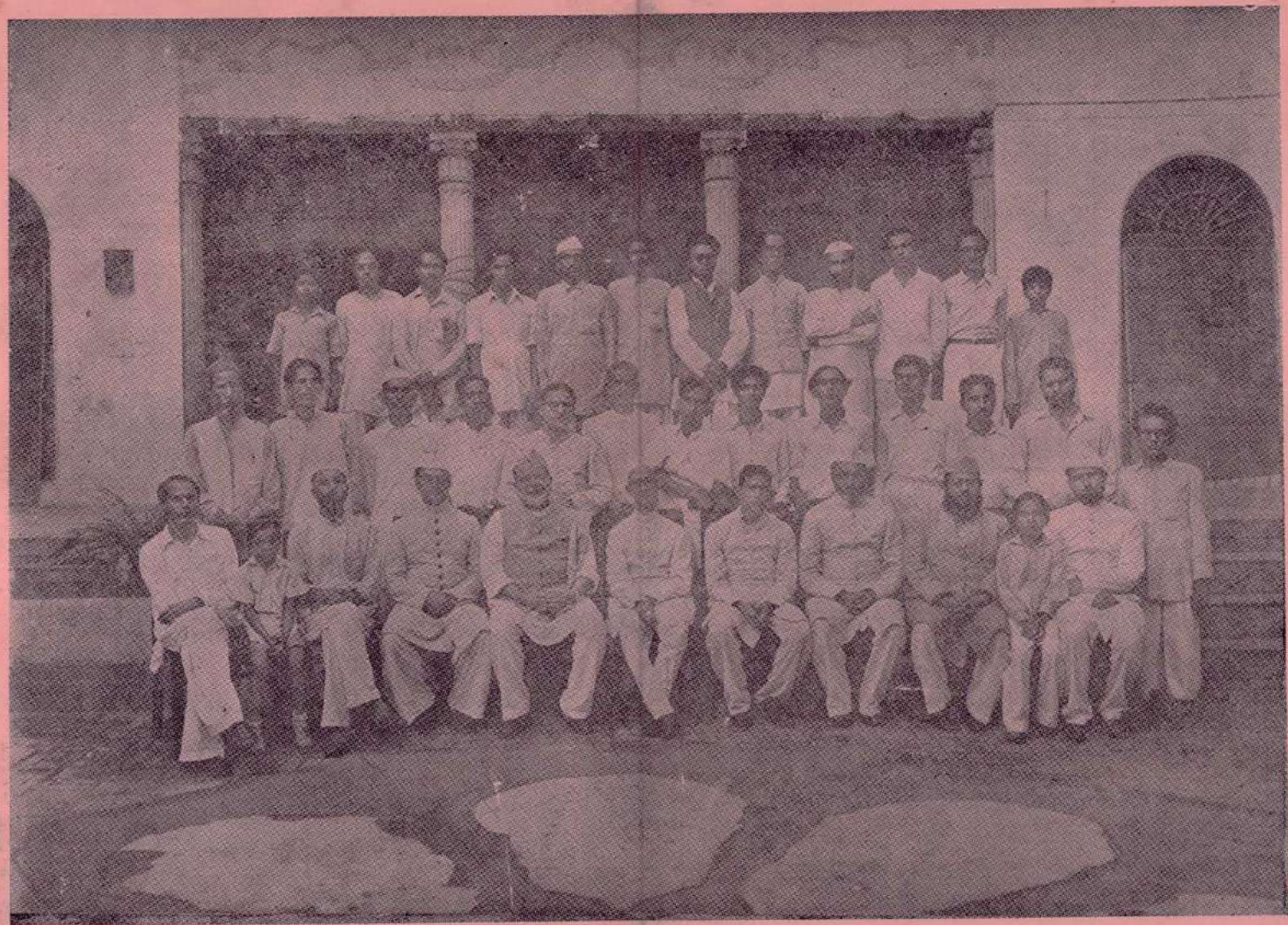
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Talimi Maktaba Jamia.



Shafiq Saheb with his co-workers.