

HISTORY OF ADULT EDUCATION IN INDIA

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S. C. DUTTA



INDIAN
ADULT EDUCATION ASSOCIATION

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PREFACE

The emergence of adult education as a subject of study at the university level prompted the IAEA to undertake the responsibility of writing the history of its growth and development in India. New fields often tend to provoke rhetoric and unreality, but they also release new energies and hopes. Today adult educators in India are full of hope and enthusiasm. Their enthusiasm needs to be translated into a positive force for action to achieve our national goals.

We are very lucky that we have been able to harness the dynamism, far-sightedness and deep commitment to the efficacy of adult education for social change, of Dr. S. C. Dutta to write this book. For one, who has participated, for nearly fifty years, in the unfoldment of the variegated panorama of adult education in India, to agree to write the history is unique. One of the makers of history has become a chronicler. But that way Dr. Dutta is a unique personality, who combines in him the organising ability of an institution-builder, the intellectual perspicacity of an innovator, the keen anticipation of a planner and the leadership quality of a strategist, who has helped in adult education being recognised as an instrument of social change and an essential component of all developmental programmes through his advocacy at national and international fora.

In this book, Dr. Dutta has given an objective narration of the continuous growth of adult education since ancient days. The book is meant mainly for the students at the university level. It is written in simple language, avoiding sophisticated words, concepts and definitions, for all active

concepts undergo a continuous process of enrichment in terms of interpretation, definition and even practice.

The Association, while thanking Dr. Dutta for this labour of love, is grateful to the University Grants Commission for a modest grant to enable us to undertake this work. We are also thankful to Ms. Asha Vohra, Sarvshri Subhash Dua, Jagdish Sharma and Utamjit Singh for the assistance provided in bringing out this book.

It is our hope that this initial attempt to prepare a history will be welcome by adult educators. We would like to have their comments and suggestions so that the comprehensive history that we propose to bring out, will be a joint venture of all of us, just as development of adult education is a thrilling and exciting adventure for those who believe in its efficacy for the liberation of human mind, soul and body.

Shafiq Memorial

17-B, Indraprastha Estate,
New Delhi
May 1, 1986

J. C. Saxena

Hony. General Secretary
Indian Adult Education Association

CHAPTER I

ADULT EDUCATION IN PRE-BRITISH PERIOD

Adult education is the newest and paradoxically also the oldest discipline in this country, which is famous for its ancient cultural heritage, studded with the philosophical contribution by thinkers—saints and sages. It is very difficult to trace the beginning of education in ancient India, but it is believed that Indian education extended from 2000 BC to 1200 AD. During this period, various educational systems were developed in terms of social and philosophic relevance. However, it can be stated that India had a long tradition of mass education, which centred round social and moral issues. A variety of methods, mostly oral were used for these purposes by the saints and sages, story tellers and folk artists. The primary objective was to educate people by making them conscious of their moral and social obligations.

A singular feature of the ancient Indian educational system had been that it was moulded and shaped in the course of its history more by religious than by political, or economic influences. Religion dominated the national life and influenced the educational thought and practices. Learning was pursued not for its own sake but as part of religion.

The country was conceived as a cultural or a spiritual entity rather than a geographical and material entity, not confined within physical bounds. India thus was the first country to rise to the conception of an extra-territorial

nationality and naturally became the happy home of different races, each carrying its particular racial traditions and institutions. In different ages of India's history it has had different territorial embodiments, but never any territorial limits. It is the spirit of man and the human values which pervade the ancient Indian educational theory and practices, and the various institutions are their practical manifestations.

The Indian thought placed the worth of the personality above everything else and the social organization, was planned on the principle that it should offer the best scope for the development of the individual as its centre and chief concern. However, the ideals of the group should also be clearly reflected in the mind of the individual. The end can only be achieved through a course of training that reshapes the psychic and bodily life of man.

Learning

Indians as a people have great reverence and love for education. Since their first appearance in authentic history they have enjoyed the reputation of being a learned people. Learning had exercised a lasting and powerful influence in India and has left an indelible imprint on the literature of the country. In our ancient tradition education was regarded as the most important tool for self realisation.

The title of the ancient Indian scriptures, the *Vedas*, signifies knowledge having been derived from the word *Vid* meaning to know. Thus 'knowledge', or 'learning' was the cornerstone of the ancient Indian educational system, and was sought as the means to the highest end of life, viz. *Moksha* or Emancipation.

The ancient Indian education is also to be understood as being ultimately the outcome of the Indian theory of knowledge and a part of the corresponding scheme of life and values. That scheme takes full account of the fact that "Life" includes "Death" and the two form the whole truth.

This gives a particular angle of vision, or perspective in which the material and the spiritual, the physical and the psychical, the perishable and permanent interests and values of life are clearly defined and strictly differentiated.

Of all the peoples of the world the Indians are the most impressed and affected by Death as the central fact of life. Therefore, one aim in life as propagated in Indian philosophy or religion is to solve the problem of death by achieving a knowledge of the whole truth of which Life and Death are parts and phases. For Indians, the aim of Education is *Chitta-vritti-nirodha* the inhibition of those activities of mind by which it gets connected with the world of matter or objects, and the individual must achieve his emancipation, his escape from the bondage from the vicious circle of birth and death. Education must aid in this self-fulfilment, and not in the acquisition of mere objective knowledge.

Control of Mind

In its indifference to objective knowledge, the Indian philosophy assumes that the Universe is not limited to what is revealed by the mere bodily senses which man shares with the lower animals; that man's faculties of perception are not necessarily limited to the five senses; and that mental life is not entirely bound up with or completely dependent upon what is called the cerebral mechanism or the brain. It is, therefore considered as the main business of Education to open up other avenues of knowledge than the mere brain or the outer physical senses. It seeks to educate the Mind itself in the creative principle of ones culture and civilization. It seeks to train the Mind as the medium and instrument of knowledge, transform the entire psychic organism and overhaul the mental apparatus itself, rather than to fill the mind with a store of learned number or objective knowledge. It addresses itself more to the principle of knowing, the roots from which knowledge springs and grows, than to the

objective content of knowledge. Education is a process of control of Mind.

The individual is the chief concern and centre of this Education, which also is necessarily individual. It is an intimate relationship between the teacher and the pupil. The relationship is inaugurated by a religious ceremony called *Upanayana*. It is not like the admission or enrolment of a pupil on the register of a school on his payment of the prescribed fees. By *Upanayana* the teacher, 'holding the pupil within him as in a womb, impregnates him with his spirit, and delivers him in a new birth'. The pupil is then known as a *Dvija*, 'born afresh' in a new existence, 'twice-born' (*Salapatha Brahmana*, xi, 5, 4). The Education that is thus begun is called by the significant term *Brahmacharya*, indicating that it is a mode of life, a system of practices.

This conception of Education gives its external form. The pupil must find the teacher. He must live with him as a member of his family and is treated by him as his son in every way. The School is the home of the teacher. It is a hermitage, amid sylvan surroundings, beyond the distractions of urban life, functioning in solitude and silence. The constant and intimate association between the teacher and the taught is vital to Education as conceived in this system. The pupil is to imbibe the inward method of the teacher, the secrets of his efficiency, the spirit of his life and work, and these things are too subtle to be taught. The same principle also holds in the sphere of industrial Education. The apprentice must decide to live with the master craftsman, to learn the secrets of his work, assimilate his spirit and method, which are not revealed in any formal manner.

India has believed in the indigenous system with regard to both Industry and Education, and not in the mechanical methods of large production in institutions and factories turning out standardized articles. Artistic work is the product of human skill and not of machine. The making of man

depends on the human factor. It depends on individual attention and treatment to be given by the teacher. Here the personal touch, the living relationship between the pupil and the teacher make Education. The pupil belongs to the teacher and not to an institution or the abstraction called the school. A modern school teaches pupils by 'classes', and not as individuals with their differences. Is it possible to think of a common treatment of patients each of whom has his own ailment? While it cannot be applied to the diseases of the body that can be visualised, how can it be applied in handling invisible, intangible, and sometimes intractable materials, different minds and social conditions? Certainly, Education is the last subject to be 'mechanized' even in a modern state, where to quote Wordsworth, 'Numbers swamp humanity'.

But there are deeper psychological reasons for this individual treatment in Education. The investigations of psychologists like Jung, Jaensch, Spranger, and Kretschmer point out that individuals divide themselves into a number of personality-types in accordance with the trend of their usual behaviour patterns and the ends they seek. These also determine their social and intellectual activities and their vocations, which will vary with the types to which they correspond. This, therefore, makes individual treatment of pupils essential in education. A common scheme may economize efforts and expense, but it will not make up for maturation of the self which depends on the uniqueness of personal equipment and freedom of choice, factors which are ignored in such a scheme.

Further, social psychology has proved that every individual has his own equipment of emotions, action-attitudes, and ways of thinking, which is the gift of the traditions and the social environment in which he is brought up. These can be disturbed only at the risk of severe derangement of the personality. Each scheme of training must, therefore,

take into account the concrete individual, a product of biological gifts and social heritage. A neglect of this basic situation renders the process of education less fruitful and sometimes even risky to the personality.

Teacher & Pupil

There are a few other fundamental pedagogic principles involved in this educational condition of intimate relationship between the teacher and his pupil. The Guru takes the place of what Freud defines as the Super-Ego of the individual pupil, i.e. the embodiment of the ideals and traditions in which he is brought up. Every individual is subject to an innate conflict between a sense of what he is and what he ought to be. He imbibes the ideals and traditions of his society, which regulate his life from the outside, or from the plane of the unconscious. In both cases, he feels himself to be the passive instrument of social or mysterious forces. The ideals, however, are sometimes assimilated as part of his conscience or super-ego, when his actions come under the regulation of his own self, though not without a conflict between the different part of his nature. This inner conflict is resolved by the Guru, on whom, the pupil can project his super-ego. The ideals can now more easily enforce themselves as there is no longer any loophole for ignoring them.

There is another moral factor involved in this intimate relationship between two personalities. The process of sharing experiences with his Guru prevents the tendency to repression in the pupil. Thus, the inner life can grow in a normal manner under this system.

Then, again the pupil's membership of the family of his Guru constitutes a constant stimulus to the ideals to which he is dedicated, while it also operates as a protective sheath, shutting out unwholesome influences. It operates as a restraining force. Again, the novice feels that he is not

lost in a crowd. He feels one of a family where he has a distinct place. Hence there grows in him a sense of personal worth and of placid individuality which a healthy social group always engenders.

Apart from the special educative value of the teacher's home as the school, there is the factor to its environment or setting as an integral part of the scheme.

The above were the basic characteristic of the ancient Indian education system.

For the purposes of describing the variations in the education system during the ancient time, it would be helpful if we divide this period into sub-periods :

1. *Vedic* period 2000-1000 BC
2. *Upanishadic* period 1000-200 BC
3. *Dharmashastric* period 200 BC-500 AD
4. *Puranic* period 500 AD-1200 AD

During the *Vedic* period, the society was simple, men and women had equal rights, caste system had not taken root but idol worship was known. During this period, Education was imparted through the word of mouth and was concentrated mostly among the upper classes.

In the *Upanishadic* period, the society began to be divided gradually into groups and apart from philosophical education, skills also began to be imparted.

The *Dharmashastric* period saw a good deal of development in Art, Literature, Mathematics and Dramatics. Sanskrit had become classical language, but the language of popular communication was *Prakrit*. Caste system, became rigid and therefore the educational system, which was evolved at that time, catered to vocation as well.

The *Puranic* period was the Buddhist period as far as education was concerned. The Universities of *Nalanda* and

Vikramshilla were Buddhist institutions. Their language was Pali. Institutional education began for the first time in this period, when no student who earnestly desired to be educated in a school was ever disappointed. Teachers taught the pupils everything they knew. They did not keep away any technical knowledge from their students. The Guru and the pupil lived together. The pupil lived in the teacher's house, which was known as '*Gurukula*', where students shunned all comforts and lived a life of austerity and followed a strict code of conduct and discipline. In some parts, these *Gurukulas* were also known as *Ashramas*, where pupils from the families of the rich and the poor, kings as well as the commoners used to live together and get education from the Guru.

The education imparted in these *Gurukulas* and *Ashramas* was liberal as well as vocational and technical. The art of fighting, or martial skills were taught to all those who were attending the *Gurukulas*.

These *Ashramas* were run by raising funds from the people as well as from the kings. The teachers not only imparted knowledge but instilled moral values in pupils. Education was free and broad-based. The aim was to make a whole man, capable of helping his fellow beings lead a comfortable life. Individually, the objective was emancipation of the soul and collectively the betterment of the society and the country. Learning for base purposes like self-aggrandisement was strictly prohibited. Every individual was indeed induced to serve the community, irrespective of his caste or creed. Self-control, i.e. control over one's own desires was the guiding principle of the educational system. Meditation, contemplation and practising religious teachings were the main features of the educational method. The pupil was taught only as much as he could easily learn. Although lecture by the *Guru* was an important part of the daily activity, emphasis was laid on practice and precepts. The

Guru used to lead the life which he wanted his pupils to emulate. He used to teach them by his own example.

For a long period in ancient times, the Indian Universities of *Nalanda*, *Vikramshilla* and *Takashila* attracted a large number of foreigners, who came to get Education for life. Much of the material or information about these universities is available in the writings of foreigners. According to these writings, India had a high standard in medical science, astronomy and logic.

In the earlier times, Education was imparted to the priestly class only. But later it spread to the other two classes i.e. *Kshatriyas* and *Vaishyas*. The *Sudras* were denied an opportunity to get education. However, education was more or less compulsory for every boy of the three varnas—the *Brahmins*, *Kshatriyas* and *Vaishyas*. As stated earlier, education of boys and girls began with the *Upanayana* (thread ceremony) which was performed at the age of 7. The period of study lasted till the age of 16 and sometime till the age of 24 when the student got married and entered *Grihasth Ashram*. The student spent a long period of apprenticeship, living a life of simplicity and hard work. He had to learn how to pray, to offer sacrifices and to perform his social and religious duties. Eight years of schooling was compulsory for every child amongst the Aryans but it is not clear whether this system prevailed among non-Aryans as well.

Unfortunately, this system of Education received a big setback due to social changes that took place in later years. Vedic rituals and learning became more and more complex. As the caste system became more and more rigid, the educational opportunities got restricted. Education was mostly confined to the *Brahmins* and the *Upanayana* gradually began to be discouraged among the non-brahmins. The vast bulk of the population generally came to be denied all access to education. Higher learning was restricted to Brahmins and

the two other castes received elementary education and professional training for their livelihood. Religion was reduced to complicated rituals to be performed by *Brahmin* priests in a language hardly intelligible to most of the people. The rigidity, the complexity and excessiveness of the *Brahministic* system led to a great revolt which gave birth to two new religions—Buddhism and Jainism.

During the Buddhist and Jain period, education took a different character. One difference between Aryan and Buddhist education was that in the latter the teachers were not from the priestly class and Education was not based on *Vedic* study. Education was open to all irrespective of caste, creed and sex. It was centred round monasteries. All education was in the hands of monks. Some of monasteries, specially those at Nalanda and Takshila acquired an international reputation. Scholars and pilgrims from foreign countries came to India to study and take advantage of the Indian culture.

Before the inroads of Islam into India, education was elaborate and rich in content. It included physical, moral, intellectual and spiritual education. It aimed at building character, developing personality and preserving the ancient culture of the country. Development of various aspects of life and ensuring social service, were among its other aims. There was a large net-work of elementary schools with *Maths*. There were also *viharas*—centres of higher education which were residential universities; well known among them were *Nalanda, Vikramshilla, Takshila, Oodanthapuri* and *Jagadala*.

Education in Medieval India

With the beginning of the medieval period, muslim system of education found its way in India. The muslims had two types of institutions—*Maktabas* and *Madrassas*. The *Maktaba* which corresponded to Hindu elementary school

was generally attached to a mosque and taught boys and girls to read the holy Quran and reading and writing. The *Madrassa* which corresponded to Hindu *pathshala* was an institution of higher learning which prepared men for professions like that of priest, judges, and doctors. Under the Tughlak dynasty, muslim education seems to have made considerable progress. Intercourse between Mohammedans and Hindus led to the formation of a new language which came to be called Urdu written in Persian character, with many words of Arabic and Persian origin.

During the period of Akbar, education made great headway. Residential colleges were started for postgraduate studies in different arts and sciences, and a popular system of education was established. Both Hindu and Muslim educational institutions flourished side by side. The main characteristics of Hindu and Muslim education were that these were religion—centred, but at the same time encouraged the study of intellectual and aesthetic subjects like mathematics, astronomy, grammar, politics and polity; character building and development of personality were its basic objective; there was no machinery of educational administration; the teachers took to teaching for love of learning. Rulers patronised the learned, the intellectuals, the poets and the musicians, Neither, the Muslim nor the Hindu rulers claimed any authority over educational institutions nor interfered with their management.

During the muslim period, apart from politics and economics, languages, especially of religious books, were also woven into the fabric of the educational system. In addition, to opening a large number of *Madarasas* and *Maktabas*, libraries were also opened. But one thing is very clear that the educational system during both the Hindu and the Muslim periods was confined to a small percentage of the population although in theory it was available to all those who were keen to have it.

It may, however, be stated that the *Gurukuls*, *Maths*, *Ashrams*, *Pathsalas*, *Muktabas* and *Madarsas* were not only educational centres for children and adolescents but also for adults (the rich and the poor, the king and the commoner) who could turn to the Guru (teacher) for guidance and advice and for getting the kind of education they needed.

CHAPTER II

ADULT EDUCATION DURING BRITISH PERIOD

As is evident from the state of education in ancient India, our country had a glorious tradition of education, the main object of which was not to make man merely literate, but to educate him and make him fully conscious of his moral and social obligations. Through a variety of unique techniques the *Raslilas* and *Ramlilas*, music and song, the masses were made conscious of their responsibility towards the maintenance of the moral tone of the social order. The sages and saints, the *kathakars* and *pravachaks* played a key role in mass-awakening and moral and social development of the people. These forces and traditional institutions were considerably weakened after the advent of British rule in India for obvious reasons.

The British brought about a total change in the administrative system in the country. They played havoc with the traditional village life and created private holdings in land, as against the age old right of the village community over the village lands. A new class of landlords came into existence; the other classes were obviously peasant proprietors and landless labourers working on rich man's land.

In earlier days, the village people used to settle their own disputes through panchayats or local leaders. But the British took away this right and set up courts to settle these disputes. This had important psychological implications as the power of self-rule of the village community received a

great set-back and a mortal blow was struck to the spirit of solidarity and co-operativeness among the villagers.

The British also fixed land revenue to be paid in cash instead of from the produce of the land. The agriculturist thus had to sell whatever was the produce of his land. This helped to turn India into a country of producers of raw material and resulted in the commercialisation of agriculture. New means of communication and improved transport facilities gave impetus to commercialisation of and specialisation in agriculture.

Similarly, the new property ideology and economic ideas brought about a change in the social set up in towns and cities. New social classes came into being in towns and villages and the nature of the classes, which existed in the pre-British days changed. The new classes which emerged, were those of Zamindars, absentee landlords, tenants and agricultural labourers, peasant proprietors, merchants and money lenders.

In urban areas, four classes emerged. These were : capitalists in Industry, Commerce and Finance; working class, petty traders and shop keepers; and professionals.

Thus, in the new set up, there were more classes for whom education was useful and necessary than in the old set up. However, the British policy was to turn India into a producer of raw material for the British industry, and of food for the growing British population, as also a market for the British industrial products. This affected the village population adversely, making them poor. The village being no longer self-sufficient, the agriculturist was at the mercy of commercial currents in the world over which he had no control. Moreover, he was at the mercy of the middle-men who kept to themselves the lion's share of the profits. This resulted in agricultural indebtedness. The agriculturists became poorer and their number began to swell. The same thing happened

in towns and cities. The craftsmen having lost their market started depending more and more on the middlemen. The influx of cheap machines and British goods affected the handicrafts and the craftsmen began to transplant themselves into the modern proletariat. But the rise of modern industry and increase in its production did not keep pace with the decline in the production of the handicrafts. This led to the impoverishment of craftsmen.

These political, social and economic changes had their impact on the state of education of the period. Howell, in his sum up wrote : "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous."

During 1765-1813, the East India Company took no interest in the education of the people. It was afraid of educating Indians who were not to be appointed to responsible posts. However, missionaries were engaged to come and work in this country.

In 1813, the Company felt secure and the British parliament inserted a clause in the Charter of the company allowing a sum of not less than one lac rupees in each year to be set aside for the revival and improvement of literature and encouragement of learned Indians, and for the introduction and promotion of knowledge of science among the people. This clause, however, was not brought into effect, and the slavish mentality of the elite led to the increased popularity of English as a medium of higher education in preference to Arabic and Sanskrit. Social leaders like Raja Rammohan Roy started dreaming of regenerating the nation by introducing English education in India. As a result, Hindu college was established for imparting to the children of the upper and middle classes of the Indian society, education in European sciences and English literature. This ushered in a new era and was the precursor of an educational movement which

was to have far reaching effects on the life of the Indian people and their social and cultural history.

In 1823, the General Committee of Public Instructions was set up. It decided to promote the education of the influential classes in order to win their confidence and encouraged spending of the funds on the higher education of the upper classes rather than on the general elementary education of the masses.

In 1824, a Sanskrit College was proposed to be opened in Calcutta. This was opposed by Raja Rammohan Roy and resulted in a controversy which was set at rest by the decision of Lord William Bentinck's Government in 1835 when the British policy was clearly outlined: "We want a class of persons Indian in blood and colour, but English in taste, in opinion, in morals and in intellect." While endorsing the views of Macaulay, Lord Bentinck issued a proclamation in 1835 which stated 'the great object of the British Government would henceforth be the promotion of European literature and science through the medium of English and that government funds appropriated for the purpose of education, would be best employed on English education alone.' This proclamation had a far-reaching effect. It gave rise to two new castes, one English-knowing caste and the other non-English knowing mass of people.

In 1844, Lord Hardinge announced that services in public offices will be given to those who had education in English-medium schools, which laid emphasis on producing clerks for the trading Company and also desired to convert Hindus and Muslims to Christianity.

In 1854, Sir Charles Wood, President of the Board of Control, gave a report, which came to be known as Wood's Despatch. It contained a scheme of education, which laid the basis of British education in India. The chief provisions of the Despatch were :

1. A separate Department of Public Instruction to be

- created in each of the five provinces—Bengal, Madras, Bombay, North West province and Panjab, with adequate supporting staff;
2. Universities on the model of London University should be established;
 3. Teacher training institutions and a network of schools should be opened;
 4. A system of grants, in-aid should be introduced; and
 5. The object of education was, 'the diffusion of the improved arts, science, philosophy and literature of Europe.

This led to the total neglect of the mother tongue as a medium of instruction and the courses of study became unrelated to life without any provision for vocational or technical courses. The effect was so pervasive that even today it is becoming difficult to introduce vocational and technical courses in our educational system.

In 1882, the Government of India appointed an Education Commission known as Hunter Commission to enquire into the working of the Education Departments following the Wood's Despatch. The most important recommendation from the point of view of Adult Education was that the aim of primary education was instruction of the masses and not instruction leading to higher education. Classes were to be conducted in the vernacular. Primary education was to be organised for backward tribes and aboriginal races through liberal grants.

Similarly, the Resolution of 1904 on the Indian Educational Policy directed that in rural areas, education should be according to the immediate needs of the peasantry. It emphasised the necessity of adjusting technical education to the need of Indian Industry and the establishment of libraries and opening of hostels in schools and colleges.

Moreover the nationalist movement brought the question of mass education to the fore and in 1910, Gokhale moved a resolution in the Imperial Legislative Council to establish the principle of free and compulsory education.

Thus, we find that while during the last years of the 18th century, India was lying prostrate economically, politically and culturally, in the following century new India began to rise from the ashes of the old and by 1885 she had recovered her lost soul due to the contribution of individuals who grasped new ideals, learned new techniques and took to new ways of life. In this process of re-education, non-formal and informal agencies of adult education played a notable role. The newspapers, vernacular books, communication media and voluntary associations brought about desirable changes in the ideas and attitudes of adult men and women.

PRESS

The printing press was the biggest agency to bring about the re-generation and awakening of the Indian people. With the printing press came newspapers, periodicals and books which widened peoples mental horizon and therefore served as the most powerful instrument in generating new ideas.

The first newspaper in India was started in Calcutta by James Hicky on January 29, 1780. This was followed steadily by other European-owned newspapers in Calcutta, Bombay and Madras. These papers had no concern with the large bulk of Indian people. They ventilated the ideas, squabbles and scandals of the small European minority in India—but a minority which had sole possession of political power.

In 1816, Gangadhar Bhattacharya established the *Bengal Gazette*. This was the first Indian-owned newspaper but had to close down soon. However, in 1818, the Baptist mission in Serampur started their monthly magazine in Bengali, the *Dig Durshan*. The magazine contained historical,

as well as political news. Later the mission started *Samachar Darpan*

The first newspaper in an Indian language owned by an Indian was *Sambad Kaumudi* founded by Bhowani Charan Banerjee in December, 1821. This was taken over by Raja Ram Mohan Ray in 1822. Theoretical discussions on statements made by Europeans and missionaries concerning both Christianity and Hinduism were published in this newspaper. Raja Rammohan Roy also published a newspaper in Persian called the *Miratol Akhbar* in which, besides comments, theoretical discussions on social reform were published.

Bombay had its first Gujarati paper in 1822, when Fardoonji Marzban brought out the *Bombay Samachar*. In 1826, came out the first Hindi weekly *Oodunt Martund* published by Jugal Kishore Sookool from Calcutta.

The growth of newspapers and newspaper-reading was helped at this time by the controversy over *sati* in Bengal and over the Parsi calendar in Bombay. Many of these newspapers have become extinct, by the time the controversy died down. However, these had left behind a habit of discussion and an interest in public affairs.

The repeal in 1835 of Bengal Press Regulations Act 1823, further increased the newspaper reading public in India, and the press became literally the organ of public sentiment.

In 1861, the Indian Councils Act was promulgated. This provided for distinguished Indians to be associated with the Government for legislative purposes. This caused Indian masses to dream of regaining their self-government. With this hope and aspiration some more newspapers were started in the following two decades. The more important of these newspapers were *Times of India*, (Bombay, 1861), the *Pioneer* (Allahabad, 1865,) the *Amrita Bazar Patrika* and the

Madras Mail, (1868) *the Statesman* (Calcutta, 1875) the *Civil and Military Gazette*, (Lahore, 1876), the *Tribune*, (Lahore, 1877) and the *Hindu*, (Madras, 1878).

By 1878, India had shaken off the hypnotic effect of the British conquest, and Indians had begun to demand a greater participation in the Government of their own country. This consciousness among the intelligentsia was brought about by the Indian newspapers, which had provided political education to such an extent that in 1885, the Indian National Congress was founded. The Congress was able to carry on its struggle for freedom from the British imperialism in various phases, finally being successful in 1947. The newspapers and magazines were the first step towards Adult Education and became pre-cursor to political education and thinking.

Vernacular Literature

Development of vernacular literature was another informal Adult Education-offshoot of the printing press, which made an impact on the minds and action of the masses. This has been described by Naik and Nurullah in their book *A History of Education in India* (covering the British period) published in 1951. They say: "One of most important results of the new education was the birth of a new literature and press in the modern Indian languages. The pioneering work in this direction was done by the missionaries. It was they who started the first printing press in India and established the first newspaper. They studied the modern Indian languages, compiled dictionaries, wrote grammars and translated the Bible into them. Their two main objectives were:

- a) to create aids for the study of these languages by the missionaries, and
- b) to translate the Bible and allied literature into these languages for use by the masses.

"They never intended to build up a literature in modern Indian languages. But the officials of the East India Company

and later on of Education Departments took up this work and did a far greater and more valuable service to the cause. It was under this official patronage that the first attempts to write and publish books of a secular character in modern Indian languages were made. In keeping with the aims of educational system, the earlier books that were published were translations of English books on subjects like History, Algebra, Geometry, etc, that were being taught. A little later, private Indian enterprise came into the field. Some of the men educated under the new system of education felt that the books of the type that were found in the English language ought to be available in the Indian languages. They, therefore, formed societies for creating such literature or wrote and published books in their individual capacity. They also brought out newspapers with the main object of spreading western knowledge and bringing about social reforms. As this non-official agencies began to develop, the task of producing literature in modern Indian languages and of building up an Indian press was almost exclusively taken up by enthusiastic and national-minded individuals educated in the new system of education. They did their task admirably well, specially in view of the almost complete neglect of the study of these languages in the new educational institutions and by 1902, all the important modern Indian languages had evolved a fair amount of new literature and the Indian press had developed to a fairly high degree of efficiency."

Communication

The rapid development of the means of transport constituted another informal agency of adult education by bringing people, separated by long distances into contact with one another, thus forging unity among them. This coming together helped the people to take to new ways of living and thinking. These people ceased to think in sole terms of their own village or town. *India* slowly became a reality to them, and the

travelling public came to know about the habits and customs of their neighbouring states. In 1837, postal service was introduced. 20 years later, the postage stamp was introduced. In 1845, three experimental lines of railways were sanctioned by the East India Company. By 1857, there were 274 miles of railway lines, and in 1867-68, over 1.37 crore passengers were carried by the railways, and thus the unity of the country took roots in the minds of the Indian people.

In 1851, telegraphic communication was established between Calcutta and the Diamond Harbour. By 1855, Bombay was connected with Calcutta via Agra and in 1865, Bombay was connected telegraphically with London via Turkey.

In 1869, the Suez Canal was opened, reducing sailing hours from London to Bombay, and making sailing more regular.

The effect of all these improved means of communication, apart from economic advantages, had its implications for adult education, because the impact of the European ways of life and thought, brought about a tremendous change in the thinking of the Indian people. The mixing of the Indian among themselves had considerable educational effect. Caste could no longer remain an important feature as it was in a self-sufficient pre-British village. It also gave political education to the intelligentsia in Indian nationalism.

Voluntary Agencies

With the closer contact with Europeans, Indians learned to form new social groups and voluntary associations for joint action for purposes of education and social reform. These organisations became a focal point for the education of the Indian people in the wider sense of the term. The people got new ideas and also learnt new methods of group action to achieve their limited objectives. The members of these associations met together to bring about reforms in their social

customs and institutions and later for political agitation. Some of these agencies founded schools and libraries.

The first few voluntary organisations came into existence in the three metropolitan towns of Madras, Bombay and Calcutta. These made some pioneering efforts towards broad-basing education and taking it to the common people.

Of these, the Students' Literary and Scientific Society was a model for voluntary organisations. It was established by the students and teachers of the Elphinstone Institutions for dissemination of knowledge through vernacular lectures, for discussion of scientific and social subjects and for publication of cheap periodicals in the vernacular language. The Society brought out in July, 1849, *Gyan Prakash* in Gujarati and its Marathi version in February, 1850. Later, a Marathi monthly for women was also started. The Society also established 16 schools.

By 1857, a net-work of such societies were established in every principal town of the Presidencies. The provinces of UP, Punjab and C.P. also established this instrument of informal education, later than 1857. The Punjab had its first agency in 1866-67, while in UP the first association was established in 1867-68. The Central Province in 1885-86, had 16 printing presses, publishing books and periodicals, 12 public libraries and reading clubs and 14 literary societies.

In the 19th century, thus we find newspapers, vernacular books and voluntary agencies providing informal and non-formal education to the people of India. These had become part of the social and cultural life of the country.

Libraries and Museums

In addition to these non-formal agencies, there were formal agencies which had its impact on adult education. These agencies were the libraries and the museums.

Libraries are already acknowledged as agencies of adult education, but museums and monuments need to be utilised for the education of the people.

The libraries developed at a very slow pace in the 19th century, due to lack of suitable books in vernacular and the high rate of illiteracy. While a number of libraries were established at various places in the country as an imitation of the west, some of them languished for want of support from the public and the government.

The first modern library in India was established by the Royal Asiatic Society of Bombay. This was, however, a research library and not a normal library which could be an agency of adult education. Bombay had its public library in 1845, when a mixed European and Indian Committee of 14 established the Native General Library.

In 1840, a Library was started in Ahmedabad by the Gujarati vernacular Society. A new building was built for the Library with the donation given by Shri Hemabhai and was known as Hemabhai Institute. It later became the City Library of Ahmedabad.

In 1866-67, apart from the large public libraries in Bombay and Pune, there were nearly 90 libraries in various towns run by the Education Department. Their number rose to 176 in 1871-72, and to 289 by 1916-17.

At the end of the first decade of the 20th century, a remarkable library movement took shape in Baroda, which now forms a part of Gujarat. In 1906, the Gaekwad of Baroda started giving grant to village libraries. The following year the system of grant-in-aid was put on a regular footing. In 1910, the State Library Department, the first of its kind in India was started. The Central Library was free to the public and was operated on the open access system. In May 1911, mobile libraries were started.

In Bengal, there was no library movement worth its name, till the third decade of the 20th century. In 1835, the Calcutta Public Library was founded. In 1900, the reading rooms of the library were thrown open to the public and in January, 1933, it became a full-fledged public library and named Imperial Library.

Bihar founded many libraries as adjunct to its literacy campaign in the fourth decade of the century. But by the end of 1914, it had only two libraries, both in Patna: The Bihar Hitaishi Library founded in 1882 and the Oriental Public Library donated by Khuda Baksh in 1891.

In the Central provinces, a library was opened in Nagpur in 1862 and more public libraries were opened in some of the principal towns in 1864-65. Discussions were held periodically in these libraries. By 1868-69, the Government of India began giving grants-in-aid to the public libraries at Nagpur, Chandwara, Chanda, Bundarpur and Bhandra.

In Punjab, the Punjab Public Library was founded in 1885. In the United Provinces, the libraries for teachers were started in 1869 to encourage village and other teachers to improve themselves by private study during out of school hours. In 1869-70, teachers' libraries were started at Lucknow, Barabanki, Sitapur, Hardoi, Faizabad, Rae Bareilly Sultanpur and Partapur. Meanwhile, an effort was made in 1868-69, to give Lucknow its public library, but the library movement in UP did not pick up until the start of the literacy campaign in the fourth decade of the 20th century.

In Madras, the first library was started in 1812 by the Madras Literary Society. The Coimbatore Literary Association started a library in 1884. The Connemara Public Library was founded in 1890 and opened to the public in 1895. In 1891, the Besant Memorial Samwurg Theosophical Society founded a library at Bellary. In the last year of the 20th century, the districts of Bellary, Kumbakonam and Tinnevali got their libraries. Other districts got libraries later.

In 1914, the Andhra Desh Library Association was founded and at once became effective. In 1848, a public library was started at Trivandrum and at Indore in 1854.

In 1912, there were 395 libraries all over the country. Of these 152 libraries contained more than 3000 volumes.

Museums

There were very few museums and even now some of the large cities are without museums. Secondly, with a very few exceptions, these museums did not provide the educational service normally expected of them. Most of the educationists do not recognise the role of museums for the education of the masses. Hence, they have become mere repositories of old monuments of archaeological interest rather than an adjunct to teaching/learning.

In 1857, India had 12 museums, but by 1911, there were 26. The Department of Archaeological Survey under Sir John Marshal was established in 1899 and gave a fillip to the setting up of museums and archaeological excavations. By 1917 there were 48 museums. But no report is available about educational, let alone adult education efforts, of these museums.

Night Schools

So far we have been dealing with informal and non-formal agencies of adult education and their role in changing the outlook of the Indian people. Now we will take up the survey of adult schools. In the early years of the 19th century, the East India Company emerged as the dominant power in the country and therefore, the English ways and culture acquired prestige among the upper class Indians. In the three metropolitan cities of Bombay, Calcutta and Madras, there was an increasing tendency on the part of Indians to imitate Englishmen. Many well to do

Indians spoke and read English language and wore English dresses. At the same time missionaries were also active among middle class families.

The prestige for English language increased when in 1834 English was established as the State language through the famous Minutes of Macaulay. The announcement in 1894 by Lord Hasting's Government that English knowing candidates would be preferred for Government service, gave rise to persistent demand for English all over the country. Thus the need for adult schools was felt, and these schools would have grown, but for the economic depression.

By 1882, when the Indian Education Commission submitted its report, almost every province had made rules to provide night schools for adults. In Bombay, an extra allowance was given to teachers, conducting these schools. A night school attached to a mill or a factory and having an average attendance of about 50 could get a grant of Rs. 100/-. In Bengal, the local boards were authorised to give fixed monthly grants. In the Punjab, the Central Province and Madras, grants were given as in the case of other schools on the basis of results. However, there was no enthusiasm for the schools and as soon as the immediate need for them passed away, the schools slipped back into oblivion.

According to the Commission, there were 134 night schools with an attendance of nearly 4000, in Bombay Presidency in 1882. Education in these schools was confined to the teaching of reading and writing.

Besides the separate night schools for adults, there were in some places night classes attached to day schools. There were religious schools also. These were started in mosques and gurdwaras in Northern India, and Sind, and enrolled a large number of adults.

In Bengal, the Education authorities took little interest in adult schools in the beginning, but later on they acted on

a proposal to establish night schools in association with village Pathshalas with the object of providing elementary instruction to the masses whose occupations were such that they could not attend schools during day time. The number of such schools by 1882, was over 1000 and by 1896-97 it increased to 1587, but in 1901-02, it fell to 1082 with an attendance of 19516. However, it is reported that the schools in cities were successful.

The Commission also mentions about adult schools in Madras. In 1880, there were 312 such schools with an attendance of nearly 7000. By 1901-02, the number of schools were 775 with an attendance of 14,212.

In the Central Province, a tentative scheme of adult education received the approval of the Chief Commissioner in 1868-69, but nothing much came out of it. However, an interesting project was launched in 1860 for the education of policemen. In 1865-66, there were two police schools in each district of the Province, one of which was for adults and the other for boys and girls. In every year 529 constables received education. These schools were under the management of the Superintendent of Police and were reported to be in good order.

In the Punjab, adult education had a more democratic beginning. Around 1860, some Government employees in Lahore joined together to engage a teacher, who would teach them in out-of-office hours. Soon, several bankers, traders and other citizens desirous of learning English swelled the membership. Classes were opened in Rawalpindi and Jhelum. In 1863-64, an adult school was opened in Delhi which was attended by 108 students, but this alongwith the schools opened in Ambala and Rewari were closed in the following year. A new adult school at Gurgaon and Jagadhri however made 'tolerable progress'. As in other provinces, so also in the Punjab, after the first flush of enthusiasm the adult schools went out of existence. In UP, there were two night

schools attached to Industrial Centres at Lucknow and Gorakhpur. There were many adult schools in other parts of India apart from those mentioned here. But in the absence of a strong movement many of them died down.

However, one notable experiment in the field of adult education must be mentioned. In 1912, Sir M Visveswarya the then Dewan of Mysore, opened night schools and established a net-work of circulating libraries in the state. Nearly six to seven thousand literacy classes flourished in the Mysore State at that time. A magazine 'Vigyan' was also started to popularise scientific knowledge. But as soon as Sir Visveswarya left the state, all his schemes were set aside one by one, and in 1948, 75 adult schools were handed over to the Mysore State Adult Education Council.

Adult Schools in Jail

In 1951, Dr. Walker conducted an interesting experiment in the Agra Jail. He organised classes for prisoners to overcome the apathy of the convicts, and attracted them with books, prizes, sweetmeats, fruits, picnics, etc. He succeeded in gathering 2000 prisoners, who received instruction daily from 4.30 P.M. to 6.00 P.M. The experiment soon attracted attention in other provinces. And we have records of such schools in the provinces of Bombay, the Central Province and UP.

In Bombay, in 1870-71, out of the nine schools, eight were for prisoners and one for the police. These schools had an enrolment of 160. In 1981-82, there were 30 schools with 1485 learners; two of these schools were for women prisoners.

In the Central Province, education was introduced in Jails in July, 1862. In Dumoh Jail, several women prisoners were taught how to read and one of them read remarkably well; she was later employed to teach other women prisoners.

This was the only Jail in the Central Province where women were taught to read and write.

Education in Jails was introduced in the Punjab in 1862-63 and in UP almost at the same time. From the record available with the Departments of Education, these Jail schools give only free elementary instruction in reading and writing; the pupils mostly came from a class who had no use for the alphabet and hence relapsed into illiteracy as soon as they were out of the Jail. This clearly indicates that these schools were not started with a serious concern for the betterment of the lot of prisoners through education. This account has been included in this history in order to give a comprehensive picture of adult education in the 19th century.

The account given so far gives the impression of a programme which was lifeless and was not able to influence the adults. The adult schools had hardly developed any roots among the people and were dependent for their existence on the whims of officials.

But the darkest of nights holds within itself the promise of a bright dawn. The ancient land had suffered long and suffered much, but the nation was gradually recovering its soul. By 1918, the middle class had grown up in new cities and was taking the leadership of the national resurgence that had engulfed the people. The cheap newspapers had established themselves and had taken charge of the political education of the people. The growing political consciousness restored to the people their self respect and they were now keen not only to win freedom but also to get education. And it is most interesting to note that the peaks and troughs through which adult education passed in the post-1917 era, fairly clearly co-related it with the tempo of our political struggle for freedom.

In the field of adult education many new institutions began to emerge. Night schools were working in the provinces

of Bombay, Bengal and Madras. In Baroda, public libraries were established as far back as 1910 and a few years later mobile libraries were also established. A few universities instituted extra-mural lectures for the local communities. The Co-operative movement was spreading and in some places was linking itself with education. Membership education was an essential part of a successful co-operative movement and therefore, education became part of the growing co-operative movement.

The cumulative effect of these forces led the thinking men to the need for spreading education among children as well as adults. The later history of adult education can be roughly divided into two phases : Phase I—1918-37 and Phase II—1937-50. In phase I, the period between 1918-27 showed some progress but the period between 1927-37 showed a decline.

Period I—1918-27 :

Political activity after the first world war and discussions on political matters helped to stimulate man's thinking. The Indian soldiers returning from foreign lands brought leaven of awakening and consciousness with them. The growth of co-operative movement also gave stimulus to the adult education movement. In 1910, there were only 1926 Co-operative Societies in India, by the middle of 1926, this grew to over 80,000. In the Punjab where the co-operative movement was most successful, over 100 night schools were working, mostly in rural areas, with an enrolment of 1784.

In 1921-22, the Punjab government for the first time made a provision in their budget for adult literacy and helped in the opening of many adult schools. In 1922-23, there were 630 schools with 17,776 adults and an expenditure of Rs. 15,000. In 1926-27, there were 3,984 schools with 98,684 adults and an expenditure of Rs. 1,28,561.

The Royal Commission on Agriculture said 'it is interesting to note that in the rural areas in Punjab, there has been an intimate connection between the literacy movement and the Co-operative Department. The department starts the schools and when their success is assured, they are handed over to the Education Department.'

In Bengal, in 1926, there were 926 adult schools with 20,319 pupils. Besides there were 40 schools run by co-operative societies and about 100 continuance schools.

In Bombay, in 1922, 37 schools were maintained from funds placed at the disposal of the Central Co-operative Institute by Sir V.D. Thakersey. These were circulating schools stationed at each Centre for two years providing teaching every day for three hours, when the learners were taught elementary general knowledge, and co-operative accountancy. However, on the death of the donor in 1924, the schools were discontinued, teaching us the lesson that one should not depend on an individual for a task of national importance. However, the government of Bombay also maintained primary schools for adults in urban and rural areas.

Other provinces were not affected by the educational aspect of the co-operative movement, but certain states like UP, Central Province, Madras and Travancore started schools for adults. In some places local YMCA's also helped in the running of the night schools.

During this period municipalities, mills and factories also began to take interest in adult education, which began to be linked with the movement of raising the standard of living. Political, trade union and co-operative movements also began to take interest in the education of adult men and women. A few voluntary organisations also started working in this field. This period indicated that adult education was trying to disengage itself from the bureaucratic pressure and linking itself to wider movements which aimed at something more than mere literacy.

Period II—1927-37 :

This was a period of decline in Adult Education due to the economic distress, which was beginning to assume global dimension. There were political disturbances and communal disharmony. Most of the schools were abolished for lack of funds. However, some missionaries did creditable work. The names of Dr. J. J. Lucas of Allahabad who prepared many booklets in Hindustani in Roman alphabets, Dr. J. H. Lawrence of Manipur, who conducted schools in Hindi with Devanagri script and Dr. Daniel of Madras, who prepared Tamil readers deserve a special mention. Another person with a mission, Shri Munindradeb Rai of Banerbaria, Hoogly, started working in Bengal devoting his life to libraries. The country owes much to him for making people library conscious. He founded the Hoogly District Association of Libraries and also the Bengal Library Association in 1927.

In the Punjab, there was a total decline in the working of Adult Education. However, two interesting experiments were tried. Teachers in normal schools were asked to take interest in Adult Education and village libraries continued to grow in number and popularity. These libraries were generally attached to middle schools in rural areas and formed something like cultural centres for checking relapse into illiteracy and for providing convenient places where lectures on various subjects could be delivered to rural people. In 1939, there were 1594 such libraries in the province. A similar scheme of village libraries was started in the Central Province and Berar in 1928.

In Bombay, there was some progress due to the interest taken by the Government and voluntary organisations, and the most important of these was the Adult Education League of Pune with which Shri S.R. Bhagwat was closely associated.

About 1935, Travancore also followed the example of

Baroda. The government began to take interest in the development of libraries and set up 80 State rural libraries. These were in addition to 40 private libraries in the state. The libraries and Reading Rooms were also set up in selected primary schools. These helped in the growth of literacy and checked relapse into illiteracy.

CHAPTER III

ADULT EDUCATION FROM 1937-50

The formation of popular ministries in the provinces in 1937, gave Adult Education not only a new life but new orientation. Mass literacy campaigns were launched in many provinces like Assam, Bengal, Bihar, Orissa, Bombay and Punjab. Shri Syed Mehmood, Minister of Education, Bihar, stood on the road with a piece of chalk in his hand and a black board beside him to teach the illiterates. Shri Govind Vallabh Pant, Premier of Uttar Pradesh also took upon himself the responsibility of teaching illiterates. Shri C. Rajgopalachari, Premier of Madras wrote simple books for adults in Tamil. The Maharaja of Aundh (now in Maharashtra) along with his son wandered from village to village preaching the importance of literacy. The primary schools were closed in the princely state of Aundh for two or three months and the teachers and students were sent to rural areas for teaching peasants reading and writing. It is stated that 12,000 persons were made literate in these three months.

The Governments of the State governed by the Congress Party accepted Adult Education as a responsibility of the Government. It was for the first time in the history of India, that Adult Education became the responsibility of the government as a part of normal education system. Therefore, organised work in the field of Adult Education was taken in hand. Adult Education was not confined to pure literacy, but included in theory atleast, citizenship education. The media for Education included publications, posters, film

shows, etc. The post-literacy work, however was a weak link in the chain.

The movement for adult literacy which began in the provinces in 1937, involved the entire country when the Central Advisory Board of Education at its meeting held in December, 1938 appointed a Committee to consider the question of adult education. The highlights of the report of the Committee submitted at the next meeting of the Board held in May, 1940 are the following recommendations :—

- 1) Literacy is a movement of further education and must not be regarded as an end itself. The primary aim of the campaign must be not merely to make adults literate, but to keep them literate (recommendation 3 of the Committee).
- 2) Whatever subjects are introduced in the curriculum and whatever the teaching methods adopted, the form in which instruction is given must be intelligible and interesting to the student and the instruction itself should be closely related to his occupation, personal interests and the social and economic conditions under which he lives (recommendation 6).
- 3) Every effort should be made to enlist the help of voluntary agencies. Safeguards should be provided against the movement being used for religious or political propaganda (recommendation 9).
- 4) Projected aids to learning such as radio, cinema, gramophone and magic lantern can be used with great effect in adult education. Steps should be taken to increase their supply and reduce the cost (recommendation 14).
- 5) An adequate supply of trained and competent teachers is the fundamental need in adult education. Teachers in day schools should be put through a special course

of training. The course of training in the Normal (Training) schools, should include instructions in the technique of teaching adults (recommendation 15).

- 6) A library is an essential adjunct to every adult education centre. Liberal grants should be given for building up libraries, particularly in rural areas and to assist in the production of suitable literature for newly made literate.
- 7) The importance of a wide expansion of facilities for adult education is even more important in the case of women than that of men (recommendation 20).
- 8) The co-operation of employees of labour and associations of workers is essential for making adult workers literate in urban areas. The question of levying a cess on those employers of labour who do not make adequate provision for the education of their employees is worthy of consideration (recommendation 23).
- 9) The Central Government should afford financial assistance to those provincial governments which are prepared to carry out approved schemes within the next five years (recommendation 24).

These views now sound as common place, but in 1940, these were bold ideas. Unfortunately, the report, with CABE's views reached the provincial capitals when the popular ministries were no longer there.

The fifth meeting of the CABE held in 1940 asked the Educational Commissioner to collect information from the provinces on adult educational development in their areas. These reports were later supplemented by reports from centrally administered areas and the Indian states, and became since its sixth meeting a valuable source of information on

the progress of Adult Education in India. A short review follows :-

Assam :

In Assam, the mass literacy movement was first launched in September, 1940. Literacy and post literacy classes were started in every sub-division. Within a year it had run 1840 classes including 47 for women. From September, 1940, to August, 1942, over 21 lakh persons took the literacy test. Upto April, 1943, 407 village libraries, reading rooms and clubs and 220 circulating libraries were established. Charts, pictures, posters, primers and post-literacy readers and the periodical *Jan Siksha* were distributed. The government spent on this mass literacy scheme nearly Rs. 2 lakhs from September 1940 to March 1942.

Bengal :

In Bengal in 1939, there were 10,000 classes with an enrolment of 1,50,000. By 1942, the number of classes rose to 22,547, with an enrolment of 5,30,000. In 1938, the Calcutta University Institute gave two short courses of training in Adult Education to University and College students to take up work in the villages. One course was given before the summer vacation and the other before the puja holidays. In 1939, 50 sub-divisional camps were held to give training to workers and local officers. Government helped to publicise the literacy campaign by organising adult education weeks and anti-thumb impression campaigns.

In 1942, there were over 700 public libraries of which over 200 were in Calcutta and 75 in Hoogly. The Bengal Library Association also ran regular summer schools for training librarians.

Bihar :

The year 1938-42 are notable in the history of Adult Education for the people of Bihar in the cause of mass lite-

racy. Dr. Syed Mehmood by his personal example created an enthusiasm amongst the people for the movement just as they had shown for the freedom movement under the leadership of Gandhiji. It was due to this enthusiasm that in the first year of the campaign 4.5 lakh adults passed the literacy test at a cost of nearly Rs. 1,22,000/- of which only Rs. 80,000/- came from the State. The mass literacy Committee was assisted by the District Literacy Committees, sub-divisional literacy committees and the village committees. The Village Committee checked the admission of illiterate adults, persuaded them to attend literacy classes, raised funds for contingencies and checked the reports going from its centres to the Sub-divisional committees. Primary school teachers, schools and college students and volunteers helped the movement. The schools and college students were urged to teach their women relations and thus assist the movement to 'make your home literate'. The Rural Development and the Jail Departments did particularly good work. The industrialists also started classes for their employees.

From October, 1938, to March, 1939, one Thana in each district and 2 sub-divisions in Ranchi and Bhagalpur Districts were taken up for intensive work. The Literacy work under the scheme was started by the literature published by the government and by establishment of village libraries. The fortnightly *Raushni* (Hindi) was launched early and even in the first year of literacy campaign 30,000 copies of it were published and circulated to centres.

By 1941-42 Government had published primers in Hindi, Urdu, Bengali, Uraon, Mundari and Santhali languages and dialects as well as other follow-up books such as song book. The training of workers was not a strong point of the Bihar campaign. However, there were 20,000 voluntary workers scattered over the province that year.

Between 1938-42, over 1 lakh classes were held and about 14 lakh adults were made literate.

During this period, 7,000 libraries were started because the government was clear that without follow-up, literacy will vanish away. But many libraries ceased to exist due to lack of funds, and by 1942-43, there were only 2,215 rural libraries with some good libraries in the towns.

Bombay :

Adult education work in Bombay began in 1937 when a Committee was appointed to work out a detailed scheme. However, its recommendations were not accepted by the Government. But, it appointed an Advisory Adult Education Board in 1938 to secure public co-operation, to encourage and produce suitable literature for adults, to collect funds for literacy work and in general advise government on assessing the development of adult education in the provinces. The Board had 3 years tenure. Shri S.R. Bhagwat who had organised a magnificent literacy work in Pune was appointed its Chairman. The number of literacy classes rose from 211 in 1937-38 to 1,503 with an enrolment of over 58,000 adults in 1939-40, but due to the reduction in the grant, the number of classes came down by nearly half, by the end of 1940. But in 1941-42 the scale of grants was restored and the number of classes shot up to 1,100 in that year. During 1937-47, more than 23,000 adults were made literate through over 2,000 literacy classes at an expenditure of over Rs. 2.25 lakhs.

In 1939, Library Development Committee was appointed and on its recommendation, 750 rural libraries were opened in 1941-42.

As in the early period, voluntary agencies like Bombay Presidency Adult Education Association and Bombay Literacy Association did meritorious work. The Bombay Literacy Association was at one time running 66 classes with an enrolment of 2,000 adults. Special work was also done for women in some centres during this period.

Bombay City :

The literacy campaign in Bombay City has a special place in the progress of Adult Education in the State, because of the systematic way in which the campaign was conducted. On April 5, 1939, a large scale literacy campaign was launched by the Adult Education Committee nominated by the Provincial Board of Adult Education and Social Service League, Bombay, under the presidentship of Shri B.G. Kher, the then Premier and Minister of Education, Bombay. On May 1, 1939, 596 literacy classes were started. Later, the Bombay Government appointed an independent Committee called the Bombay Adult Education Committee with a view to organising literacy movement in Bombay City on a permanent basis. Shri Kher continued to be the President of the newly appointed Committee. In the interest of efficiency the number of literacy classes was reduced to 360. These classes were attended by 7,000 adults and continued a 4 month course of literacy instruction. Later, on October 4, 1939, the Committee appointed a full time officer with a view to organising the literacy campaign on wider scale. By the end of the year, the Bombay City literacy Association under the Chairmanship of Shri K.F. Nariman merged itself with the Committee. In January, 1940, the Committee adopted a scheme of opening literacy classes every month, so that an adult could start his literacy lesson in any month. This however, was stopped later on. The standard of literacy was the ability to read simple sentences, forming a story or a letter and to write answers to simple questions or a letter and to sign one's name and read and write numbers upto 100.

The Committee made arrangement* for follow-up because it knew that its effort to liquidate illiteracy would be futile, if the adults made literate were not given suitable literature to maintain their reading ability. In the first year the Committee gave one book to each neo-literate for his supplementary

reading at the time of awarding him the literacy certificate. The supervisors and teachers were advised to keep in close touch with them. Later the Committee started post-literacy classes. These classes were continuously held during the whole year and the new literates were persuaded to attend them for atleast six months after obtaining the literacy certificates. It was felt that an adult who had received four months' training in the literacy classes and also attended the post-literacy classes for another six months would develop sufficient capacity and interest in reading for himself so as to avoid any lapse into illiteracy.

The Bombay Committee published its own text books for literacy classes as well as for supplementary reading in Marathi, Gujarati, Urdu and Hindi. It started in 1941-42, a fortnightly news-sheet *Saksharata Deep*, which became popular as years passed by. It also supplied the Urdu fortnightly *Rahber* edited by Shrimati Kulsum Sayani for post literacy classes. Smt. Sayani was given Nehru Literacy Award in 1969 for her pioneering efforts.

Realising the need for training literacy, teachers, the Committee organised training courses of a fortnight's duration and it became a normal activity of the Committee. In 1941-42, a training class was specially arranged for college students. The Committee also added film shows, lectures and recreational activities in the programme of classes.

The Committee paid a good deal of attention to publicity and collection of funds from the public. It held variety entertainment programmes to raise funds, and also organised Literacy week to create an atmosphere in favour of literacy among the people and to collect funds from the public in sealed boxes.

During 1939 to 42, the literacy campaigns helped to make 40,000 adults literate, of whom over 7,300 were women. There were 46 post-literacy classes in 1940-41 and 130 in 1941-42.

The Central Provinces and Berar :

During 1937-42, the central province did practically nothing. 47 night schools reported to be working in 1937-38, were reduced to 30 in the following year. The average attendance in these schools was reported to be only 466. There were 44 village libraries besides 87 libraries which received no government grant. In 1941-42, the subject of village uplift and literacy classes were introduced in the training given in teacher training schools.

Madras :

The Government of Madras believing that the permanent solution to the problem of illiteracy was in developing primary education, left literacy work entirely to private agencies and local bodies. There were 223 such schools in 1939-40 with an enrolment of over 11,000, but in 1940-41, the number came down to 131 schools with an enrolment of over 8,000.

Orissa :

In Orissa, the visit in early 1939, of Dr. Frank Laubach, an American missionary aroused some enthusiasm for literacy work. Over 500 students taught literacy. Many voluntary bodies also took up the work, of which Gandhi Seva Sangh which conducted 30 centres in one thana of the Cuttack district deserves mention. The Government established a Provincial Mass Literacy Committee in 1939. At one time about 1,200 centres, with an enrolment of 28,000, were reported to be running literacy classes. But in 1939-40, the number of centres fell to 433 with an enrolment of 9,392 adults.

Punjab :

In February, 1937, Dr. Laubach visited the Punjab and held a conference at Village Teachers Training School, Moga. The conference set up a Committee for carrying out experi-

mental work in literacy. It prepared primers in Urdu and Punjabi. The Committee started its literacy campaign in 12 missionary headquarters. The result was very encouraging and seemed to have contributed to the decision of the Punjab government to embark upon a five year literacy programme in 1939 with an initial recurring provision of Rs. 22,800. The fillip given to the literacy movement by the Committee was further helped by the political awakening among the people and the rapid emergence of the middle class. This is indicated by the fact that whereas the country as a whole made a 70% advance in literacy in the decade (1931-41), the advance in Punjab was 140%.

Literacy Leagues sprang up all over the province. In 1938-39, there were 1,130 literacy classes for nearly 11,000 adults in the Multan division. In Jullunder 4,556 adults took their literacy lessons while in Ambala division, 11,200 adults attended literacy classes. The Punjab government purchased primers, follow-up books and distributed them free in the literacy classes. Normal schools were asked to take up literacy work through their teacher-trainees. Classes were conducted in factories, jails and religious places. The district board teachers were asked to supervise the literacy work in the district. During 1938-42, the Punjab Government succeeded in making nearly 2 lakh adults literate at a cost of approximately Rs. 2.2 lakhs.

Uttar Pradesh :

In UP, adult literacy work was carried on at the beginning of the 1937-42 period by the Rural Development Department which was created with the object of improving the moral and material condition of the villagers. But the new Congress Ministry felt that the problem of adult literacy was too big for the Department. Hence in August 1938, a new Department known as Education Expansion Department was created and the Education Scheme was inaugurated on July 15, 1939 and till March 1942, it made more than 7.25

lakh adults literate. Literacy work was organised by Education Expansion Department, Rural Development Department, Co-operative Department and Police Department, Educational Institutions, voluntary agencies and individuals. Educational institutions were requested to adopt a village each and try to make all willing adults literate within a year. Private bodies such as Rama Krishna Mission, Harijan Sevak Sangh, Labour Welfare Centres, Local Bodies, factories, banks, etc, were encouraged and assisted to run adult schools. Voluntary workers were also enlisted for this work. Each year Literacy Day was celebrated. On July 15, 1939, the first one was organised. On such days meetings were held in towns and villages and the attention of the people was drawn to the curse of illiteracy and their co-operation invited for eradicating it. People were asked to sign literacy pledge promising to make atleast one person literate. On the first Literacy Day nearly 2,75,000 persons signed the pledge. The literacy propaganda also attracted some students to give their time to literacy work. They were requested to promote 'No thumb Impression'. In 1941-42, the students succeeded in teaching nearly 64,000 adults to sign their names. During 1939-42, about 6,50,000 persons were made literate.

The Government of UP gave as much attention to the spread of literacy as to its maintenance through a system of libraries and reading rooms. During 1939-42, over 2,800 libraries were opened. The government also published special books for adults in Hindi and Urdu on history, geography, arithmetic and general science. Books were also published on adult psychology. Visual education scheme of showing useful films to adults at various centres was also started.

Indian States

Some of the Indian states did fairly good work during this period. In Baroda, primary education was made compulsory since 1906. It also had a system of village libraries, which was far in advance of the times in India. Most of the

villages having primary schools had village libraries and mobile libraries served the needs of those areas that were not served by schools. Literacy work was started in the Baroda state in June, 1939 and during the next two years 1,648 classes, attended by about 24,000 adults were conducted. Over 9,500 adults received literacy certificate.

In the State of Jammu & Kashmir, an Education Re-organisation Committee set up in 1938, recommended the provision of adult education opportunities for the masses and in October, the adult education scheme was launched. In 1942-43, 4,050 adult classes were conducted with an attendance of 45,000. There were 480 libraries with a circulation of about 3,00,000 books. Nearly 60,000 primers in Urdu, Hindi and Punjabi worth Rs. 37,000 were distributed in adult classes.

The State of Mysore is well known for its adult education work which started in 1940 and has made regular progress up till now. In 1940, the University Union of Mysore trained 600 students in adult psychology, organisation of adult classes and teaching the alphabet. These students started classes in temples, mosques, etc, in various *mohallas* of Mysore City. Later on, some students of the University with the help of primary school teachers conducted literacy work during vacations.

In 1941, the Bangalore City launched upon a literacy campaign in July. There were 13 centres, 11 in Kannada and 2 in Urdu, attended by 285 adults most of whom completed the first literacy primer.

In January 1942, a non-official committee called the Mysore Literacy Council was formed to organise literacy work at the state level. The Council consisted of social workers and interested members of the legislature. The programme comprised besides literacy work, publication of primers and follow-up books, and establishment of libraries.

The literacy work in Mysore was characterised by the close co-operation between Government and voluntary workers.

Early in its course of development, the Mysore Literacy Council realised the need for specially written primers, readers and follow-up books for adults. In 1942, the Council planned an Adult Education series and secured the co-operation of Kannada writers who could write in simple and interesting language. It started a weekly newspaper for adult named *Belaku*, meaning Light and printed and circulated nearly 1,200 copies during that year.

The Council devised a follow-up programme : Before an adult literacy class was completed the students were invited to form a club (*Vidya Mandir*), with their teacher as leader. The Council supplied free a set of booklets and issues of *Belaku* for an year to the club. The clubs were expected to circulate the booklets and the newspaper regularly among the members, arrange frequent meetings of the members for reading the book and periodically send reports to the Council. The follow-up clubs developed into libraries. The Council agreed to set up a rural library in a village on receiving an application from the local Panchayat. The Panchayat contributed Rs. 25/- for starting the library and the Council contributed Rs. 75/-. The Council also trained the rural librarians.

Later on, the Council started a monthly called the *Pustaka Prapancha* (the book world) for the special use of librarians and readers. The journal contained articles on Library Scheme, information about all books and periodicals published in Kannada every month, and short summaries of useful books and articles published in other languages. After sometime the Council decided to start a Central Library for every 100 rural libraries. The Central Library stocked books of every description in Kannada and kept more than one copy of the books in great demand. It lent books in boxes with provision for not more than 25 books, to member

libraries, who paid a small annual subscription of Rs. 2/-. The first Rural Library was opened in 1941. The growth for the first two years was not very encouraging, but from 1943 onwards it was remarkable.

Adult Education in Army :

The education in the Indian Army began in 1921, as a result of the lessons learnt in the 1914-18 war. The training of instructions for the educational programme of the Army was started at Belgaum. The school also compiled the necessary text books. At first the programme included vocational education as well and later on its main feature was upgrading educational qualifications of the soldiers and helping them to obtain a series of certificates. As most of the soldiers came from rural areas the subject of citizenship, rural re-construction and general knowledge were specially included in the various syllabi. There were eight certificates—four in Hindi and four in English. The last certificate was equivalent to the matriculation certificate, and was given after a successful examination in English, mathematics, geography, history of India, citizenship, general science and one of the 14 modern Indian languages. The medium of instruction was simple Hindustani in Roman script.

During the Second World War (1939-45), the educational work of the Army was expanded and the concept of education was widened to give the soldier a knowledge of why he was fighting, where he was to fight, against whom he was to fight and the means with which he would fight. This kind of education was an excellent technique to raise the morale of the soldier. This education was conducted in small discussion groups. A number of useful books for the education of soldiers as well as instructors were brought out. The officers were also trained to conduct the educational work required in the Army.

The period 1937-42, witnessed a gigantic increase in

the stature of adult education in India. This is particularly true of the years 1939-42. The number of adult education classes organised was nearly 1.9 lakh with an enrolment of over 76 lakh, of whom over 29 lakh were made literate.

This period also showed a marked increase in the number of libraries and an increase in their service. Many public libraries began to serve adults during this period. Nearly 13,000 libraries came up in the villages as a by-product of the adult education movement. Radio also came to play some part in adult education. Although the range of its services was limited, its potentialities were considerable.

Some of the most important work in adult education during this period was done by the Jamia Millia, Delhi. It started a separate department in adult education, known as Department of Education and Development. This shows that as early as 1939, there were adult educators in the country who were convinced that adult education was an essential component of development. It opened centres, which were the first of their kind. By 1941-42, 29 Jamia centres were working with an enrolment of 652. It also published literature for neo-literates which can well serve as a model. Shri Shafiqur Rehman Kidwai, was the first Director of the Department and his pioneering role has been recognised by naming the headquarters of the Indian Adult Education Association after him.

The most notable event of this period, which had an impact on the future development of the adult education movement, was the founding of the Indian Adult Education Association. The Delhi Adult Education Society which came into being in 1937 and had done good work in Delhi, took the initiative and called the first Indian Adult Education Conference in 1938. The Conference met in New Delhi under the presidentship of the late Dr. Shah Suleiman, and decided to set up a committee with Dr. Shah Suleiman as

the Chairman and Prof. H.B. Richardson as Secretary to review the adult education work in India, preparatory to the founding of the Central organisation. The Committee published its report in 1939 and covered all the provinces and princely states.

Commenting on its findings, the Committee said that 'too much emphasis is at present being laid on literacy work; if it is to be of any real use to the people, it must be intimately connected with their traditional and inherited occupation. We would strongly recommend that the trade of the individual should be used as much as possible as the basis of all literacy work so that literacy may be a natural expression of an inward need and not merely an artificial growth grafted on to the exterior of the human mind, where it is more likely that it will act as irritant, than as a stimulant to further knowledge'.

The most important result of the work of the Committee however was that it helped crystalise views among adult education workers on the need for a central organisation. The second conference was organised at Bhagalpur in 1939. It was presided over by Dr. R.P. Masani, Vice-Chancellor of Bombay University. The conference decided to establish the Indian Adult Education Association. With the founding of the Association, adult education work in India came of age, for the Association henceforward became a forum for exchange of views and opinion on adult education. It began to impress upon public bodies and the government about the importance of the programmes of adult education and the need for well thought out policies. This, the Association set out to do through its conferences where the collective wisdom and experience of field workers was available and through the *Indian Journal of Adult Education* which was started in 1940.

The third conference, which met at Indore, called upon the government to establish an Adult Education Department

at the Centre and requested the Central Advisory Board of Education and the Inter-university Board to appoint special sub-committees to make such suggestions to various universities as would strengthen adult education through assessing the various teaching methods evolved in the past few years by literacy workers in various parts of the country.

The last conference before independence was held in 1946. It adopted a resolution which stated that a comprehensive scheme of adult education could be worked out effectively only by trained and full-time workers under the direction and guidance of a Central Institute of Adult Education. The conference also urged upon governments of provinces and states and the centrally administered areas to start adult education sections as integral parts of their Education Departments. The conference also recommended that legislation be enacted to make it compulsory for employers of more than 10 persons to provide facilities for adult education work.

On the whole, the period 1937-42 was a bright period for Adult Education. The remarkable increase of 70% in the literacy figures in the decade 1931-41 was due to the effort in the field of Adult Education, and several educational forces and movements. Though the movement had achieved recognition it had yet to achieve the degree of maturity which could enable it to render its contribution for strengthening the national fabric. In the background of the previous and subsequent periods, this period gives the appearance of a temporary effervescence. The movement had not taken root among the people; the post-literacy work was weak : the infrastructure of libraries was weaker still. The only enduring achievement of the period was that Adult Education was recognised as part of national education system. Men of ability and stature began to devote their talents to the furtherance of the movement. During 1942-47, the move-

ment dwindled with the decline of national morale but never again did it lose in its respectability and there was a promise in the period that the advent of the national independence would also bring new life to the adult education movement.

Period 1942-47 :

In comparison to the earlier period, there was a decline in all fields of adult education during this period. The pinch of World War II began to be felt in about 1942. Expenditure was cut down in all departments, except Defence. The freedom movement also suffered a temporary set-back, resulting in the deterioration of the national morale. This also affected the adult education activities, which suffered a uniform decline throughout the country. However, the management of the Imperial Chemical Industries (India) set an example of workers' education in March 1946. It decided to make all their employees literate and allow them to attend the classes daily for one hour *during their working time without any reduction in wages*. The teaching work was done by a few clerks of the company who were given a short course of training for this purpose.

In 1944-45, the Bombay Congress Committee appointed a Liquidation of Illiteracy Committee. The Committee opened nearly 70 classes in the City, but most of these closed down owing to disturbances in the City and the remaining were taken over by the Bombay City Adult Education Committee in 1945-46. In 1946, the Committee adopted a ten-year plan for the liquidation of the illiteracy from amongst the adults in the age group 15-40 in the Bombay City, numbering 6.65 lakhs, at an estimated cost of Rs. 35 lakhs. However, as sufficient finance was not forthcoming, the plan had to be modified and put into operation in a restricted form.

During 1942-47, 6,567 classes were organised and

over 81,000 adults were made literate, at a cost of nearly Rs. 5.50 lakhs. Out of 81,000 adults, 14,000 were women. During this period, over 900 post-literacy classes were also organised.

The Mysore State also made tremendous efforts to keep up the tempo. In July, 1945, the Mysore State Literacy Council was reconstituted as Mysore State Adult Education Council.

The Council has a district committee in each district. In a *taluka*, the supervisor, organised literacy classes, follow-up clubs and libraries and distributed learning material to the centres and supervised the work intensively. During 1942-47, 12,390 classes were organised, and 1.16 lakh adults were made literate. 1,616 libraries were started. The total expenditure during this period was Rs. 11.25 lakhs.

The Mysore Council, during this period, printed nearly three lakh copies of its primers and readers and brought out a number of pamphlets. The three books of 150-200 pages each and the *Belaku* magazine, reached the circulation of 5,000. In other princely States like Travancore and Baroda, libraries were started to help develop reading habit and stabilise literacy.

Thus we find that 1942-47 was a period of difficulties for adult education. The literacy coverage fell nearly to half. Compared to over two lakh adult classes, with 29 lakh adults made literate during 1937-42, there were only 1.31 lakh centres, in which 15 lakhs adults were made literate, during 1942-47.

The Central Advisory Board of Education in their 10th session held in January, 1944 regretted the tendency to reduce expenditure on Adult Education, and advised the provinces to concentrate on selected areas.

The Report on Post-War Educational Development outlined a plan to make literate within 25 years the estimated 12.70 crores of people and also 'to organise a system of adult education which will be a permanent part of the general education system.' The estimated cost was Rs. 60 crores. The Scheme can be summed up in the following eight points :

1. Adult education in the first stage should be mainly literacy. There would be classes for men and women. The men's group would consist of classes first for the age-group 10 to 16 years and then for the age group 17 to 40 years. Women's classes would cater to women of 10 to 40 years of age.
2. Teaching in Adult Education centres will be practical and relate to the activities and the environment of adults. The centres can also have vocational classes to attract those who may wish to learn some crafts.
3. The literacy classes should be of a year's duration. The adults will attend classes for about 4 days a week and there will be no classes in busy seasons.
4. Teachers at the centres should be fully trained for their work.
5. Fullest use should be made of audio-visual aids for education and use should also be made of recreational and cultural activities at the centres.
6. Centre should have a library or have an access to a neighbouring library.
7. The primary responsibility of adult education should be of the Government, but it should welcome the voluntary services of organisations such as employers of labour, commercial firms and other trade associations.

8. Particular attention should be paid to the education of adult women.

However, with the exception of Bombay, no province gave any thought to adult education.

Period 1947-52 :

As stated earlier, an event of great significance had been the establishment in 1939 of the Indian Adult Education Association, a national voluntary organisation of adult education agencies and workers both officials and non-officials. The Association aimed at enlarging and improving the content and quality of life through education, as a continuous and life long process. In initial stages it had to work hard to get adult education recognised as a part of normal education system. It assisted the government and voluntary agencies in formulating policies and programmes of adult and continuing education. In this period the Association played a leadership role and acted as a catalytic agent to organise variety of programmes, and persuaded the Universities to take up adult education as a part of their normal functions.

With the advent of independence, the attitude of the Government towards adult education began to broaden and it was realised that a system of education designed to serve the needs of an imperial administration, could not meet the challenges of the emerging democratic society, in which adults would have the rights, responsibilities and obligations, which they did not possess hitherto, and for the efficient discharge of which they needed proper education. Thus the base of education needed to be broadened to include not only the upper echelons and the professional classes of the society, but also the poor section including scheduled classes and scheduled tribes and women. Prof. K. G. Saiyidain, one of the creative educational thinkers in the post independent India, brought out this fact when he said 'if we are to

build a workable democratic order in which the will of the majority is to prevail, is it not necessary to ensure that this will is intelligent, enlightened and inspired by benevolent rather than malevolent motives and purposes. I have been increasingly conscious that adult education is a matter of life and death which can be ignored or postponed at grave peril'.

The post-independence era saw the gradual emergence of the broader concept of adult education.

To begin with, the broad framework was laid at the fifth National Conference of IAEA held in Rewa from December 29 to 31, 1947. The Conference reflected the new milieu that independence had created and its impact on the adult education movement. The resolution passed at the Conference said, 'Now that power has passed into the hands of the people on whom must devolve within the next few months the responsibility for making grave decisions, the Conference stresses the view that the need for adult education in all aspects of its programme was never greater in our land than it is today. At present the people are confronted with new problems and difficulties and new social and moral urgencies. It is necessary therefore, to reinterpret the function and develop further, through bold experimentation, the technique of adult education as the only means of equipping the Indian people to play their part worthily in a democratic social order'.

Having thus invested adult education with a perspective, the Conference defined the concept, by declaring 'Adult Education is larger than literacy and literacy should not be regarded as the best or the inevitable starting point of adult education in the prevailing circumstances of the country. Adult Education must aim at enabling the common man to live a richer life in all its aspects—social, economic, cultural and moral. For this purpose, adult education must definitely

envisage all adult centres as social centres, interested primarily in providing social, recreational and cultural facilities for the people and must endeavour to develop their powers of initiative, judgement and integrity as citizens'.

The resolution further said, 'while a great deal of emphasis will naturally be placed on the education of the illiterate, adult education should not confine its attention to this class but should extend it to cover various forms of further or continuation education in particular through lectures, seminars, discussion groups, art, craft and music clubs. People's colleges and other agencies need to be developed in India in the light of her special need', and added, 'in order to expedite the process of adult education and reinforce the appeal of the printed and spoken word, it is essential to make the fullest use as far as it is practicable of the modern media of mass communication like the radio, cinema, press, theatre, folk-lore, arts, etc.'

The Central Advisory Board of Adult Education at its 14th meeting in January, 1948 regarded adult education as an imperative. A Sub-committee was appointed under the chairmanship of Shri Mohan Lal Saxena which laid greater emphasis on general education to enable every Indian to participate effectively in the new social order of the newly independent India.

This concept was further developed by Maulana Abul Kalam Azad, the then Education Minister who termed it as Social Education. It was his view that the programme of adult education, which was mostly confined to the removal of illiteracy should be invested with a wider objective of making adults responsible citizens in the new emerging society. Azad said 'this is where the need for adult education—in our country we have given it the name of social education—becomes imperative. By social education, we mean education for the complete man. It will give him literacy so that the knowledge of the world may become

accessible to him. It will teach him to harmonise means with his environment and make the best of the physical conditions in which he subsists. It is intended to teach him improved crafts and modes of production so that he can achieve economic betterment. It also aims at teaching him rudiments of hygiene, both for the individual and the community so that our democratic life may be healthy and prosperous. This education should give him training in citizenship so that he obtains some insight into the affairs of the world and can help his government to take decisions which will make for peace and progress.'

CHAPTER IV

ADULT EDUCATION DURING THE FIRST PLAN

The concept of Adult Education, which was mostly confined to literacy was found to be too narrow for meeting the needs of the adults in the new democratic set up. It was, therefore, widened to include health and hygiene, recreation, upgradation of vocational skills, improvement in social, cultural and economic life and citizenship education. To draw attention to this widened concept, it was termed as Social Education.

The first Five Year Plan said that Social Education is 'a comprehensive programme of Community uplift through community action.' Its objective was to educate the common man to understand the rights and duties of a citizen, to improve his productive capacity and to enable him to lead a fuller and richer life. It was also expected to impart training in skills which are necessary for building up groups, qualified and willing to use the available resources in the community for the good of all. Its role was to help people identify their problems and solve them. An important function was to prepare the people to subordinate their personal interest to the interest of their group, community and country. Greatest good of the greatest number was its main goal.

After Independence, when it became necessary for the Government to help in national development, Social Education assumed an important role. The Plan clearly said, 'before any programme of State aid is launched the

people should be so educated in regard to it that their instinct to help themselves is fully aroused and they are anxious to receive the programme and do their utmost in the execution of it. There should be the closest integration of the various activities conducted in a locality so that the forces of friendship and goodwill released by one activity, immediately recognised by the villagers as good or pleasant, can be utilised for winning their co-operation for activities, requiring more strenuous effort or the usefulness of which is not so immediately apparent to them. It should be our endeavour to increase the effectiveness of private agencies doing social education work in an area by giving them proper help.'

In 1952, when the Community Development Programme was launched, Social Education became a part of this programme. For the implementation of this programme two workers, one male Social Education Organiser and the other lady Social Education Organiser were appointed as members of the block-level team of extension officers. When a number of blocks constituted 'a project', a Chief Social Education Organiser was appointed at the project-level. The male and the lady Social Education Organisers worked under the administrative control of the Block Development Officer.

The syllabus for social education classes at the grass-root level was divided into two stages. The first stage consisted of language (reading and writing), arithmetic, health and hygiene, principles and practices of co-operation, local crafts and handicrafts, recreation and general knowledge. This course was for five months. The second stage consisted of further information on the subjects covered in the first stage and follow-up of the abilities and skills developed during that period. This stage was also for five months. Arrangements were made for testing the educational attainments at both the stages. Supply of teaching, learning, supplementary, guide and follow-up materials was ensured.

Social Education Organisers' Training Centres

The plan laid emphasis on selection and training of workers. Therefore, arrangements for training the Chief Social Education Organisers and the Block Level Organisers were made. Five Social Education Organisers' training centres were established in different parts of the country and a fairly comprehensive training (theoretical and practical) was given to the organisers working at the project, block and village levels. In addition to the initial five-month training for block level officers and the three-month training for the Chief Social Education Organisers, arrangements were made for refresher courses at regular intervals. Special training courses were organised for the training of organisers working among women and in tribal areas.

The syllabus for the training courses included subjects under Social Science, Rural Economics, Civics and Co-operation, Village Extension Service, Social Education and allied subjects, and History and culture.

Achievement

During the first Plan, Rs. 5 crore were spent on literacy centres, community centres, libraries and janata colleges. Social Education included literacy drives, setting up of libraries, cultural and recreational activities, holding of exhibitions, organising youth and women's welfare activities and forming radio-listening groups and community centres. Besides, the state governments took up certain specific schemes with the assistance of the Central Government e.g. development of school-cum-community centres, intensive educational development (which included five model community centres, a library service and a Janata college) and the establishment of state, central and district libraries.

In this period, 55 lakh adults were enrolled in literacy classes run by the State Education Departments and 12 lakh in classes run by the Development Departments in

various blocks. Out of these, 35 lakh were reported to have been made literate.

63 thousand community centres, 454 school-cum-community centres and 55 thousand youth clubs were established during the plan period. In addition, 100 District libraries were set-up. There were nearly 32,000 other libraries, most of which were in rural areas, 82,000 organisations like youth clubs, *mahila Samitis*, were also set up.

The various agencies which were utilised for promoting various aspects of social education programmes included schools, community centres, village panchayats, co-operative societies, reading rooms, libraries and museums, health and family welfare centres, Janata colleges vidyapeeths and universities. Programmes such as camps, fairs, festivals and market days were also utilised for imparting Social Education.

During the plan period, Social Education had spread out extensively, more rapidly than had been anticipated, thanks to the ground work done by the Indian Adult Education Association, about which the First Plan stated, 'A common national platform, where the various agencies can meet at intervals for mutual discussion—so necessary for evolving a common outlook and securing co-ordination of different agencies—is already provided by the Indian Adult Education Association'. However, the rapid expansion threw up problems which needed to be handled carefully.

IAEA Memorandum

In this connection, it may be mentioned that in July, 1959, the Association submitted a Memorandum to the Government, and later in October, the same year a deputation from the Association met the Union Education Minister, Maulana Azad and impressed upon him the need to implement the recommendations of the Memorandum. This may well be regarded as a landmark in the history of the movement. The Memorandum emphasised the need for a well-

thought out administrative set up in the Government. It suggested the setting up of Indian Union Board for Adult Education, State Boards of Social Education and of Departments of Social Education. The steps suggested by IAEA were not implemented immediately. Nevertheless, the Memorandum became the basis of the administrative structure for Social Education. In the Union Ministry itself, a section of Basic and Social Education was created in 1953. In the States, Social Education became an integral part of the Departments of Education. The Central Advisory Board of Education also appointed a Standing Committee on Social Education in July 17, 1956.

Another programme which proved very popular was the organisation of community centres, which were conceived as a means to create a community consciousness among the people and arouse among them through various activities a spirit of self-help. The second national seminar of the Association in 1951 considered the organisation of Community Centres in its various aspects, and pointed out the need for 'developing a centre round the felt needs of the community' rather than 'providing a ready made pattern particularly in the rural areas'. However, these centres relapsed into inactivity after an initial period of activity because the 'Centres are run to standardised patterns which do not permit variations to suit local genius or needs.'

Janata Colleges

Another institutional programme that came into prominence is the Janata college but it failed to strike roots among the people. Some Janata colleges instead of providing training for rural leaders, functioned as training centres for teachers, organisers and workers of Social Education and Community Centres, whereas the Janata college was a distinct institution and its growth and expansion should have been visualised as a part of popular countrywide movement for providing civic consciousness and social and cultural enlighten-

ment for the common men and women and helping them to become responsible members of a democratic society. It did not concentrate on training rural leaders but became ordinary training centres, without a specific role in the rural society. Instead of State Governments, had these institutions for training rural leaders been allowed to be run by non-official agencies the chances of their being successful would have been greater.

National Fundamental Education Centre

An important step in the field of Adult Education was the establishment in 1956 of the National Fundamental Education Centre, the precursor of the present Directorate of Adult Education. Its function included training and orientation of key personnel, experimentation in preparation of materials, conducting research and evaluation and acting as a clearing house of ideas and information in adult education. NFEC provided orientation to the district level officers of Social Education. The course was of five months' duration. The syllabus of the course included the concept of Social Education, its content, methods, operation in urban areas, among workers, and tribals; evaluation and research in Social Education and its organisation and administration. Inter-disciplinary teams of trainers were provided to cover the syllabus. Lectures, discussions, study visits, field work, seminars and panel discussions were organised to give a fairly clear idea to the officers under training about actual conditions in the field and of their role as Social Education workers.

NFEC started working actually in March, 1958 and the first batch of DSEOs started its training in April 1958. There were also centres for training the trainers who worked as instructors in the Social Education Organisers' Training Centres in different parts of the country.

Social Education in Urban Areas

Developments in Social Education have been primarily in rural areas and for a very good reason, that is the development of rural areas has been the first concern of the nation. But the end of the plan period brought into picture the problem of Social Education in urban areas. There had been a growing feeling among social education workers that if no effort was made to anticipate the urbanising influences that would follow the industrial accent of the Second Plan, its aftermath would be difficult to keep under control. One of the most important steps in this direction was the suggestion of setting up coordinating councils for Social Education in metropolitan and industrial cities, where social welfare services were not absent totally.

The Ministry of Education had appreciated the basic idea behind co-ordinating councils which would have helped to mobilise social welfare resources and to focus them to definite ends. But the Ministry's decision to recommend that the State Governments should take necessary steps in the direction was doubtful in its wisdom. Had they instead enabled a non-official agency to undertake this responsibility, it would have been more expeditious and efficient.

Co-operatives

With the expansion of the Community Development Programme, the Co-operatives in the country also increased. It was felt that Co-operatives should be set up so as to serve as an agency of Social Education. Therefore, a good deal of effort was made in this direction. In 1950-51, there were 1.82 lakh Co-operative societies. These increased to 2.41 lakh in 1955-56. Their membership, in 1950-51 was 1.37 crore with nearly Rs. 276 crore as working capital. It increased to 1.76 crore with nearly 469 crore as working capital in 1955-56.

In early 1956, a Co-operative Education and

Development Centre was opened in New Delhi, to undertake intensive educational programme for members and officers of the Co-operative Societies. The objective of this Centre was to develop, produce and teach the use of educational methods and material applicable to the needs of the Co-operatives throughout India. Activities included research, field surveys, publication of pamphlets, and other literature, preparation of slides, films and finally a training programme.

University Adult Education

Another significant attempt made during the period was to bring Adult Education within the University set-up. The first formal attempt to set up a full fledged Department of Adult Education was made by the University of Delhi in 1950, when a resolution to this effect was passed by the University Court at the initiative of Shri S. C. Dutta. The proposal, in principle was accepted by the Academic and the Executive Councils of the University. However, a paper on 'Adult Education' was included as one of the optional papers for B.Ed. Thus, the first formal initiative to bring Adult Education within the University set-up was made by the IAEA.

The Delhi University did not stop at this. In November, 1957, the dynamic Vice-Chancellor, Dr. V.K.R.V. Rao, set up the Delhi University Extension Lecture Board with Dr. Nagendra as Secretary and Shri S.C. Dutta as Joint Secretary. The Board organised a series of 15 lectures at 14 places in the capital. The lecture series was entitled 'Introducing India'. Its objective was to 'understand and appreciate India's political, cultural and historical contribution to current thought'.

Central Social Welfare Board

The Central Social Welfare Board was set up under the chairmanship of Shrimati Durga Bai Deshmukh. The Board generally assists in the development and improvement of

social welfare activities of various types. Financial assistance is given to voluntary agencies undertaking such activities. Besides it conducts programme for the welfare of women and children, including literacy classes, income-generating activities, and cultural and recreational programmes. Its establishment gave great impetus to Social Education among women and children.

Recreational and Cultural Programmes

Recreation is an essential element in any programme of Social Education. If educational programmes for adults are to have any purpose, they must enrich the lives of our people and contribute to the development of their critical faculties and their social sense. Therefore recreational and cultural activities formed an essential part of Social Education programmes.

Realising the importance of recreational and cultural activities for Social Education, IAEA compiled a Directory of Cultural & Recreational Activities in 1956. It served as a source material to Social Education workers. It contained informations which enabled workers to use this media more effectively for communicating ideas to guide the conduct of these activities and infuse in them vigour and vitality.

The Directory covered the following categories of cultural and recreational pursuits :

1. Graphic arts such as are employed for decorative purposes;
2. Music, dance, opera, theatre;
3. Oral literature-stories, legends, etc.
4. Physical cultural activities.

Education through Radio

Another break-through, which occurred during this period was the use of Radio for Education. A pilot scheme

to assess the interest of villagers in broadcasting was launched by AIR on the 19th February, 1956 at Hadpsar near Poona.

One hundred and fifty villages were selected in the districts of Poona, Ahmednagar, North Satara, Kolhapur and Nasik, where villagers were trained 'in organised listening' to AIR programmes. A series of 20 programmes of interest to villagers dealing with farming, cattle breeding, grow more food, rural education, water and sanitary problems, dry farming methods, etc. were prepared for the purpose. AIR put out 20 programmes in 10 weeks at the rate of two per week.

The purpose of the scheme was to assess whether radio broadcasts and group discussions could be utilised for fundamental education. It was also designed to arouse interest in radio programmes among rural population by initiating post-programme discussions to stimulate intelligent community listening.

The scheme, the first of its kind to be undertaken in India was financed by UNESCO. As a result of this scheme, the rural programmes of the Radio were modified to suit the needs and interests of the villagers and were extended to other areas.

Survey of Literature for Neo-Literates

The need for literature for neo-literate was felt as literacy programmes began achieving success. Therefore, IAEA and the Jamia Millia undertook a project to survey the literature produced for the neo-literates, and assess the extent to which it had fulfilled the needs of the neo-literates. Sponsored by the UNESCO, the ultimate purpose of this project was to indicate the nature of books which need to be published for the neo-literates. The report of the survey did help publishers and the government to produce reading materials for neo-literate.

Important Events

Four important events took place during the first plan. Their impact will be felt in the second plan. The first, the National Seminar on 'Development work among Rural Women' was inaugurated by the President of India, Dr. Rajendra Prasad at village Alipur near Delhi on September 2, 1956. The Seminar was organised by the Grameen Mahila Sangh and IAEA and for the first time brought out the importance of education and development of rural women.

The second was the laying of the foundation-stone of the headquarters of IAEA named after 'Shafiq Saheb', on April 2, 1957. The foundation stone was laid by a neo-literate in the presence of the Prime Minister of India, Pandit Jawaharlal Nehru.

The others were the establishment of Delhi Public Library and the Central Board of Workers' Education in 1957.

By the time the first plan ended, it stood out clearly that social education had been tending to orient itself to goals which were of fundamental importance to a community wherein social change marked the crux of its further development. It was increasingly recognised that social education should concern itself with social problems which hinder the process of social change. Whether social education will succeed in this task will be seen in the next plan period, but unless social change takes place happiness and prosperity of the Indian people cannot be ensured.

CHAPTER V

ADULT EDUCATION DURING THE SECOND PLAN

While the crucial role of social education was recognised in the National Extension Services and Community Development Programmes, Social Welfare Extension Projects and other Development Programmes, the allocation for social education in the Second Plan was about Rs. 15 crore only. This included Rs. 10 crores in the National Extension Services and Community Development Programmes. The Plan clearly stated that social education, 'besides literacy, includes health, recreation and home life, economic activities and citizenship training'. Plans of States provided for the opening of literacy and social education centres, training of social education workers and organisers, opening of libraries, publication of literature, audio-visual education and establishment of Janata colleges.

The Plan made a significant statement, 'Social Education embodies a comprehensive approach to the solution of the problems of the community, primarily through community action.' It made a provision of Rs. 5 crore for Social Education schemes under the Ministry of Education, which also took up seven special schemes for implementation during the Plan. An allocation of Rs. 62.50 lakhs was made for these schemes, but the expenditure incurred was Rs. 49.76 lakhs.

In addition to five Social Education Organisers' Training Centres set up during the first Plan, eight more such Centres were started. The Ministry of Education organised the

National Fundamental Education Centre in New Delhi to train District level officers for social education (mention about NFEC has already been made in the previous chapter). The Library Institute also *came* up at the Delhi University in 1958 with the training of librarians for public libraries in the country as one of its functions. National Book Trust and the Institute for Workers' Education were also set up. The Institute was set up at Indore in November 1960. As for the Trust, it might be said that the original objective of setting it appears to have been lost sight of. Nothing seems to have been done to promote the reading habit of the people. The Trust has become a publishing concern with all the defects of a government agency.

In the context of the enlarged concept of Social Education, the Ministry of Information & Broadcasting made its contribution by producing documentaries and using Radio as a medium of education of masses. Rural broadcasts were geared to serve the need of rural development. More community sets were provided in the rural areas. Several ministries and organisations prepared posters for educating the masses on subjects within their competence.

Production of literature for neo-literates was intensified. The Ministry of Education also developed its programme of production of such literature. It sponsored literacy workshops for training authors for writing reading materials for neo-literates and instituted prize schemes for literature for neo-literates. These prize schemes were of great importance and gave a boost to the production of such literature. The Ministry also sponsored the publication of *Gyan Sarovar* (2 volumes) *Vishwa Bharati* (10 volumes), *History of India*, *Story of Life*, etc. Besides, some Social Education literature in Hindi was purchased for supply to State Governments for distribution to Social Education centres on a 50 : 50 basis.

In spite of all these efforts, the provision of follow-up literature for Social Education centres was very unsatisfactory.

The prize-winning books and other literature seldom reached the field level nor any attempt was made to ensure regular supply of such literature from the state headquarters to the field level. It seemed that nobody was interested in creating the supply-line from the State to Block and from Block to the Village.

In the state sector, it appears that about half the states utilised less than 50% of the Plan allocation. It is significant that the short fall was high in the case of states with low percentage of literacy. Rajasthan, Madhya Pradesh, and Bihar with literacy percentages of 14.7, 16.9 and 18.2 had shortfalls in expenditure to the extent of 78.8%, 73.8% and 73% respectively. The main reasons for shortfalls, it seemed were (defective planning and defective financial administration). Another reason, was 'that even when the funds are available on paper, the State Finance Department does not approve of expenditure on certain items. The spending departments are not sufficiently free to work out and implement the schemes even when they had been approved in principle by the sanctioning authorities'.

In addition to the Ministry of Education and the State Education Departments, Social Education work was undertaken by other official and voluntary agencies. The Ministries of Community Development, Labour and Defence had separate programmes. The Central Social Welfare Board and the Central Board of Workers' Education also organised programmes for the education of men and women.

Community Development Departments

A Community Development block normally covers a population of 66,000. The programme of Social Education in the blocks included setting up of community centres, youth clubs, *mahila mandals*, adult literacy centres, recreation centres and training of *gram sahayaks*.

During the second plan period, Rs. 985 lakh were spent

on Social Education and 1,62,000 literacy centres were opened. A total number of 40,54,530 adults were reported to have been made literate. The position regarding other schemes of Social Education indicates that during the last year of the second Plan (1960-61) there were 15,326 reading rooms ; 41,211 youth clubs had 8,95,700 members; 18,487 *mahila mandals* had 2,63,800 members ; 8,93,092 *gram sahayak* camps were held and 5,75,800 persons were trained.

Central Social Welfare Board

The Central Social Welfare Board provides grant-in aid to voluntary agencies to undertake social welfare activities for children and women, including the running of Welfare Extension Projects. The activities of these projects include *balwedis*, *mahila mandals* and Health Services. Literacy classes and cultural and recreational programmes form an important element of the programme of *mahila mandals*. According to the available reports, there were 1,633 classes conducted from April 1953 to February 1962 and the number of beneficiaries was 75,606.

In 1958, the Board took up the programme of women's condensed courses for 'giving assistance to the needy women and preparing them for training for specific jobs through special courses of study'. Under this programme, women in the age group 20-36 who had some schooling at any stage in life were prepared for recognised examination of middle school or high school standard within a short period of two years. Each batch consisted of 25 students who were paid stipend.

During the second Plan, 216 condensed courses were started in 14 states and 3 union territories. Since 1958, total expenditure incurred upto the end of the second Plan was Rs. 26.08 lakhs.

Coal Mines Welfare Organisation (Ministry of Labour & Employment)

The activities of this Organisation include (a) main-

taining of public health (b) educational and recreational activities ; (c) water supply ; (d) other amenities. So far as Social Education programme is concerned, the Multi-purpose Institute is of special significance. The Institute is a full-fledged centre, having an adult education section and a children's and women's section. The women's section imparts training in handicrafts. Besides, there are arrangements for games, radio, cultural and recreational programmes. A small library is attached to each centre. 36 such institutes were established. 61 adult education centres were functioning upto 1960-61, wherein 1,816 adults were made literate.

The organisation had spent Rs. 11.90 lakhs during the second Plan on the educational and recreational programme.

Central Board of Workers' Education

The second Plan with its accent on industrial growth, realised that 'a stronger trade union movement is necessary both for safeguarding the interest of labour and for realising the targets of production and the training of workers in trade union philosophy and methods becomes necessary if the worker are to become self-reliant in this respect.' Therefore, a demand for worker's education was made. Meanwhile a team of experts on Workers' Education was appointed by the Government of India in February, 1957. After visiting various cities and having consultations with trade union leaders, it recommended the setting up of a Central Board of Workers' Education for organising trade-union oriented education. Accordingly the Ministry of Labour established the Board and set up Regional Workers' Education Centres in different regions of the country. IAEA was given representation on the Board. The author is a founder-member of the Board, and represented IAEA from 1958 to 1978. He was elected member of the Governing Board for a number of years, in its formative period.

The aim of the programme is to develop stronger and more effective trade union leadership from the rank and file and to make the workers understand their roles and responsibilities in the context of the socio-economic development of the country and their own position in the society, industry and the union. These objectives are achieved through a three-tier system of training education officers, trade union officials, worker-teachers, and unit level classes.

Gram Shikshan Mohim

A number of experimental programmes were undertaken by several state governments and voluntary agencies in different parts of the country and each one of these programmes contributed to the development of the adult education movement in the country. One of these programmes was the mass approach to the eradication of illiteracy. This made a deep impact on the movement. This programme initiated by the Maharashtra Government is known as Gram Shikshan Mohim, which won the UNESCO award for the year 1972.

The idea of taking the adult education movement to the masses and making them adopt it as their own was first experimented in the district of Satara in Maharashtra in 1959. Village and Taluka meetings were organised by the State Department of Education with the assistance of primary school teachers for this purpose. The villagers took upon themselves the responsibility of providing accommodation and necessary equipment. They also assisted in the organisation of classes and maintenance of regular attendance. The success achieved in Satara district convinced the state Government that the programme could be organised throughout Maharashtra. Therefore, a state-wide campaign on the lines followed in Satara, was launched in April 1961. This campaign for making villagers literate was named Gram Shikshan Mohim in Marathi language. The village served as the unit for eradication of illiteracy and motivation for it

was based on the appeal to the masses to accept illiteracy as shame and sin and therefore to be discarded. Instead of imposing literacy on them the appeal was directed towards the traditions of the village, its historical setting, local sentiments and the sense of belonging. This psychological impetus was significant as it led to the whole-hearted cooperation of the entire village population. The responsibility for the implementation of this scheme, was of the Zilla Parishads, and the state government was responsible for the printing and supply of literature for literacy. The state Social Education Committee for Maharashtra helped in preparing literature and advised the government on all matters concerning the Mohim.

The Mohim executive committee, with the local sarpanch as the Chairman and the local headmaster as the Secretary, was responsible for conducting a survey of the illiterates, prospective instructors and beneficiaries ; making arrangements for holding literacy classes and their supervision. The entire village resolved to participate in the Mohim and a formal approval was accorded by the Block executive committee.

Each literacy class began with a prayer followed by important daily news, recapitulation of the previous lessons and teaching of the new lesson. Stories from *Ramayan*, *Mahabharat* and lives of great men were also narrated and at the end of the class there was community singing. The class continued for three to four months and the emphasis was laid on the ability of the neo-literate to read and write simple sentences on different topics connected with his daily life. The adult learnt to count, read and write numbers upto 100 and simple arithmetic useful for his daily transactions. Stress was laid on general knowledge as well as on subjects of health, hygiene, sanitation, child welfare, agriculture, cottage industries, etc. In short, the Mohim aimed at the betterment of the individual as well as the community.

When the learners were ready for examination, the headmaster tested them in reading, writing, arithmetic and general knowledge. A *Gram Gaurav Samarambha* (village honour festival) was held on the occasion, which was also used for providing more practice to the weaker students and for taking up repair of roads, improving sanitation, preparation of soak pits, cleaning of houses and cattle sheds, making arrangements for drinking water, and maintenance of public places such as community centres and temples.

On the day of the *Gram Gaurav*, the enthusiasm of the people and their joy knew no bounds. The streets, houses and meeting places were decorated. The entire village attended the function. The adults who had undergone courses of literacy instruction stood up and took the following oath :

'In the name of village deity, we solemnly swear that we shall keep up literacy, send our children to school regularly and give them adequate knowledge, increase our agricultural produce, maintain the unity of the village and achieve all-sided development'.

Literacy instruction was followed by the establishment of village library, reading room and formation of young women farmers' clubs, Radio farm forums, participation in the activities of the co-operative societies, small savings and family planning campaigns, etc. As in the case of community development, the literacy instruction was followed up, by programmes aiming at maintenance of literacy skill and developing activities for population education, co-operatives and awareness.

The experiment of the Gram Shikshan Mohim has shown that quick results can be achieved with the co-operation and support of officials and non-officials in a district. The movement generated a new consciousness about the importance of adult education, in general. Attendance in almost all primary and secondary schools improved remarkably. There was also an increase in the number of secondary schools which were

started even in remote villages. There was a new awakening and almost all development programmes received the best possible attention and support of the people.

The Mohim was evaluated both by the State government and the Planning Commission. The main strength of the programme was in the field of mobilisation of resources and creation of a favourable environment for learning. It was able to utilise the services of educational institutions and other development departments, the students, and the teaching community. Its main weakness had been the rudimentary level of literacy achieved by the learners and the consequent relapse into illiteracy due to the inadequacy of follow-up programmes. A short term campaign for the eradication of illiteracy with an assured follow-up programme of a high level seems to be a potent solution to our present day problems. The Planning Commission Team, in its report writes 'its (Gram Shikshan Mohim) achievements—both tangible and intangible—are considerable. It has made a positive impact on the people of the areas where it has been introduced and fully implemented. There is no doubt that the Mohim has made a significant contribution in breaking the initial inertia of the adults taking to literacy.'

Pilot Project in Television for Social Education

Another significant milestone was AIR's Pilot Project on Television for Social Education from Delhi Station, which also marked the beginning of T.V. in India. The first T.V. Centre was formally inaugurated by the President of India on September 15, 1959. The T.V. service operated from September 15 to December 16, 1960 with two broadcasts a week. The primary object of the experimental T.V. service was adult education. Therefore the programmes were mainly educational and cultural.

UNESCO, at its 1956 General Assembly held at New

Delhi, approved a proposal recommending the setting up of a Pilot T.V. Centre for education and community development. This resulted in AIR telecasting from December 23, 1960 to May 5, 1961, 20 programmes of half-an-hour each, every Friday between 7.30 p.m. and 8.00 p.m. on the theme 'Responsibilities of citizenship'. IAEA was associated with this project for organising tele-clubs, and for supervising the evaluation study for which a special evaluation committee was set up. The purpose of evaluation was to measure the shifts in information, attitudes and behaviour. The enquiry revealed that there was significant shifts in these three respects. It established T.V.'s role as a medium of education.

IAEA's Suggestions

Taking into consideration the neglect of Social Education in urban Areas, IAEA submitted a Memorandum on social education in urban areas to the Planning Commission, concerned Ministries and distinguished trade union leaders. It said :

'The social education movement has so far been operating mostly in rural areas. Under the second Plan there is need for intensification of activities in urban areas also. This is necessary in view of the fact that the main emphasis in the second Plan is on industrialisation which will consequently accelerate the growth of cities and the working class population.

'The purpose of social education in urban areas should be to help the citizen to improve his educational attainments, help him to play an intelligent role in the political and social life of the city, provide him with cultural and recreational activities so that he is able to utilise his leisure in the best way possible. It should also help him to improve himself economically. Social education in urban areas should include : (1) further education; (2) activities for proper

utilisation of leisure time; (3) literacy; (4) trade union education; (5) training in community life; and (6) income-generating activities.

'For further education, it seems desirable that Workers' Institutes be set up. The main functions of the Workers' Institute should be to :

- (a) Start evening classes to help people to complete their education. These evening classes should provide education from middle school to the University level.
- (b) Start polytechnics, to provide vocational training and to make better workers.
- (c) Start short-term courses. This would give citizens general education to supplement their vocational interest as well as provide knowledge and information so as to enable them to fulfil their social and civic responsibilities.
- (d) Start correspondence courses.

'For the utilisation of leisure-time, it seems desirable that centres for recreational and cultural activities should be set up. These centres could also organise youth camps, excursions, hobby corners, games, discussions, debates, and should serve as centres for imparting training in citizenship and community life. The purpose of group activities should be to enrich the moral, social, intellectual and cultural life of the people.

'It was also suggested that an integrated programme of social education which will increase economic efficiency and provide training in citizenship, should be organised with community centres as the centre of all activities. To organise such a programme, the entire educational policy should be changed and the schools should be developed as centres of

community living; the training programmes for teachers should be planned on lines entirely different from the present.

'Centres for training local leaders should also be set up on the model of Vidyapeeths in Mysore.

'It is necessary to co-ordinate these activities and therefore it has been suggested that the proposal in the first Plan, to set up co-ordinating Councils in the major industrial cities of the country should be implemented. IAEA which has done pioneering work in the field of Social Education in the country could take up this responsibility. It might be possible to have these co-ordinating Councils in some of the major industrial cities of the country in the first instance and later on, in smaller industrial centres. IAEA in consultation with the Ministries of Labour and Education could provide the central direction. This would give Social Education roots in the community. At the present moment Social Education work is mainly done under government auspices. This has neither encouraged self-help nor developed self-support. Many a time the governmental red-tape has dampened the feeling of self-development and self-help among the people. Programmes of Social Education for community development having their roots in the community life are hardly in existence today. Perhaps with the non-officialisation of the administrative set-up of Social Education it should be possible to achieve the desired result.'

CHAPTER VI

ADULT EDUCATION DURING THIRD PLAN

The appointment of Education Commission in 1964 under the Chairmanship of Dr. D.S. Kothari, was one of the most significant events of far reaching importance to Adult Education. The second was the Conference of Vice-Chancellors in Bhopal in 1966 to consider the role of Universities in Adult Education and the setting up of the Indian University Association of Continuing Education, emphasising the importance and recognition of Extension as the third dimension of the University's responsibility. The third were the Reports of the Planning Commission's Panel on Social Education in August 1963, and of Panel on Literacy among Industrial Workers.

The third Plan stated that 'over the past decade, in several directions there has been a measure of progress, as in the development of community centres, reading rooms in villages, organisation of youth groups and *mahila mandals*, and the revitalization of village panchayats and the co-operative movement'. However, the Plan stated that 'the introduction of Panchayati Raj at the district and block levels and the important role assigned to village panchayats render it imperative that in as short a period as possible a substantial proportion of the adult population should become capable of reading and writing'. As sufficient progress has not been achieved so far in this direction, it was suggested that an effective programme for adult literacy must take a character of a popular movement. The Plan stated that 'at every step

the local leadership, the teachers and the voluntary workers should be drawn into the movement for the expansion of literacy both among men and women'.

A total provision of about Rs. 25 crore was made in the Third Plan, of this Rs. 92 lakh was allocated for the Central Plan, Rs. 540 lakh for the state plans and an estimated amount of Rs. 19 crore was to be spent through the Community Development Programmes.

The state Social Education Schemes consisted of three main items (i) Social Education, (ii) Libraries and (iii) Production of Literature. It was planned to spend more money on development and expansion of library services. The importance of follow-up work was also emphasised, and a sizeable amount was set apart for production of literature for neo-literates and its distribution through a net-work of libraries at local level.

Panel on Social Education

Meanwhile in August 1963, the Report of the Panel on Social Education, set up by the Planning Commission came out. The Report made a comprehensive recommendation for improving the programme. The Panel stated that an autonomous agency alone could execute the programme of Social Education effectively. Therefore, a Central Board of Social Education may be set up to advise on planning and execution of the programme, to co-ordinate them and to lay down standards at different levels. Similar Boards should be set up at the State, *taluka* and *Panchayat* levels.

The Panel suggested that an all India movement for the abolition of illiteracy was necessary. This movement should have vital links with various types of people's organisations.

The Panel also suggested that the State Government may take up an integrated programme of education starting

from the fourth Plan; adult literacy classes should be a part of the daily routine for prisoners in jails all over the country; panchayats in rural areas and municipal bodies *in urban* areas must take up the responsibility of imparting literacy; it should be the responsibility of industrial establishments to run literacy classes for their illiterate employees; and voluntary organisations should be encouraged and promoted in large numbers at various levels to assist in the national movement for wiping out illiteracy.

University Adult Education

The Indian Adult Education Association in collaboration with the Rajasthan University convened a conference of Vice-Chancellors on University Adult Education in Bhopal in July, 1966. The Education Commission and the University Grants Commission co-operated in the organisation of this epoch-making conference, which called upon the Universities in India to establish Departments of Adult Education, with a comprehensive purpose so that their services reach a large section of the adult population.

The Conference decided to set up an organisation with the objective of 'arousing the universities of India to the need of undertaking adult education work', and to persuade them to establish separate departments for the purpose. The proposed organisation would also provide a 'clearing house' for discussion and exchange of ideas and experience by universities at present conducting extension programmes and would co-operate with the Inter-University Board and University Grants Commission for the promotion of university adult education.

A seven-man organising committee was set up for the purpose with Dr. M.S. Mehta as Chairman. Members of the Committee included Dr. C.D. Deshmukh, Shri H.M. Patel, Shri S.S. Bhandarkar and Shri J.P. Naik with Dr. Amrik Singh and Shri S.C. Dutta as its Secretaries.

Another resolution urged the universities in India to assume an increasing role in adult education by making a determined effort to inspire the students and teachers to undertake adult education work, to eradicate illiteracy in the country within a specified period, not exceeding ten years, and to ensure conditions in which literacy thus gained would be sustained and profitably utilised.

Statement

The statement adopted by the conference stated that in the third quarter of the 20th century we see that our survival depends on making learning life-long, and added that 'if the time demands that learning has to be life-long the universities must reach out to the adults in the numerous roles they play in society to help them to perform them with greater knowledge i.e. with greater competence and vision.'

The statement said that 'for a closer understanding of the new tasks of our universities, we may examine their responsibilities for the education of adults in the context of a four-fold scheme of education-academic education, occupational education, education for social responsibility and liberal education'.

A report of this epoch-making conference, containing papers and speeches by the pioneers in the field of university adult education was published and was widely welcomed as a path breaking document.

Correspondence courses

The Committee on Correspondence Course and Evening Colleges, set up by the Ministry of Education, recommended in its report that correspondence courses in Humanities and Commerce subjects should be instituted at the degree level. Delhi University was the first to implement the recommendation in 1962.

Education Commission

The Government of India appointed an Education Commission in 1964. The Commission which submitted its report in 1966 recommended a nation-wide campaign to end illiteracy within 20 years. It also recommended the setting up of a National Board of Adult Education and said that voluntary agencies working in the field of adult education, should be given financial and technical encouragement.

Every effort should be made, it said, to raise the percentage of literacy to 60 by 1971, 80 by 1976 and to achieve cent percent literacy in 20 years. This could be achieved by expanding school facilities for children between 6 and 11, provision of part-time education to children between 11 and 14 who have missed their earlier education and provision of general and vocational education to adults between 15 and 30.

The Commission said all educated men and women in the country should be mobilised to combat illiteracy. All employers in large organisations should be made responsible for making their employees literate within a period of three years of their employment. Big public sector plants should take the lead in this respect, and added, 'every development project should include as an integral part, a plan for the education of its employees, more especially of those who are illiterate. Literacy programme should constitute an essential ingredient of all schemes launched by Government for economic and social developments'.

The Commission said that every educational institution should be given responsibility of liquidating illiteracy in a specified area. The school in particular should be transformed into a centre of community life.

Literacy among women should be promoted through the condensed courses for adult women sponsored by the Central Social Welfare Board; appointment of 'village sisters' should be encouraged for teaching village women and organising adult education among local community.

The report said that the mass media of communication should be used as a powerful instrument for creating the climate and imparting knowledge and skills necessary for improving the quality of work and standard of life. About Continuing Education, the report said, educational institutions of all types and grades should be encouraged and helped to throw open their doors outside their regular working hours to provide such courses of instruction as they can to those who are desirous of receiving education. A parallel part-time system of education should be created to provide adults with opportunities for taking the same diplomas and degrees as students in schools and colleges.

Further education should be provided for workers for improving their knowledge and skills, widening their horizon in life, inculcating in them a sense of responsibility towards their profession and improving their career. Special part-time and sandwich courses should be offered to them so that they could progress step by step to higher courses, and bring education to those who are unable to attend part-time courses. Correspondence courses should be organised, a National Council of Home Studies should be established, for the purpose of accreditation and evaluation of agencies and defining areas in which these courses could be of benefit. These courses should be supported by a well co-ordinated radio and television programme. Opportunity to take examinations conducted by the Secondary Education Board and Universities in the country should be made available to those who wish to work on their own without any assistance.

The Commission said that the universities should assume a much larger responsibility for educating the adults.

In order to have an efficient machinery for launching carefully planned adult education programmes, each University should establish a Board of Adult Education with representatives from all departments involved in adult education programmes. Universities should also set up Departments of Adult Education.

The 20th All India Adult Education Conference of IAEA held in New Delhi in August 1966 expressed its gratification over the keen awareness of the importance of adult education in national life reflected in the report. In particular, the Conference noted the emphasis which the report placed for a massive and direct attack on mass literacy. Equally welcome was the unambiguous recommendation of the Commission calling upon the Central Government to set up a National Board of Adult Education; the Conference saw in this recommendation the fulfilment of an objective which the 9th conference of IAEA had formulated as early as in 1952 and which had endorsed the declaration in the report that adult education owing to its wide and varied range cannot be regarded as the sole concern of a single Department of Government, and that all nation building and production-oriented programmes should be involved in the task of Adult Education so that all the administrative Departments may receive the optimum value from the human input.

The Conference recognised that it was for the first time since Independence that a major Enquiry Commission on Education had surveyed the field of Adult Education and declared it as an integral element in the country's educational structure.

The Conference also drew the attention of the Government to certain important and critical aspects of adult education which escaped the attention of the Commission. In the first place, the importance and urgency of Farmer's Education and Training should have been reflected in the report because

agricultural production cannot be raised without the use of modern technology and that for the adoption of such technology, widespread and well-planned education of the farmers was a basic necessity. Secondly, reference to the role of the voluntary agencies in adult education, in the report, was meagre and inadequate and seemed to overlook the contribution which voluntary agencies had made both as pioneers and as sustainers of programmes of adult education. The Conference had expected an analysis of the problems that confront voluntary agencies, of the need for practical and dignified relationship between such agencies and Government, and the facilities and assistance that the agencies deserved in properly discharging their role.

Literacy for Industrial Workers

Removal of illiteracy from amongst industrial workers was considered very important from the point of view of increased production and efficiency. Therefore a Panel for Literacy among Industrial workers was appointed by the Planning Commission in January 1964. The Panel, in its report, suggested that a period of ten years, coinciding with the next two five year Plans should be accepted as the target for wiping out illiteracy from industrial workers, at the rate of two lakh a year. It recommended that intensive efforts should be concentrated on illiterates in the age group 16-45 numbering about 15.36 lakh. For financing this project the Panel suggested that the resources should be drawn from employers, statutory organisations, labour welfare funds and the public exchequer.

The Panel members were encouraged by the fact that individual employers in cities were enthusiastic and were even prepared to go all out to offer assistance to conduct classes, provide for libraries and necessary equipment.

The Panel was headed by Dr. Mohan Sinha Mehta, President IAEA and consisted among others of Sarvshri R. L.

Mehta, A. R. Deshpande, S. C. Dutta, Sohan Singh and Jagdish Singh.

At the end of the third Plan, the need for a massive programme for literacy was felt and it was also realised that for adult education to be successfully implemented, a different administrative structure and more financial outlay was necessary.

CHAPTER VII

ADULT EDUCATION DURING FOURTH PLAN

The fourth Plan recognised that 'widespread illiteracy is a real handicap in the way of both economic and social development'. Therefore, the Plan, 'proposed to launch a mass adult literacy movement which should help increase production both in the factory and in the farm', and added that adult literacy will need to be made functional in character and linked up with the work and life of the people so that it serves as a tool for rural development. The Plan also suggested the setting up of a National Adult Education Board and corresponding state Boards.

Farmer's Training and Functional Literacy

The linking of literacy with economic and social development was sought to be achieved through the launching of the programme of Farmer's Training and Functional Literacy in 1968. This programme was a milestone in the field of adult education. It was for the first time that the three central ministries of Agriculture, Information & Broadcasting and Education co-ordinated their efforts to impart relevant education including functional literacy to the farmers in the high yielding variety areas.

In the process of widening the concept of adult education, one of the significant developments for developing countries is the concept of linking literacy to development and thus achieving national goals. In India, there are many

development schemes and projects, whose efficient implementation is hampered by the low level of educational attainments of the beneficiaries, with the result that the benefit of developmental programmes are not reaped by those for whom they are meant, but are cornered by those who are already affluent themselves.

The Farmer's Training and Functional Literacy Programme was an integrated approach to a comprehensive rural development programme. The basic philosophy of the project was that there was a direct co-relation between physical and human ingredients in agriculture and between agricultural inputs and the upgrading of human resources. Its aim was to achieve self-sufficiency in food, increase in crop production and growth of agricultural productivity, which were the national goals. It was the first attempt on a large scale to organise educational activities directly in relation to one of the major development purposes. The functional literacy component was conceived as more than a literacy programme, as a method of training for development purposes and a comprehensive non-formal education programme leading to continuing education.

The project has three major components (1) farmer's training; (2) functional literacy and (3) farm broadcasting. The implementation of each of these components was the direct responsibility of the concerned ministries i.e. the Ministry of Agriculture for farmer's training, Ministry of Education for functional literacy and Ministry of Information & Broadcasting for farm broadcasting. The Inter-ministerial coordination Committee, at the national level consisting of the representative of participating ministries and other technical agencies co-ordinated the work of the three ministries, reviewed periodically the progress of the joint project in terms of its overall objectives and provided guidelines for future course of action.

The unique feature of the project was its integrated

three dimensional approach. Coordination at the state level was achieved through the Inter-Departmental coordination Committees set up at the state level. Similar coordination links in the district, blocks and village levels were established by the formation of district-level, block-level and in some cases even village level coordination committees.

This project aimed at improving the efficiency of the farmers for increasing agricultural production in the districts covered under the High Yielding Varieties Programme. As these operations involved adoption of improved and scientific practices, the farmer's training programme provided these essential inputs. But the farmer's training programme or even the provision of greater quantities of the improved physical inputs could not by themselves achieve much in the areas where illiteracy constituted a serious obstacle to increased production. The 'functional literacy programme' of the Ministry of Education helped the illiterate farmers not only acquire literacy in terms of reading and writing skills but also the agricultural knowledge of immediate use to them in their day to day work. Other programmes of the Ministry of Agriculture, such as the Small Farmers Development Agency, (SFDA) were also integrated with the Functional Literacy programme. The third component in the joint project i.e. 'Farm Broadcasting' of the Ministry of Information & Broadcasting supported the 'Farmers Training' and 'Functional Literary' programmes by establishing a two-way channel of communication between the farmers and those responsible for helping them in their agricultural production work.

The financial resources were provided in each Ministry's plan outlay : (i) Rs. 6 crore in Agriculture for the farmer's training, (ii) Rs. 2 crore in the Ministry of Education for functional literacy and (iii) about Rs. 1 crore in the Ministry of Information & Broadcasting for farm broadcasting. In addition, UNDP, FAO and UNESCO assistance were provided.

Within the overall objectives of this integrated project, the specific role of the functional literacy programme was to enable the farmers to perform the following functions necessary in the High Yielding Varieties programme :

- (i) to read and prepare their own input cards ;
- (ii) to complete simple application forms for loans ;
- (iii) to write simple letters ;
- (iv) to keep simple account of the operations ;
- (v) to read and understand labels on fertilizer bags and pesticide packages ; and
- (vi) to read and make use of simple extension bulletins, rural newspapers, etc.

The above mentioned specific objectives of the functional literacy programmes were achieved through the following aspects :

- (a) the curriculum, materials and methods of teaching and learning ;
- (b) the training of workers at all levels and
- (c) evaluation.

Learning Material

The concrete contents-subjects or themes-were identified by undertaking a quick survey in a few sample areas in selected districts. The survey sought to find out the needs and requirements of farmers cultivating the High Yielding Varieties of crops and applying modern methods and practices with regard to those crops. It was on the basis of the survey and also as a result of discussions with the technical, professional and knowledgeable personnel in the field that the agricultural practices were identified and included in the curriculum and in the teaching and learning material.

The Directorate of Adult Education, Ministry of Education and Culture, New Delhi prepared the first book in Hindi enti-

tled *Kisan Saksharata Pehali Pustak*, using the analytic-synthetic method containing 18 lessons to be covered in a period of six months. The first book was based on the findings of the survey conducted in the Lucknow district of Uttar Pradesh in millet (*jowar*) growing area, mainly with small farmers. This was followed by a set of five supplementary readers based on different high yielding varieties of crops. The first book was accompanied by a teacher's guide, designed to help teachers in the methodology of using the book, and correlating agricultural practices with literacy skills. This material was prepared as a prototype reading and learning material which needed to be further adapted to conditions in various districts, which vary from the social, agricultural, linguistic and cultural points of view. More than 70 teaching and reading materials in various Indian languages were produced.

Problem-oriented Learning Material

The learning material used in an experiment in Jaipur in Rajasthan, represented a step forward in the preparation of such material. The material contained (i) problems encountered by the farmers in the use of High Yielding Varieties of seeds (problem identification); (ii) solution of economic and social problems faced by the farmers (problem solving solution); (iii) an inter-disciplinary approach to problem solving (unitwise); (iv) related to conditions and needs of the physical, natural and human environment (ecological approach).

In order to identify the specific problems in the area for which the experiment was foreseen an inter-disciplinary team consisting of an agricultural expert, a rural sociologist, a linguist, and an adult educator conducted a survey. This survey helped to locate the problems, prepared a detailed inventory of practical measures for the solution of each of the identified problems and identified the physical, technical,

social. cultural and linguistic factors, which accelerate or retard the implementation of the above mentioned measures.

Based on the findings of the survey a curriculum was formulated consisting of 22 units of agricultural operations, incorporating the remedial measures necessary for solving the problems encountered by the farmers. The learning material entitled *Kisan Sakasharata Yojana-Prayogatmak Pustak Bhag I*, is divided into 11 units and each unit is composed of several componets such as functional, rational and evaluative.

Unlike other previously utilised learning materials, these were not organised as a subject-matter sequence but around life and work-problems in such a way that the different components all converged towards the common core of the working operation or of farmer' problems, as well as in favour of their knowledge, skills, attitudes and aptitudes. The methods promoted and experimented within the Farmers Functional Literacy Programme were based on a combination of oral instruction, audio-visual communication, dialogues and discussions, demonstration and practical work, increased learners' participation and active involvement in searching solutions for the problems faced in daily life.

The methods used for literacy teaching, are a combination of synthetic and analytical methods. But the impact of the reading material can be judged only by the results achieved at the grass-root level. Theoretically, it can be said that for literacy programme any method is good enough so long as it is accepted and followed by the learners and the learners and the instructor are able to make use of it in a manner desired by the learners. No method is good or bad unless the implementation makes it so.

Achievement

The programme of functional literacy had covered about

30 lakh farmers during the Fourth Plan (1969-74) and about 50,000 attended the functional literacy classes every year. The programme consumed Rs. 80 lakhs against an outlay of 200 lakhs. An ex-post facto study of the functional literacy programme undertaken in the district of Lucknow in UP in 1970 has conclusively established the utility of the functional literacy programme in contributing to agricultural production. Some of the significant conclusions of this study were :

- 1) The farmers trained in the functional literacy programme has much greater knowledge about agricultural innovations.
- 2) The acquisition of functional literacy created a desire for more knowledge and activated self-learning process among the farmers.
- 3) Literacy achievement was directly correlated with the knowledge of High Yielding Varieties of wheat and its related practices.

Mere knowledge of agricultural practices is not adequate test of the efficacy of the functional literacy programme. Knowledge must lead to action. Adoption of high yielding varieties and improved practices were therefore compared in respect of (a) Awareness, (b) Interest, (c) Trial, and (d) Adoption. In regard to all the four factors, the learners groups were much superior to those not exposed to functional literacy component.

The Lucknow study also evaluated the changes in attitude on the part of the farmers. It was seen that the attitude of the group which had undergone functional literacy training was more favourable towards adult education. This showed that the group had realised the utility of literacy and adult education in farming. Further, it was found that the attitudes of the respondents towards adult literacy pro-

grammes were not in any way effected by good or poor achievements in literacy. Even those who did not become literate understood the importance of adult education and adult literacy as compared to those who did not have the benefit of functional literacy programme.

The Lucknow study has established the utility of the functional literacy programme. It has also shown the process by which functional literacy becomes useful. It has shown that the investments made in the farmer's training, agricultural extension, radio broadcasting and other measures can lead to greater results provided the farmers are made functionally literate.

The Farmer's Functional Literacy Project has been operating in India for quite some time. While the programme has had many achievements, it is not without short comings. Although there has been a break-through in the general acceptance of the concept of functionality in literacy programmes there is still considerable conservatism at various levels. The three pronged approach to the implementation of the Farmer's Training and Functional Literacy Project has not always been fully appreciated. There is lack of integration between the three components of agriculture, education and information. It is evident that without integrating all these parts the functional literacy component cannot really be functional. It should be understood that it is not a mere literacy programme, but an effort in human resources development closely linked with the wider goals of national development.

It was further observed that a substantial proportion of the staff at the level below the district did not have any training. It called for concerted efforts at the Centre as well as at the state level to organise (a) periodical orientation and re-orientation of field personnel (b) prompt orientation and training of supervisory and instructional staff and (c) minimi-

sing avoidable transfers and turnover of project personnel so that the training and orientation given was not wasted.

For the success of the functional literacy programme it was necessary to have specially prepared teaching-learning materials. However, there were instances where traditional materials were being used and to this extent the concept and objective of the programme were not being realised.

In many districts follow-up programmes for the neo-literates was found to be weak. Neo-literates need to be provided with suitable learning and reading materials for a period of atleast a year or so till they acquire the permanent habit of reading and using literacy. Provision of follow-up reading material had always been the weakest link in all our previous literacy efforts and in the case of Farmer's Functional Literacy Programme this weakness should be avoided. Time lag between the central sanction and arrival of funds, slow down the smooth and even pace of implementation and discourage and demotivate the project personnel.

This programme is a very complex type of innovative experiment with its aspects having a bearing on (a) a wide-spread vertical and horizontal co-ordination stretching all the way from the national to the village level and several ministries and departments; (b) a new type of motivation and incentive on the parts of participants, instructors and public leaders; (c) new type problem-based curriculum and integrated instructional material and (iv) a uniquely complex administrative and supervisory system.

Of course there is a marked shift in emphasis from the traditional 3 'R's concept of literacy to the new 3 'F's programme of functional literacy, food production and family welfare. Experience in India has established that the built-in motivation of economic social, cultural or even religion is necessary for the success of a literacy training

programme. The poverty of small and marginal farmers, make them cautious in adopting new practises or inputs suggested to them. Hence, incentive is necessary to achieve success in the functional literacy programme. Literacy, therefore, needs to be linked with development.

For the success of this programme in the fifth Plan, 'much more remains to be done to achieve an organised and functional integration between the three components in terms of physical aspects and in terms of mutual support and synchronisation of programme elements,' and there was an urgent need for streamlining and accelerating the proceses that determine the flow of funds from the Centre to the projects. It is necessary to link literacy with agricutural employment and development programmes for achieving national goals.

CHAPTER VIII

ADULT EDUCATION DURING FIFTH PLAN

The fifth Plan clearly emphasised the need to develop and exploit fully the potentialities of Adult Education for economic and social development, and stated, "for this purpose adult education should be linked effectively with key national task like elementary education, health and family planning, agricultural extension, co-operation etc." The Plan proposed to extend and expand the Farmer's Functional Literacy Project, to start a network of village and block libraries to support the programme of adult education and functional literacy, to promote extension education for occupational adjustment and personal development through the universities, to bring educational institutions into the programme of adult education through the National Service Scheme, and to make the Nehru Yuvak Kendras foci for informal education. The Plan also emphasised the need for expansion of the book production programme, specially on subjects of interest to the first level learners and stated that "the National Book Development Board will be strengthened suitably for implementation of the fifth Plan schemes". The Library programme was also to be stepped up, and the Raja Ram Mohan Roy Library Foundation, it was stated, would assist the state to strengthen the district, block and village level libraries.

The educational strategy in the fifth Plan was built on the assumption that formal and non-formal education should be correlated and integrated. In country like India with enormous educational needs, formal education through full-

time and institutionalised education could not, by itself be expected to achieve major, educational objectives. Therefore need was felt for developing non-formal ways of imparting education, for all categories of learners and at all levels of education-for children, youth and adults and from elementary to higher education. IAEA had suggested that in the fifth Plan the following programme should be undertaken :—

- 1) Non-formal education for non-school going children in the age group 6-14.
- 2) Non-formal education for youth in the age group 15-25.
- 3) Functional literacy linked with development schemes.

IAEA also suggested that the Farmer's Training and Functional Literacy Programme, which was being extended during the fifth Plan in an enlarged form with due emphasis on consolidation, needed to be evaluated, by a panel to be appointed by the Planning Commission, under the Committee on Plan Projects. The Programmes also needed to be strengthened by adding social, cultural and political education along with training in occupational functions. This would help the programme to acquire a real content and become the most effective and comprehensive Adult Education programme in the country.

Adult Education and Development Departments

The Task Force on Adult and Out-of-School Education appointed by the Planning Commission in 1972, for the fifth Plan recognised the relevance of Adult Education to Plan programmes, particularly those which involved direct or indirect participation by a large number of rural or urban population. In its view a programme of economic development could not get a firm footing and could not be sustained unless all those who participated in such programmes had

the skills necessary to enable them to contribute their best. The assumption that a small man participating in the economic development programmes can do without the skills of education and literacy and that these skills are necessary only for those concerned with management and policy-making was considered wrong. Therefore, the Task Force emphasised the need for making Adult and out-of-school education an element of high priority within economic development. It was agreed that the Adult Education must become an integral part of all other development programmes. A suggestion that two percent of the budget of all development schemes should be earmarked for Education and Training of the beneficiaries and of men and women otherwise affected was accepted by the Government but was not acted upon in practice. It was also stated that Adult Education must cease to be the concern only of the Education Departments and Ministry.

The failure to treat Adult Education as a multi-departmental and as an integral component of Development programme and the failure of developmental agencies to set apart two per cent of their total allocation for Education and Training of beneficiaries, was the major cause for developmental schemes bypassing the poor and the depressed section of our population, and needs to be rectified at the earliest.

The fifth Plan, as stated earlier, emphasised the need for non-formal education. In this connection, mention may also be made of the C.A.B.E. Committee on Non-formal Education which in its meeting held in July, 1976, noted with satisfaction that the concept of non-formal education, was being increasingly accepted as an indispensable component of the educational system. This, the Committee said was a significant step towards the growth of a learning society and as an instrument of national development. All citizens should be made conscious of their duties, rights and responsibilities and

should prepare themselves continually to participate in the creation of a new democratic, secular and socialistic society. The Committee also resolved that "apart from the amounts provided in the plans of Ministry of Education and State Departments of Education, Non-formal Education also forms an essential component of all the development schemes in which positive involvement of beneficiaries is indispensable to their successful implementation."

There are atleast 65 schemes/programmes under different Ministries/departments in which the Non-formal educational component already existed or in which the educational component could be introduced. These programmes included technical and income-generating related skills under the Training of Youth for Self-employment, (TRYSEM) Khadi and Village Industries Corporation, Industrial Training Institute and Krishi Vigyan Kendras.

The major and broad areas in which the development and education departments could collaborate, to enable men and women to have required information, needed skills and attitudes for achieving maximum results, are

a) Training and orientation of personnel :—

The personnel of different departments should know each others' programme and activity. For this purpose joint orientation and training courses could be organised. Similarly personnel of Education Departments should be trained to know about the programmes of all development departments, and how these could be utilised for educational purpose in an integrated and co-ordinated fashion.

b) Formulation of curriculum & preparation of materials :—

The curricula should be useful and appealing to the

learners. Therefore, a multi-disciplinary approach should be adopted. One of the weaknesses has been lack of proper curriculum. Too much emphasis on traditional literacy approach without relevance to the specific needs of the learners and their environment had been the un-doing of the adult education programme. Curriculum must be based on the development objectives and imparting of functional skills for achieving the objectives. An un-conventional approach, therefore, needs to be tried.

c) **Undertaking joint-experimental field projects :—**

There is need to demonstrate how education and development can work hand-in-hand for the benefit of the common men and women. Therefore, joint experimental field projects should be undertaken.

Non-formal Education

Since the fifth Plan, gave high priority to non-formal Education, the programme was launched during 1975-76, both for non-school going children and out-of-school youth and adults. Governmental and non-governmental agencies, universities, youth bodies, developmental and welfare organisations, and voluntary adult education agencies, separately and together promoted these activities.

The Central Advisory Board of Education, at its meeting in November, 1974, had recommended that "the exclusive emphasis on formal system of education should be given up and a large element of non-formal education should be introduced within the system. Multiple-entry and programmes of part-time education have to be adopted in a big way". The CABE also suggested that "at the secondary and university stages, part-time and correspondence education should be developed and all encouragement given for programmes

of self-study." The Board also recommended that the Functional Literacy Programme which represents the single largest on-going effort of intensive non-formal education linked to a developmental activity should be strengthened and expanded and that similar functional literacy programmes should be developed in relation to other developmental schemes appropriate to rural and urban situations.

The following non-formal education programmes were started :—

- 1) Functional Literacy Programme for the age group 15-35.
- 2) Non-formal education programme for drop-outs and left-outs in the age group 6-14 through part-time education and by adopting multiple entry system.
- 3) Correspondence courses for those who cannot afford to join the regular classes in school and colleges, and
- 4) Satellite Instructional Television programmes for children in primary schools and for adults.

Agencies for non-formal education

- 1) Institutions of Formal Education—the different types of schools, colleges and universities should gradually expand their activities in order to open their doors to various types of learners, for vocational training, social and cultural activities, educational programmes, etc.
- 2) Institutions for non-formal education are Nehru Yuvak Kendras, village literacy centres, training centres in factories, workers education centres, institutes for correspondence courses, public libraries, and *Krishi Vigyan Kendras*.

- 3) Voluntary non-governmental organisations, clubs and welfare agencies.
- 4) Radio and Television.

The above mentioned agencies have played and are playing useful role in non-formal education. These have different programmes as part of formal school curricula, non-curricula programmes, instructional programmes for out-of-school youth and adults and programmes for motivation or information.

Non-formal educational programmes should be expanded to the extent when they would become relevant for the country's development and for the individual's fulfilment; local institutions and professional community should be made directly responsible for non-formal education which should be brought into the main-stream of educational planning, theory and practice.

Non-formal education should form an indispensable link between life, work and learning. Since the learners are already participants in several community work and civic activities, shoulder family responsibilities and have reached certain level of experience and maturity, the content of the programme should be appropriately designed to strengthen what they possess and provide what they do not.

Non-Formal Education for Women

During the International Women's year in 1975, considerable stress was laid on developing non-formal education programmes oriented to the socio-cultural aspects of the role of women in society. Women's programmes need special orientation in respect of : (a) certain aspects which primarily affect their family and working lives ; (b) social and cultural factors which prevent women from socio-economic participation and keep them in a state of subservience and (c) fostering faith in their own strength.

Several voluntary organisations have been encouraged through financial assistance and otherwise in developing these programmes.

IAEA was the first to emphasise the need for educating women to achieve our development objectives and to rectify the social and economic imbalance in our socio-economic pattern. As a part of that effort, the Association organised in cooperation with the Bharatiya Grameen Mahila Sangh, a National Seminar in Alipore near Delhi in September 1956, to consider the question of education of rural women. The then President of our Republic, Dr. Rajendra Prasad, inaugurated it and Dr. Sushila Nayyar, a Gandhian freedom fighter was the Director. The report of the seminar was a valuable document. Based on the discussions at the seminar, IAEA brought out a book entitled *Development work among rural women* by Dr. Krishnabai Nimbkar as a guide book for village-level workers.

In October, 1968, IAEA organised another national seminar on 'Adult Education of Women in the Changing Pattern of Society.' The seminar was held in New Delhi. Dr. (Smt) Durgabai Deshmukh was the Director of the Seminar, which made recommendations about the content of literacy education for women and the organisations best suited for the purpose.

About the Farmer's Functionary Literacy Programme, the seminar drew the attention of the Governments to the need for educating farm women, for the proper realisation of its great purpose.

The literacy programmes should consist of initial and functional literacy courses. The initial course should aim at teaching women to read, write and do simple arithmetic. The duration of the course should vary according to the environment and the need of a particular area. This programme should be followed up by a programme of functional literacy which should enable the learner to solve her personal pro-

blems and become an active and useful member of the society.

The programme, however, would be different for rural and urban women. For rural women, it should be agriculture oriented and in case of urban women, it should lay stress on cottage and small scale industries. The purpose should be that the programme results in financial benefit for the learners.

The main obstacles in organising literacy programmes for women, the seminar concluded, were lack of trained teachers and social, economic and environmental factors. As for the dropping out of the learners, it was stated that unsuitability of the time and place, the irrelevance of the content and method, and lack of economic incentive were the main reasons. It was suggested that women should be motivated, preferably economically, if the drop-out rate is to be checked.

The seminar agreed that in deciding the contents of literacy education of women, the social and economic functions which she has to perform must be taken care of, so that she can lead a better and purposeful life. Besides the teaching of 3R's, literacy should include (i) health, nutrition and family planning, (ii) citizenship education, (iii) craft training, (iv) recreation and (v) agriculture/small scale and cottage industry training for augmenting the family income.

The seminar suggested that an autonomous Board for Adult Education, like the Central Social Welfare Board should be set up. The Board should help in coordinating the activities of various agencies working in the field and also provide necessary funds to voluntary agencies for the implementation of their programme.

Thus IAEA stressed the importance of educating women because of their significant role as change agents and also

because they were in a position to help in sending children to school and improve their health-mental, physical and moral. It took some time before the Government woke up to the need for a vigorous programme for education of girls and women. Schemes such as Condensed courses of women, organised by the CSWB, AIR's programme for women and organisation of *mahila mandals* in rural areas, were in operation in the country. The fifth Plan stipulated that priority should be given to women in need of care and protection and women with dependent children. Provision was also made for a programme of functional literacy for adult women aiming at imparting literacy to rural and urban women. The scheme is being operated by the Department of Social Welfare on a high priority basis and is being implemented in the Integrated Child Development Services (ICDS) project areas. The major thrust of the programme is to provide education in (i) elements of health and hygiene, (ii) food and nutrition, (iii) home management and child care, (iv) civic education and (v) vocational and occupational skills.

The scheme is of special significance, because unless women are made literate, it would not be possible to involve them actively in the nation's development. Eradication of illiteracy must become part of the movement for the eradication of poverty and for equality.

The objectives of this scheme are :—

- 1) to enable illiterate women to acquire the skills of literacy through functional literacy classes and participation in the developmental efforts of the community ;
- 2) to promote a better awareness among women of modern methods of health and hygiene (including population control), of the importance of nutritious food and balanced diet;
- 3) to impart need-based training in home-management and child care;

- 3) to bring about attitudinal changes among women, so as to enable them to play their role as citizens of the country; and
- 5) to adopt appropriate follow-up measures to sustain the interest of the beneficiaries in their newly acquired skills.

Krishi Vigyan Kendras

Another programme of great significance in rural areas was the setting up of Krishi Vigyan Kendras. The broad guidelines for the establishment of Krishi Vigyan Kendras based on the concept of learning by doing were given by a Committee headed by Dr. Mohan Sinha Mehta. The first Krishi Vigyan Kendra, according to this pattern was established at Pondicherry under the guidance of the Tamil Nadu Agricultural University.

The basic aims of these Kendras were to :

(a) identify the felt needs of the rural population in the area to be served by the Kendra in terms of specific training programmes which could help them to derive the maximum benefit from the agro-ecological assets of the area; (b) design courses in a manner that literacy was not a prerequisite for admission in the initial stages for practising farmers and in-service personnel so that the training imparted was effectively used; and (c) develop the Kendra in such a way that existing facilities belonging to either government or voluntary or other organisations were used in the most profitable manner. In other words the aim was not to invest money and time on brick and mortar but to get for the community full benefits from the investments already made and from the available technical manpower.

The Kendras imparted learning through work experience and were concerned with technical literacy. They imparted training only to those extension workers who were already

employed or were practising farmers and fishermen, and the syllabus was tailored to the felt needs, natural resources and potential for agricultural growth in an area.

A weakness in the earlier training programmes designed to bring about a scientific upgrading of farming had been the low priority accorded to the training of farm women. It hardly needs to be emphasised that several of the key agricultural operations, both in the production and post-harvest phases, are in the hands of women. Their contribution to agricultural operations is even higher in hills and far-flung areas. Therefore, under the Krishi Vigyan Kendra Programme, special emphasis was placed on the development of Kendras for rural women.

Shramik Vidyapeeths

With the rapid expansion of urbanisation and industrialisation the need for adult education in urban areas was also felt. This demand led to the establishment of the Central Board of Workers' education in 1958, under the Ministry of Labour.

The programme of Workers' Education consists of a three-tier structure of training. The first-tier provides four months' course for full-time education officers, who must be graduates in economics, sociology or commerce. The second-tier is for selected workers, who are given three month's training, and are then expected to organise study groups in the undertakings in which they are employed. The third-tier consists of the study groups, called unit level classes. The course of study is substantially concerned with the workers in industry and deals with trade unionism, industrial relations, labour laws, social security and the general characteristics of the Indian industry. It also includes workers' role as citizen. Of late the Board has been taking interest in agricultural labour and in basic education in industries where the general education level is poor. It has also extended the functions of the workers' education to include productivity,

population control, worker-participation in industry and rural workers' problems. Till the end of 1983, the Board had trained nearly 43 lakh workers.

The Ministry of Education also sponsored two types of programmes, first Workers' Social Education Institute for workers in semi-urban centres, and second the multifaceted need-oriented programme for workers in highly industrialised centres. Under this programme two Institutes had been functioning, one at Indore since 1960 and the other at Nagpur since 1969 and a number of Shramik Vidyapeeths, the earliest one at Bombay since 1967.

The object of Shramik Vidyapeeth is to provide integrated education and training courses for different categories of urban workers in order to improve their job competency, leading to increased productivity, to broaden their knowledge and to enrich their lives. The courses are designed for identified, specific and homogenous target group of learners in a well-defined environment and in relation to a given area of activity. Each course offered is specifically drawn up to meet the expressed and recognised needs of learners. In deciding timings, place and duration of the programme, consideration is given to the convenience of participant-workers and also of the employers who sponsor them.

A Committee to review the two programmes was set up in 1976. It felt that the education of the workers would be incomplete unless the learning needs of his family are not encompassed in the course of workers education. About the programme of the Institute, the Committee suggested that it should be made more job-oriented and need-based; integrated vocational courses should be started and emphasis should be laid on programme for women and non-school-going youth.

During the fifth Plan, concern for women was voiced eloquently and recognised. A number of projects for womens' education and training were launched. The impact of these projects would be evident in the following ten years.

CHAPTER IX

ADULT EDUCATION FROM 1977

The sixth Plan laid emphasis on providing minimum essential education to all citizens, irrespective of their age, sex and residence. The approach to achieve this objective, it was stated, would be characterised by flexibility; inter-sectoral co-operation and Inter-agency coordination. Technocracy would be adopted as the major instrument for the spread of literacy, numeracy and practical skills relevant to the economic activities of the people concerned. It would be supported by post-literacy, continuing education through a network of rural libraries as well as instructional programmes through mass communication media, particularly after the INSAT is launched into orbit.

The programme of adult education, which had been initiated in the previous Plans and which formed part of the minimum needs programme of elementary education, it was envisaged, would be made more effective and extended in cooperation with the other developmental activities and employment agencies. Adult Education was also included in the Prime Minister's 20-Point Programme. While designing this programme, the lot of the weaker sections like women, scheduled castes, scheduled tribes and agricultural labourers as well as slum dwellers was to be given priority. Voluntary agencies which had shown a great capacity to innovate effectively were to be involved in the implementation of the programme.

The sixth Plan gave a very high priority to Adult Edu-

cation. The total allocation proposed was 200 crore as against only 18 crore in the fifth Plan. The Plan outlay for agricultural and rural development included provisions for the Farmer's Functional Literacy Programme.

The main objective of the Adult Education programme was to increase the awareness of the people about themselves and about the social reality around them. It was to include citizenship training, health education, family planning, cultural activities and introduce science and technology in day-to-day life.

National Adult Education Programme

One of the most ambitious and revolutionary Adult Education Programme was launched on October 2, 1978, with the object of providing adult education to ten crore adults in the age group 15-35, within five years. This nation-wide programme sought to enable majority of our active citizens to play a positive role in bringing about social, economic and cultural changes so that social justice and equity could be achieved. It also sought to enable the bulk of our population to play an effective role as citizens of this country and to participate in various developmental programmes. The NAEP had three main components—awareness, functionality and literacy. There was no order or priority in these components. In some areas, awareness was considered as a priority educational programme, in others functionality was regarded a pre-requisite for introducing the other components.

The programme envisaged awareness about the conditions in which the adult learners lived and causes of the same, so that action could be taken to overcome these causes and other problems faced by them. It was also considered essential for the learners to know the existing laws in force and the right and benefits provided to individuals, communities and the society. The learners, it was felt, should also

know about the resources available which could help them in the solution of their varied problems.

Functionality was regarded as an essential component of NAEP, to enable the learners to function in a better and effective way, both in their life and work situations. Their professional skills had to be upgraded so that they could improve their economic conditions. Adjustments to the changing conditions needed to be taught to learners who had migrated to urban areas from villages in search of better opportunities. It was felt that they should know appropriate ways of health care, family welfare and should also be able to discharge their civic responsibilities.

Adult education, while emphasizing acquisition of literacy skills was also required to be :—

- 1) relevant to the environments and learners' needs,
- 2) flexible regarding duration, time, location, instructional arrangement, etc.,
- 3) diversified with regard to curriculum, teaching and learning material and methods, and
- 4) systematic in all aspects of organisation.

The range of types of programmes suggested were :

- 1) Literacy with assured follow-up.
- 2) Conventional functional literacy.
- 3) Functional literacy supportive of a dominant development programme.
- 4) Literacy with learning-cum-action groups.
- 5) Literacy for conscientisation and formation of organisation of the poor.

Kothari Review Committee

In October, 1979, a Review Committee under the chairmanship of Dr. D.S. Kothari was appointed to review the

working of the NAEP and to recommend changes for better implementation.

The Committee, commenting on the neglect of adult education, gave the following financial allocations to different sectors of education since 1950 :—

Stages of Education	(in millions of Rs.)				
	Expenditure incurred in Five Year Plan				
	First	Second	Third	Fourth	Fifth
	Plan	Plan	Plan	Plan	Plan
Higher Education	140 (9.7)	480 (19.4)	870 (16.8)	6352 (13.9)	14682 (15.2)
Technical Education	200 (13.9)	490 (19.8)	1250 (24.1)	2619 (5.8)	4434 (4.6)
Secondary Education	200 (13.9)	510 (20.7)	1030 (19.9)	14871 (32.6)	31277 (32.4)
Elementary Education	850 (59.0)	950 (38.5)	2010 (38.8)	21681 (47.6)	45819 (47.5)
Adult Education	50 (3.5)	40 (1.6)	20 (0.4)	59 (0.1)	326 (0.3)
Total :	1440 (100.0)	2470 (100.0)	5180 (100.0)	45582 (100.0)	96538 (100.0)

- Note :** 1) Figures in parenthesis indicate percentage total
 2) Figures for the first, second and third Plans indicate only Plan expenditure, figures for the fourth and fifth plans indicate plan as well as non-plan expenditure.

While there had been a gradual increase in expenditure on elementary, secondary, technical and higher education, adult education had hardly received any attention.

About the achievements and deficiencies of the NAEP, the Kothari Committee said, 'adequate attention has not been given to the capability of an area to develop the programme, the availability of persons who could function as instructors, arrangements for training them, availability of funds and so on'.

About the coverage, the Review Committee said, "Before the NAEP, the size of the adult education programme had a total enrolment of 675,000. In the preparatory year, this increased to 2,171,000 (or about three times) against a projected coverage of 1,500,000. In 1979-80, it has risen to 3.6 million against the projected enrolment of 4.5 million". 70% of the coverage came from the priority group—women 35.8%, scheduled castes 19.1%, and scheduled Tribes 15.1%.

In its broad conclusions, the Kothari Committee stated, "The programmes so far have largely remained confined to literacy ... even the literacy programme has not been as effective as it should be The development orientation of the programme has been superficial and the functional components in the courses almost non-existent there is, generally speaking, a lack of clarity among the workers regarding the meaning and content of awareness ... the programme, despite its intent, is in practice, not flexible, diversified and decentralised enough."

The Committee expressed the view that the learning material had been prepared without giving due attention to the diverse interests and needs of the learners. "While the importance of functionality and awareness, an integral parts of the adult education programme, is being increasingly recognised much effort would be needed to achieve this integration in practice. This is an entirely new field which would require a good deal of experimentation."

About the "socially integrating role of the adult educa-

tion programme," the Report states, "it brings together the educated, and the illiterate, and if the programme is viewed as a joint learning process, each can learn from the other. There is hardly any awareness of this aspect among the functionaries of the programme and it was poorly reflected in the working of the centres."

Recommendations

After considering all aspects of the question the Review Committee recommended, "that persons of age 15 to 35 should be covered in the shortest time possible by a programme of adult education. Nothing should be done to weaken the momentum generated in the community for the Programme. The NAEP should be continued, and steps taken to radically modify and strengthen the programme." Among the steps to modify and strengthen the programme were :—

"Establishment of an autonomous National Board of Adult Education; widening and deepening of the content of the programme and increasing its duration; improvements in planning and implementing at all levels; and monitoring, evaluation and research."

The Kothari Committee's report was largely accepted and the following strategies were adopted during the sixth Plan (1980-85) :—

- a) to cover districts with literacy rate below national level; priority to women, scheduled castes, scheduled tribes, migrant labourers and other weaker sections of the society;
- b) to enlist larger participation of students in the Adult Education Programme as envisaged in the 20-point programme of the Prime Minister;
- c) to enlist the support of voluntary organisations by providing grant-in-aid;

- d) to strengthen post-literacy programme to avoid relapse into illiteracy by the neo-literates; and
- e) to utilise the electronic media as well as the folk media for motivational purposes.

The following were the three phases of implementation :—

Phase I

This covered a programme of about 300-350 hours. It included basic literacy, general education with emphasis on health and family planning, functional programmes relating to the learners' vocations and some familiarity with laws and policies affecting them.

Phase II

This covered a programme of about 150 hours. It was to be the stage of reinforcement of literacy skills and its use in daily life, as well as wider education including appreciation of science in relation to one's environment, elements of geography and history emphasising India's great and composite culture. This stage envisaged to improve vocational skills and initiate learning about supplementary employment, e.g. village industries, dairying, poultry, piggery. The participants were encouraged to form discussion groups and to organise action for development.

Phase III

This included a programme of approximately 100 hours. The aim at this stage was achievement of a reasonable degree of self-reliance in literacy and functionality and better appreciation of the scope and value of science. This stage envisaged strengthening of the ability among learners to discuss important problems facing the individual, family and the community and take organised action for their betterment.

Programmes under Implementation

At present, a number of programmes are being implemented in the country. These are :-

1) Rural Functional Literacy Projects (RFLP) :

During 1978, two schemes of Farmers' Functional Literacy, the *Kisan Sakshrata Yojana* and non-formal education for the age group 15-25 were merged and renamed as Rural Functional Literacy Project for the age group 15-35. It comprises 452 projects, and at the end of December, 1984, about 79 thousand centres were running with an enrolment of 2.39 million learners in the country.

2) State Adult Education Programme (SAEP) :

Under this programme, there were nearly 65 thousand centres with an enrolment of 19.3 lakh learners, at the end of December 1984.

3) Adult Education Through Students and Youth :

In pursuance of the 20-point programme, the University Grants Commission (U.G.C.) decided to actively involve universities and colleges all over India in the Adult Education Programme. It is to be implemented in two phases—(i) upto March 31, 1985 and (ii) the period ending March 31, 1990. In the first phase, all affiliating type of universities and about 1,500 colleges were involved to organise 15,000 to 20,000 centres. In the second phase, the number of centres to be run was raised atleast to about 50,000.

Another feature of the programme is that university and college students are to be involved in spreading universal elementary education to the non-school-going children and help them getting admitted in primary school or non-formal education centres. They would also organise remedial coaching classes for the needy and academically under-privileged children of the society. This will reduce illiteracy.

The University Grants Commission has also been assisting the universities and colleges for participation in the extension programmes. It has emphasised that universities should realise the need for carrying knowledge and skills to the people in all walks of life and accept service to the community as one of their most important responsibilities. This would help in making the courses relevant and teaching meaningful and also would enable the students to know the reality in which most of our countrymen and women live.

If the university systems has to discharge adequately its responsibilities for bringing about development and change it should while accepting extension as the third important responsibility, give it the same status as it has given to teaching and research. The extension work by students and teachers should also be given due recognition while determining their overall merit.

4) **Nehru Yuvak Kendras :**

The involvement of the non-student youth in the adult education programme has been secured through Nehru Yuvak Kendras (NYK).

During 1984, 230 Nehru Yuvak Kendras were provided funds for organising Adult Education programme through National Service Volunteers (NSVs). NYK organised about 2500 centres benefitting 70 thousand learners.

The Chetna Sanghs organised by the NYKs have shown considerable promise in organisation of adult education activities with emphasis on awareness. These Chetna Sanghs are organised for rural youth and women.

5) **Non-formal Education for Women and Girls :**

The Adult Education Movement has always laid special emphasis on women's education, because women are the

best agent of social change ; their active participation in development programme can ensure their success and improve their socio-economic status, promote family planning, child welfare and elementary education. Therefore, a special project, Non-formal Education for women and girls' is in operation in the country in collaboration with UNICEF. The major objective of the project is to strengthen the component of family life education, in general and mother and child care in particular. The project was started in 1982-83 and nearly four thousand child-care centres are working.

5) Shramik Vidyapeeths :

This programme as stated earlier, was started with one Shramik Vidyapeeth in Bombay, in 1967 to provide integrated education to urban and industrial workers. These Vidyapeeths are the centres of continuing non-formal education for urban workers from the organised as well as unorganised sectors. There are 40 Shramik Vidyapeeths in major industrial towns. Upto December 84, about 2,500 programmes were organised benefitting nearly 63,000 workers and the families.

6) Central Board of Workers' Education :

The Board, an autonomous agency funded by the Ministry of Labour, is organising functional literacy for workers in 43 regional centres spread all over India in selected industries, mines and plantations, where percentage of illiteracy is very high. The classes are conducted for one hour per day, on five days in a week for a period of six months.

The Board also started from October 1979 its Family Adult Literacy (FAL) programme. In 1984, 600 classes were organised by the Board.

7. Functional literacy for Adult Women :

The programme, aiming at imparting literacy skills to

□ rural and urban women, under the Integrated Child Development Services Scheme, was started in 1975 to mark the International Womens' Year. It is being implemented through the Ministry of Social Welfare. About 7800 ICDS areas were having the functional literacy courses during 1984, benefitting nearly 0.4 million women.

8) Post-Literacy and follow-up Programme :

One of the major thrusts during 1984-85 had been on initiating post-literacy and follow-up programmes at places where the regular adult education programmes had been completed. It was considered essential not only to prevent neo-literates from relapsing into illiteracy but also to make them self-reliant and induct them into a process of continuing education.

Adult Education through Voluntary Agencies

In independent India, role of voluntary agencies in promoting adult education has been emphasised in theory but in actual practice, at the state level, the partnership between the official and voluntary agencies, is not very conducive to the success of the programme. In spite of many bottle-necks in the sanctioning and release of grants, in 1984-85, over 500 voluntary agencies were running 26545 centres. The amount sanctioned for these centres was Rs. 57.24 million.

The role of voluntary agencies has many dimensions, but the most important ones are that of a catalytic agent and of creating favourable climate for learning. They could also help in organising the poor for development.

Coverage of the Adult Education Programme

The table below will give an idea about the coverage and the task ahead, which is formidable but not unattainable. With total cohesion, an all-out effort can be launched to

achieve the target of 100 million in the age group 15-35 by 1990.

(Figures of enrolment in millions)

Year	Total		Male	Fe- male	Sche- duled caste	Sche- duled Tribes
	No. of Centres	No of Learners				
1980-81	92105	2.59	1.59 (61.43)	1.00 (38.57)	0.62 (24.1)	0.45 (17.3)
1981-82	109238	3.10	1.83 (59.17)	1.27 (40.83)	0.84 (27.15)	0.57 (18.47)
1982-83	150849	4.36	2.58 (59.14)	1.78 (40.86)	1.17 (26.75)	0.79 (18.13)
1983-84	176107	5.15	2.79 (54.19)	2.36 (45.81)	1.36 (26.62)	0.85 (16.48)
1984-85 (Upto December 1984)	186510	5.53	2.64 (47.77)	2.89 (52.23)	1.54 (27.84)	0.88 (15.91)

*Percentage of enrolment to the total number of learners is in parenthesis.

Determined Effort :

The figures given above clearly indicate that a little change in our strategy would help us to reach our target. This would involve trusting the existing voluntary agencies, giving a definite role to students and youth; direct involvement of women, in the administration and implementation of the programmes at the grass-root-level.

The formation of a consortium of major women's organisations under the name of 'All India Committee for the Eradication of Illiteracy from among Women', in 1985, with

Shrimati Lakshmi Menon, former Minister of State for External Affairs as President and Dr. Sushila Nayyar as Vice-President, is a significant event of considerable importance.

IAEA has also announced the formation of a National Volunteer Corps for Literacy. The Steering Committee consists of all the national organisations of women, labour, scheduled tribes and youth.

A comprehensive strategy to make adult education a mass programme has been proposed for the seventh Plan. The "mass approach" envisages mobilisation of educated men and women to constitute a force to combat illiteracy through a well-planned literacy campaign. The campaign would assign definite responsibility to employers in the organised and semi-organised sectors to provide for literacy and upgradation of skills of workers. Special literacy courses will be designed for those engaged in family crafts and traditional artisan crafts.

In the mass literacy drive, services of various sections of the community and their talent will be harnessed. Senior citizens, retired personnel, housewives, ex-servicemen, students in secondary schools and higher educational institutions will be involved.

A mass programme of functional literacy was launched on May 1, 1986. The programme involves two lakh NSS students and one lakh non-NSS students in the Universities and Colleges. The students volunteers will teach two to five adult illiterates in the neighbourhood during the summer vacations according to his/her convenience. The literacy course is to be imparted for approximately 150 hours by the student volunteers.

Smaller groups of illiterate population would be covered through approaches like "Each One Teach One" and reading and writing materials would be provided free to such groups by respective SRCs.

Adequate provision for motivating the learners by teaching them local skills and crafts have been proposed,

Electronic and folk media will also be used for motivational and instructional purposes.

High priority had been and will be given to the opening of adult education centres for women, scheduled castes and scheduled tribes. Newspapers and books for neo-literates will be provided to the Village continuing education centres for strengthening the use and retention of literacy skill of the neo-literates.

In addition, Kothari Review Committee's recommendations about the manner in which the programme should be implemented would be pursued. The following extract should serve as a guide to adult education planners, administrators and implementors :—

"It is necessary to emphasise that in continuing this major programme of democratisation of educational opportunity, social mobilisation and national development, the country has dedicated itself, for the first time, to a gigantic undertaking which has the potential of effecting a social and economic transformation which will usher in the new order envisaged in the Preamble of the Constitution. Success in such an endeavour, although not easy, is essential because an indifferently implemented programme can lead to frustration and retard progress. Success will depend upon firm and sustained political commitment, development of the programme as a nationwide movement and linking it with improvement in the standards of living of the poor, involvement of the educated persons and educational and other institutions of social services, harnessing the best talent available to improve the quality of the programme, creation of an efficient and decentralised administration and provision of the needed resources. It is a deep concern for these basic issues which should inspire the development of the programme in the days ahead".

CHAPTER X

ROLE OF UNIVERSITIES IN PROMOTION OF ADULT EDUCATION

Universities have for long played a dominant role in the formal education system, but only a marginal role in adult education till now. However, they are in a position both to strengthen the total adult education endeavour and to provide many of the needed linkages with the formal education system, and therefore must become adult education agencies, in the not too distant future.

Universities have an important responsibility in the preservation, transmission and extension of knowledge and the stimulation of intellectual life and cultural development of the society. They must carry knowledge to the community and accept this service as one of their important duties. In the U.G.C. guidelines issued in 1982, it is stated "it is imperative that the universities and colleges become sensitive to the learning needs of community and respond to the same through relevant learning programmes." Earlier, the U.G.C. Policy Statement of 1977 had underlined the need for extension activity as an important dimension of higher education, equal in importance with teaching and research, and stated that the programme of extension would benefit both the community and the higher education system and would promote a meaningful and sustained rapport between the university and the community.

But before this stage was reached, IAEA and later through the Indian Association for Continuing Education, a

good deal of effort was made to persuade the University Grants Commission and the Government to recognise the responsibility of the University to the community. Even earlier, a few universities had started extramural work, an account of which would be of great value from the historical point of view.

Initial Effort

The first Indian University to embark upon extra-mural work was Mysore, which was established in 1916. Its interest in extra-mural work was declared at the very first meeting of the Senate by the Chancellor, the late Sir Krishnaraja Wadiyar, the Maharaja of Mysore. He said "Our university will also be engaged in diffusing knowledge among that section of my people, who for various reasons may not be able to participate in the course and discipline meant for regular examinations. It is with this object that the scheme provides for the establishment of Extension and Publication Department".

However, no attempt was made till 1932, to realise the aim set forth in the statement. Extension lectures were given mainly in English, only a few in Kannada, and that too to audiences of well-to-do people in cities of Bangalore and Mysore. The situation, however, changed with the formation of a University Teachers' Association in 1932. The University started organising series of lectures in Kannada at small town centres, as it was felt that the university had a duty to all citizens of the State. The lectures dealt with literature, social sciences, modern sciences and technology.

The university took note of the enthusiasm and support of the public for these lectures and from 1933, made provision to meet the travelling expenses of the lecturers. It also resolved that the lectures should as far as possible be in Kannada. The lectures were published as small books known as the University Extension Lecture Handbook series.

The booklets, sold at a nominal price, made an important contribution in the dissemination of knowledge in the Kannada language.

The second university, where programme of adult education had been in operation since 1948, is the University of Poona, which established a Board of Extra-mural Studies, in that year. The function of the Board consists of popular lectures, arranging summer schools, adult education and similar courses of instruction. It has established extra-mural centres in towns of 10,000 or more population. These are managed by small committees, which operate in accordance with rules laid down by the Board of Extra-Mural Studies. The courses offered were : short courses of three to six lectures, summer and winter schools for primary and secondary school teachers and other selected persons with similar educational qualifications. The Board also published books and pamphlets in Marathi which were related to the subject matter of the courses. It also published the synopsis of the courses of lectures as an aid to students. The Board had organised Residential Education Centres for primary school teachers to orientate them to make a very effective contribution to the programme designed to promote democratic citizenship, national outlook and emotional integration among the people.

The first systematic attempt to establish a full-fledged Department of Adult Education was made by the University of Delhi in 1950. A resolution to this effect was passed by the University Court, at the instance of Shri S. C. Dutta. The Academic Council of the University after considering the resolution of the Court, appointed a committee, consisting among others of Dr. B. N. Ganguli, Shri A.N. Basu and Shri S. C. Dutta, to consider the question of instituting a Department of Adult Education for training personnel for the Adult and Social Education programmes and for carrying out research in techniques and methods of social education

suited to this country. The Committee recommended that :

- (i) A Department of Adult Education with research facilities would serve a very useful purpose particularly in view of the paucity of techniques based on scientific research in the field.
- (ii) To begin with a post-graduate diploma course in adult education may be started and in the beginning instead of creating a separate department, the work might be taken up at the Central institute of Education.

The Committee felt that although it may not be possible for the university just now to implement the scheme, in view of the importance of Adult Education in the scheme of national education, the scheme should be given a high priority in the development programme of the university which it may send to the Government of India. Along with this recommendation, the Committee also gave a draft syllabus for the Diploma in Adult Education. The course recommended was to consist of both theory and practice of Adult Education.

Under theory, the following papers were included :

- (a) Principles of Adult Education including Psychology of Adult and Adult Learning.
- (b) History of Adult Education.
- (c) Organisation and Administration of Adult Education.
- (d) Basic knowledge for an Adult Education worker.

The practical work recommended was (a) practical teaching in Adult Education centres and field work (b) preparation of different kinds of projects and material aids to teaching.

The Delhi University Adult Education programme was started in 1957 when the Extension Lecture Board was

established. The Board had organised extension lectures at various places on general and specialised subjects. The scheme was designed explicitly to provide for the educated sections of the public. The lectures were delivered mostly by the university teachers, who were paid only the travelling expenses.

The Correspondence Courses scheme was introduced by the University in 1962, for B. A. Pass course. Later in 1969 degree in science on a experimental basis was also started. Thousands of adults from all over the country are taking advantage of this scheme. In 1968, the Extension Lecture Board was merged with the Directorate of Correspondence courses which was renamed as School of Correspondence Courses and Continuing Education. Now the University has full-fledged Department of Adult, Continuing Education and Extension.

The first university to have a full-fledged Department of Adult Education is the University of Rajasthan. The credit for this goes to Dr. M.S. Mehta, the Vice-Chancellor of the University, and President of the Indian Adult Education Association. The University in 1960 accepted in principle the proposal to establish a Department of Adult Education, with the following functions :

- i) to study the needs of the various sections of society (mainly adults) and prepare a scheme of education,
- ii) to organise and encourage research in various aspects of social education,
- iii) to undertake an investigation of the social education programmes already undertaken in society and evaluate them,
- iv) to treat the entire scheme of extension lecture system as a part of the responsibility of this department,

- v) to organise a short course in different subjects in order to improve the quality of teaching in the various schools and colleges of the state,
- vi) to organise short courses either of one year or two years' duration in professional and non-professional subjects, and
- vii) to organise evening course in certain subjects for those persons who are anxious to improve their educational qualifications.

To begin with the extension lecture programme was launched in the session 1961-62. The response from the community was encouraging. It led to the establishment of the Department of Adult Education which in 1964, received the gift of Colombo Plan Agreement to make available expertise and equipment from Canada. The University of British Columbia of Vancouver, Canada collaborated in the project and six advisers from Canada came to Rajasthan during the four years of assistance to develop the Department. Eminent adult educators like Dr. Roby Kidd, Dr. John Friesen and Dr. James Draper acted as advisers.

The programmes offered by the Department are mostly non-credit courses consisting of extension lectures, short courses, symposia, seminars, etc. From the academic year 1967, the Department also started a post-graduate one year diploma course in Adult Education.

Second Phase

The financial assistance given by the University Grants Commission had enabled a number of other universities to organise programmes of Adult Education. Universities of Bombay, Calcutta, Madras, Gujarat, Karnataka and Marthwada are among the few, carrying out programmes of Adult Education.

UGC's effort towards Adult & Continuing Education started in 1960, when Adult & Continuing Education Centres/Departments were created in some universities.

The University of Karnataka in Karnataka State has a Department of Extension and Publications. It arranges Extension Lecture Camps every month. The purpose of these is to stimulate the intellectual life of places which have no institutions of higher education and to promote closer contacts between the university and the public. The University has also organised a circulating library, through which groups of 20 villages, receive boxes of books which are exchanged regularly according to a time table.

The University of Bombay provides a number of short courses, given in the English language by university teachers and still shorter courses for workers.

University Adult Education Association

A Conference on University Adult Education was organised by IAEA and the University of Rajasthan in Bhopal in 1965. It was attended by representatives from eighteen universities. The conference called upon the universities of India to establish Departments of Adult Education with the comprehensive purpose in order that their services might reach a large section of the adult population. It resulted in the formation of an organisation known as University Adult Education Association. The Association made sustained efforts to initiate universities to start work in this direction.

The Association organised a National Seminar on "Adult Education and the Indian Universities" at Vallabh Vidya Nagar in November, 1968. The Seminar recommended that Indian Universities should recognise that service to the community is an important function of the university. The speed with which knowledge is expanding makes continuing education an imperative necessity. Later it organised an

Asian Seminar in Madras in 1970. The Association is now named as Indian University Association of Adult and Continuing Education.

Third Phase

After the programme of Continuing Education was initiated in 1970, 21 universities organised the programme, and after the introduction of the National Adult Education Programme in 1978, 68 universities and 705 colleges were assisted to undertake organisation of NAEP Centres. In September 1982, a working group was set-up by the U.G.C. to review the on-going programme of Adult Education and Extension through universities/colleges and to suggest a dynamic programme on point No. 16 of the new 20-point Programme of the Government of India. The report of the working group and the Revised Guidelines, issued by UGC in June 1982 are significant documents, and it would be worthwhile to quote a few extracts to enable us to understand the new thinking on the question of adult education.

The UGC Working Group Report (1983) states :

“Education is a human right. Literacy provides access to knowledge and understanding of skills. It is a life-long process for the development of harmonious personality to comprehend the ever widening and deepening spheres of human endeavours. The removal of illiteracy is regarded in effect as a *sine qua non* for the struggle against exploitation and removal of impediments to the growth of the individual and the socio-economic progress of the country. In a democratic society literacy is a means of enlisting people’s participation in the functioning of the democratic system. It constitutes the first step towards acquisition of knowledge and development of productive skills. It also fosters awareness of the rights and responsibilities of the individual and the community at large.....

“Although literacy begins by acquiring of the three

R's—reading, writing and arithmetic, it is not all. It has to be supported by functional development and awareness. It is inseparable from the total development process of a nation particularly its socio-economic aspects. The commonality of both literacy and development is man. Adult literacy should not be considered as a separate programme or external input. It is a part and parcel of development process and should therefore be built in as integral component of the various development programmes. Linking adult education with development programmes would on the one hand help in enhancing the material standards of living of the adults and on the other by maximising the outcome of social and economic inputs would promote an optimum development of the society.....

“The widely accepted function of a university are the communication of existing knowledge and extension of the frontiers of knowledge by research. Due to the acceptance of democracy as our way of life, educational opportunities cannot remain limited to a few urban elite but have to be planned for larger groups of persons of different strata of society and for different regions of the country. In order to reduce inequalities existing in our society, the universities will have to reorganise their structure, content and strategies. Universities can no longer remain ivory towers. They have to reach out to the community and hence new models and varying alternatives have to be evolved with stress on flexibility, diversifications, newer techniques and widening of horizons.”

“Universities are created to serve the society of which they are a part. Educational system cannot now afford to remain a closed circuit. The function of the university according to modern thinking is to help the social, economic, educational and cultural growth of the community which it serves. That the universities should be closely involved in the life of the society is imperative both for the society and

for the universities themselves. The aim of the university education is not to produce mere specialists only. The traditional role of the universities has been to serve the society by training its youth in the field of higher education, transmitting knowledge, preparing young people for various professions and undertaking research. The universities are also being called upon to apply their knowledge and do research in solving the urgent problems of the society. This function is called Extension. Teaching, research and extension are the three basic objectives of university education and they should be pursued with equal importance."

A Review Committee on Adult Education and other programmes, set-up by the U.G.C. submitted its report towards the end of 1985. The Review Committee suggested among others the following steps :

- (i) permeation of extension as third dimension in all disciplines of study at all levels;
- (ii) develop Adult/Continuing Education Department/Centres, as a separate inter-disciplinary Faculty of Non-formal Education;
- (iii) launch mass campaign by involving the entire student community along with their teachers through special literacy camps of 15 days for creating an environmental support and awareness among the people.

It has also been suggested that programmes of adult education like literacy, population education, environmental education, legal literacy, science for the people, should be implemented at the University level by the Department of Adult/Continuing Education and Extension.

Meanwhile the mass programme for functional literacy through students was launched on May 1, 1986, involving 2 lakh NSS students and 1 lakh non-NSS students of the Universities and Colleges. The expectation is that the student-volunteers will teach at least one to five adult illiterates in the neighbourhoods during the vacations.

CHAPTER XI

ROLE OF INDIAN ADULT EDUCATION ASSOCIATION

Today, Adult Education has been recognised as an important component of our national educational system, as an instrument of social change and as an essential component of all our development programmes. IAEA made an important contribution in the development of this concept. Ever since our independence, the Association has been advocating that Adult Education should be given its due place as a normal part of our educational system. In 1954, the Association stated that Adult Education be recognised as an instrument of social change and an essential component of developmental activities. Thus IAEA had acted as an ideologue and as a catalyst, mobilising and galvanising the people to take part in adult education programmes and bring about needed change in the theory and practice of Adult Education and in the policies of the Government.

The Association came into existence, in 1939. Since its inception, it has concerned itself with making adult education movement popular in the country through its various activities and has made efforts to give content, purpose and meaning to the concept of adult education and invest it with wider goals in keeping with the ever changing national needs, and scientific and technological advances taking place in the country.

The Association owes its origin to the foresight of enlightened and like-minded individuals who found in the sporadic attempts of various agencies and individuals for

educating men and women a fertile ground for the development of adult education movement in India. These pioneers founded the Indian Adult Education Society in Delhi in 1937, to study the problems of Adult education in and around Delhi, to explore methods of solving them and to expand and develop adult education work throughout the country.

At that time with the assumption of office by the popular Ministries in the provinces under the Government of India Act of 1935, education in general and adult education in particular began to make rapid strides. Although there were a few agencies at the state, district and local levels, the need for a central organization was increasingly felt to help in the promotion and development of adult education movement in the country and to act as a clearing house of ideas, information and experience, to co-ordinate adult education activities carried out in different parts of the country and to avolve a uniform progressive policy and concept for the proper development of the movement and for the implementation of adult education programmes in its multi-facet and multi-purpose forms and content.

At the request of its very active members, the Indian Adult Education Society took the initiative to organise the first All India Adult Education Conference in Delhi in March, 1938 to explore the possibility of establishing a Central Organisation. The conference brought a large number of adult education workers and others interested in it from all parts of India. It appointed a Provisional Committee to draft a constitution for a central organisation for presentation at the second All India Conference. The Provisional Committee worked on its assignment till December 1939 when it held the second All India Conference in Bhagalpur under the presidentship of Dr. R.P. Masani, Vice-Chancellor, Bombay University. The constitution of the central organization was adopted in Bhagalpur and thus the Indian Adult Education Association formally came into existence in 1939.

Initial Phase :

In its initial phase, the Association had to struggle its way through to implement its aims and objectives. The resource constraint and lack of support from the Government were some of the handicaps which the Association had to face. But with the sound leadership provided by a few loyal, hard-working and committed workers, devoted to its cause, the Association withstood many a storm in its attempts at nursing the adult education movement and expanding its influence in the country. It created public opinion for the need for adult education and to ensure that an all-out attack was made on this front with complete cooperation of the official and non-official agencies in the field.

IAEA's Note

After 1947, great interest was evinced in adult education in the country. The Government set apart a sizeable amount for the promotion of Social Education in the country and the IAEA apprised the Government and the people about its views on the various handicaps faced by the movement and suggested ways and means of overcoming them.

In July 1949, the Association submitted a note entitled "Adult Education in the Indian Union" to the Government of India and thereafter continued to press the points raised therein with the officials of the Ministry of Education. In October, 1949, a deputation consisting of Dr. S.R. Ranganathan, Sarvshri Shafiqur Rehman Kidwai, V.S. Mathur, N.L. Kitroo and S.C. Dutta waited on the Education Minister, Maulana Abul Kalam Azad and emphasised the following points :

1. Establishment of a separate Department of Social Education;
2. The need for training and research into the techniques of teaching adults;

3. (a) production by the centre and states of books, reading material and other audiovisual aids; and
(b) subsidising local non-official organisations already in the field for the production of the above material;
4. Formation of National Board and State Boards of Social Education :
 - (a) to examine and evaluate the experimental work already in progress;
 - (b) to draw up a development plan which would give due consideration to the problem of finance, training, and production of necessary reading and learning material;
 - (c) to coordinate the work of the State Boards of Social Education;
 - (d) to develop the entire work in five years so as to create a well-equipped Department of Social Education, independent of and coordinate with the Universities and Departments of Public Instructions;
5. The need for a liberal and recurring grant to the Association.

Brotherhood of Adult Educators

In the First five-year plan, a specific mention was made of the Indian Adult Education Association and its role of providing a forum for clarification of concepts and ideas in the field of adult education was lauded.

Dr. Rene Maheu, the then Director General of UNESCO in a message to the Pondichery conference in 1968 had said :

“Few organisations have contributed so much to the theory and practice of adult education as the Indian Adult Education Association. The development of adult

education in India as well as the progress of adult education throughout the world owes much to the leaders and workers of the Indian Adult Education Association".

Presiding over the Silver Jubilee conference of the Indian Adult Education Association in New Delhi in March 1964, Dr. Zakir Husain declared :

"The Silver Jubilee of this Association is in a way the Silver Jubilee of organised Adult Education in India. The work of Adult Education, for once, assumed the form of an educational movement of the people and this Association became its symbol. I do not propose to dilate on the achievements of the Association during this quarter of a century of its existence. It must, however, be recognised that the Association has kept the torch of adult education burning and through its seminars, publications and conferences has held together the growing band of adult education and social education workers as a brotherhood in a shared and worthy significant effort."

Leadership

During the last nearly 50 years, the Association has provided leadership to the movement by clarifying the basic aims and objectives of the movement, the nature and scope of the adult education programme, the training requirements of its personnel, the role of universities and voluntary organisations and the responsibility of the government in the promotion and development of adult education. Today, adult education is considered a normal responsibility of the Government and an essential component of developmental activities. Adult Education is an instrument of social change and the Government have accepted that it is only through adult/non-formal education that its policies and programmes

can be implemented and participation of common men and women ensured in the establishment of a new India.

The Association has been able to do this by establishing contacts with various voluntary agencies and state governments, cooperating with various organisations, by acting as a clearing house of information, by sponsoring and helping conferences and seminars on important issues connected with adult education. Playing the role of a catalytic agent the Association has assisted the state agencies, universities and local bodies, in conducting training courses and also in preparing operational plan of various voluntary agencies.

IAEA is one of the best organised agencies of adult education in the world. Its influence on the International adult education movement can be seen from the fact that one of its Honorary General Secretary (Dr. S.C. Dutta) was the founder Chairman of Asian South Pacific Bureau of Adult Education for nearly 12 years and one of its President (Dr. Malcolm Adiseshiah) was President of the International Council of Adult Education for nearly 6 years.

Today, the Association is considered one of the leading voluntary organisations in the world. Its journal is one of the oldest magazine which comes out regularly and enjoys a good reputation throughout the world. Articles and views expressed in the journal and other publications of the Association are quoted by research workers and eminent sociologists and educationists. The Association, its work and the intellectual leadership that it has provided to the adult educators is widely recognised. Dr. W.E. Styler in his book, "Adult Education in India", published by Oxford University Press, states, "The leading voluntary association concerned with adult education in India is the Indian Association for Adult Education. It is, in fact, the only body which is concerned with adult education in its entirety in India as a whole. The Association, as the body which deals with adult education comprehensively is potentially of great

importance. It resembles the National Institute for Adult Education for England and Wales".

University Adult Education

The Association was instrumental in persuading the Government and the University Grants Commission to establish Departments of Adult and Continuing Education. For this purpose it established the Indian University Association for Continuing Education, in 1966. The first President and the Secretary of this organisation were also the President (Dr. M. S. Mehta) and General Secretary (Dr. S. C. Dutta) of IAEA. The office of IUACE is situated at the headquarters of IAEA, known as the Shafiq Memorial. The three storey building, is a memorial to the late Shafiqur Rehman Kidwai, one of the architects of the adult education movement in India. It also houses the Jha Memorial Library, established as a memorial to the late Dr. Amaranatha Jha, who presided over the destiny of the Association for over a decade (42-54).

The Association was also instrumental in establishing the Council for Education for Democracy to provide political education for adult men and women. The Council plans to organise short duration courses for the removal of political illiteracy and for education for democracy.

The Association organised a number of Conferences, which have provided a common platform for adult education workers to come together to share their views and experiences on various aspects of adult education. It had organised a number of national and regional seminars to study in depth one or two issues concerning the field of adult education. It has also undertaken a number of training programmes for senior level functionaries during the last three decade. These were either inter-state or intra-state programmes. It also conducted research projects, evaluation

projects and case studies, and produced booklets for neo-literates, after holding writers' workshop.

IAEA has so far published over 150 publications, including many UNESCO publications in Hindi, to help in the wider diffusion of UNESCO's ideals and concepts. One of its publications entitled *On to Eternity*, in three volumes, is a collection of presidential addresses and the resolutions passed in the Conferences. It is a record of IAEA's role in the development of the concept and programmes of adult education.

Nehru Literacy Award

The Association instituted Nehru Literacy Award in 1968 to honour outstanding adult educators for their meritorious services. Institutions are also eligible to receive this Award. So far 16 individuals and two institutions have received the Award. They are :—

Dr. (Mrs) Welthy Fisher, Smt. Kulsum Sayani, Karnataka State Adult Education Council, Mysore, Smt. Durgabai Deshmukh, Shri S. N. Maitra, Shri R. M. Chetsingh, Shri T. S. Avinashilingam Chettiar, Dr. Mohan Sinha Mehta, Dr. T. A. Koshy, Shri A. R. Deshpande, Shri G. K. Gaokar. Smt. Krishna Aggrawal, Shri Janardhan Rai Nagar, Shri C. R. Bhatt, Shri N. Badraiah, Bombay City Social Education Committee, Shri Mushtaq Ahmed and Dr. S. C. Dutta.

Zakir Husain Memorial Lecture

To honour Dr. Zakir Husain's contribution to adult education movement, an annual memorial lecture has been instituted by the Association. Among those who have delivered Zakir Husain Memorial Lectures are Prof. M. Mujeeb, Shri G. Ramachandran, Dr. M. S. Swaminathan, Dr. Malcolm Adiseshiah, Shri J. P. Naik, Dr. Hari Narain, Dr. K. G. Saiyidain and Dr. (Mrs.) Madhuri Shah.

In 1947, the Association was recognised as the national

organisation of adult education workers and agencies and as such granted representation on the National Commission for Cooperation with UNESCO. Later, it was given representation on the Central Board of Workers' Education, Panels and Working Groups set up by the Planning Commission and the National Board of Adult Education.

Decentralisation

The Association has decentralised its activities and formed Zonal Committee to enable larger number of institutions and individuals to take part in its activities and serve the cause of adult education by bringing more and more poor and disadvantaged people within the adult education movement.

The Association has a number of voluntary agencies as its members, notable among these are :

1. Andhra Mahila Sabha (Hyderabad)
2. Bengal Social Service League (Calcutta)
3. Bombay City Social Education Committee (Bombay)
4. Karnataka State Adult Education Council (Mysore)
5. Kerala Association for Non-formal Education & Development (Trivandrum)
6. Literacy House (Lucknow)
7. Rajasthan Vidyapeeth (Udaipur)
8. Saroj Nalini Dutt Memorial Association (Calcutta)
9. Seva Mandir (Udaipur)
10. Tamil Nadu Board of Continuing Education (Madras).

These organisations are headed by committed and devoted adult educators.

A number of voluntary agencies, (which are institutional members of IAEA) were entrusted with the responsibility of starting State Resource Centres (SRCs) to provide resource

support to the adult education movement. They are :—

- (a) Rajasthan Adult Education Association (Jaipur)
- (b) Literacy House (Lucknow)
- (c) Utkal Navjeevan Mandal (Angul) Orissa
- (d) Bengal Social Service League (Calcutta)
- (e) Karnataka State Adult Education Council (Mysore)
- (f) Indian Institute of Education (Pune)
- (g) Tamil Nadu Board of Continuing Education (Madras)
- (h) Kerala Association for Non-formal Education and Development (Trivandrum)
- (i) Bharatiya Grameen Mahila Sangh, Madhya Pradesh Branch (Indore)

In addition, the following Universities have also been given the responsibility of running the State Resource centre :

- (1) Punjab University
- (2) Jamia Millia Islamia (JMI)
- (3) Osmania University
- (4) Gujarat Vidyapeeth
- (5) Kashmir University

Gujarat Vidyapeeth and JMI are deemed universities. They were established by Gandhiji before Independence for providing 'National and Gandhian' education.

Giving the responsibility of running State Resource Centre to voluntary agencies indicates the confidence the Government has in the ability of voluntary agencies. These agencies which have living contact with the masses are doing good work in their respective areas. Voluntary agencies are the best instrument for implementing adult education programmes at the field level.

List of Some Important Adult Education Agencies

Adamjati Seva Mandal, Ranchi. It was established in 1939 for the upliftment of scheduled tribes and other weaker sections of the society. It runs adult education centres, primary school, middle school and hostel for backward class youth.

Andhra Mahila Sabha, Hyderabad. It was established by Dr. (Smt.) Durgabai Deshmukh in 1937 to provide instruction and training to women for their welfare and education. The Literacy House, one of its wing, is engaged in the implementation of the Farmers' Functional Literacy Projects in 10 districts of Andhra Pradesh and in production of literature for neo-literate. Dr. Durgabai Deshmukh was the recipient of Nehru Literacy Award in 1971.

Asha Kala Kendra, Mhow. It was founded in 1951 to provide vocational training and family life education to women. The institution has so far made 40 thousand women literate, of whom nine thousand belong to the scheduled caste. At present, it is running 100 centres for women.

Assam Pradeshik Mahila Sammelan, Uzanbazar (Dist. Guwahati). It was established in 1926 to work for the welfare of women and children. It runs adult education classes and condensed courses. It also provides library service, runs pre-primary and primary classes. It organises training classes in sewing, embroidery, knitting, doll-making, weaving, mat-making etc.

Bengal Social Service League, Calcutta. A premier non-official organisation in India, the League was founded in

1915, by Dr. D.N. Maitra, a young surgeon of Calcutta. Eminent personalities like Rabindra Nath Tagore, Jagdish C. Bose, Ramananda Chatterjee cooperated with the late Dr. Maitra in carrying on its programmes. Poet Tagore was the President of this Institution for a number of years.

Its activities in Bengal soon developed into an All-India Social Service Conference, the first meeting of which was held in Calcutta with Mahatma Gandhi in the chair in the early twenties. The second conference was presided over by Smt. Sarojini Naidu and Dr. D.N. Maitra presided over the third conference in Madras in 1922. Over the years, there has been an expansion and diversification of its programmes and activities. Its aims and objectives may be broadly summarised as study, preaching and pursuit of social services. The goal which inspired the Founders was to develop the inner strength of the people through constructive nation-building activities. In pursuit of these objectives, the League has promoted, planned, initiated and undertaken various types of social service and development programmes. It has organised study and training courses, conferences, seminars, symposia and workshops and endeavoured to create public opinion for removal of social evils and different types of socio-economic injustice and for social action.

It has been a pioneer in emphasising the crucial importance of Mass Education or what is now called Adult Education, and was instrumental in launching a movement for popular education in Bengal.

It was the first institution to start in 1926 a permanent school for popular education with the help of charts, models, posters, etc. In 1942, it started an experiment designed to impart adult education to women on subjects like health and hygiene, nutrition, nursing, mother craft and child care. The modern methods of instruction were used. These were discus-

sion, use of charts, models, posters, slides, films and educational excursions.

The Institution has specialised itself in the preparation and production of diversified, relevant and need-based learning/teaching materials for adult learners like books, charts, lesson posters, blow-ups, flashcards, flannel graphs, slides, puppets. The books (or booklets) which have been written in short and simple language, in Bengali, Hindi, Urdu, Nepali, Santhali for specific learner group are problem-centred, solution-oriented and are graded. In recognition of its pioneering role in Adult Education for decades, it was selected in 1978 as the State Resource Centre (SRC) for Adult Education in West Bengal. The dynamic Secretary, Shri Satyen Maitra was the recipient of Nehru Literacy Award for 1972.

Bharatiya Vidya Pracharini Sabha, Indore. It was started in 1954 to train workers in the field of social education and audio-visual aids. It organises adult education training courses, literacy melas and adult education centres.

Bombay City Social Education Committee, Bombay. The Committee was appointed in July 1939 by the Government of Bombay to organise and conduct a literacy campaign in the city. The late Shri B. G. Kher, the then Chief Minister was its founder President. Besides literacy classes, it has been organising socio-cultural activities to make adults well-informed, efficient and responsible citizens. One of special activities undertaken by the Committee for women is *Matru Vikas Kendras*. It is also running Shramik Vidyapeeth.

In 1983, the Committee was the recipient of Nehru Literacy Award for its outstanding work in the field of literacy. Earlier, Shri G. K. Gaokar, Social Education Officer and Smt. Kulsum Sayani, Vice-President of the Committee, also received the Nehru Award.

Delhi Adult Education Association, Delhi. It was re-

established in 1970 to activate programmes of adult education, undertaken by Delhi Administration, Corporation and NDMC. It runs adult education classes and provides follow-up and literacy services. For about 16 years its Hony. General Secretary, Shri S. Milind worked hard to keep the torch of adult education aloft. Its Vice-President Dr. S.C. Dutta was the recipient of Nehru Literacy Award for 1985.

Grameen Mahila Sangh, Indore. It was established in 1961 to promote welfare, education and training to rural women. It is the Madhya Pradesh branch of the Bhartiya Grameen Mahila Sangh and is working for the spread of literacy through 300 branches in 22 districts of the State. It has established a centre for research and training at Reu, a suburb of Indore. Recently it has been recognised as the State Resource Centre for Adult Education by the Government of India. The General Secretary of the institution Smt. Krishna Agarwal is the recipient of the Nehru Literacy Award for 1979.

Gujarat Vidyapeeth, Ahmedabad. It was established by Mahatma Gandhi in 1920 to provide national education. After Independence, it was recognised as a deemed university by the UGC. Initially, it started four adult education centres in slum areas of Ahmedabad city and four rural centres within a radius of seven miles. Every-day students go to these centres where apart from literacy, courses in citizenship are conducted and various activities like health and sanitation improvement, cultural development are organised.

A Department of Adult & Continuing Education has now been set up with the support of the UGC and it has announced to organise shortly two short term courses—one on Rural Sanitation and another on Hotel Management. The Vidyapeeth is running the State Resource Centre for Gujarat to provide resource support to the official adult education programme. It organises training for key-level functionaries,

produces literature and teaching-learning material, conducts research, evaluation and monitoring.

Indore Adult Education Association, Indore. It was established in 1941 to promote adult education in the erstwhile princely state of Indore. It organises adult education centres and training courses and produces learning-material for adult literacy.

Institute of Social Education and Recreation (Ramakrishna mission) Narendrapur (West Bengal). Adult Education activities of the Ramakrishna Ashram began in 1952 with the establishment of Vivekanand Naisha Vidyalaya in the slum areas of Rambagan. Later in 1958, the Ashram was shifted to Narendrapur, where a full-fledged Institute of Social Education and Recreation came into existence. It has units in Calcutta and rural areas of the districts of 24 Parganas and Midnapore.

Jamia Millia Islamia, New Delhi. A deemed university. it has department of Adult, Continuing & Extension Education, State Resource Centre, Balak Mata Centre as its constituent units to carry on Adult Education activities. It was only in 1925 that adult education work was undertaken in an organised manner with the opening of night classes for mass education. Dr. Zakir Husain was one of the teachers in these classes. However, in the period between 1935 and 1938, the piece-meal efforts of the Jamia were knit under a department known as Idara Talim-o-Taraqqi with Shafiq Sahib as its Director. The Idara planned from the start, to take up, in addition to adult literacy, a programme of education to develop in adults such capacities as would enable them to cooperate for the good of the society and prepare them to utilize opportunities of their own progress. The aim was to create in them a spirit of self-reliance and awaken their dormant faculties of understanding, accepting and assimilating higher social values. Jamia even today stands by this concept of

adult education. The 1984 Nehru Literacy Award was given to Shri Mushtaq Ahmed, Director, SRC of Jamia.

Kanjibhai Desai Samaj Shikshan Bhawan Trust, Surat. It was established in 1974 for promoting all-round development of people of Gujarat through social education. It organises literacy classes, training of NSS volunteers, exhibition and library. It is running Shramik Vidyapeeth for workers and urban youth. Shri Chunibhai Bhatt, one of Trustees received the Nehru Literacy Award for 1981.

Karnataka State Adult Education Council, Mysore. The Council started in 1940, with literacy as its core programme. It undertook publication of follow-up literature to stabilise literacy and established a network of rural libraries. It started Vidyapeeth to train rural leaders and organised programmes for the revival of folk-arts and folk-dances. It also conducted audio-visual education programmes and research.

In 1970, the Council received the Nehru Literacy Award for its outstanding achievements. In 1973, the Council received an honourable mention by UNESCO for the Raza Pehalvi Award. Shri N. Badriah, a former President of the Council received the Nehru Award for 1982.

The Council has a state-wide network with district and Taluka level organisations.

Kasturba Gandhi Trust, (Hd. Qrs. Indore). Established in 1945 the Trust carried out activities in rural areas in the field of women's education and village uplift in all parts of the country.

Kerala Association For Non-Formal Education & Development, Trivandrum, It was founded in 1977 by a group of educators, social workers and freedom fighters. Some of them belonged to the pioneering venture, the Kerala Granth-sala Sangham (Organisation of Libraries) which was established in 1945. KANFED was set-up to plan and execute

non-formal education programmes, throughout the State. It produces books on adult/non-formal education, brings out fortnightlies for workers in non-formal education and trains key personnel in the field of adult/non-formal education. It also organises orientation camps for workers and workshops for production of literature. It is recognised as a State Resource Centre for Adult Education by the Union Government, and is planning at present to make adult education movement a mass movement to be run by cadres of adult educators throughout the State of Kerala.

Literacy House (Saksharta Niketan), Lucknow. It was established in 1953 on the campus of the Allahabad Agriculture Institute. It was shifted to Lucknow in 1956 and began to grow as an institution for training in adult literacy methods and in conducting classes in rural areas; training authors to write books for neo-literate and experimenting with new teaching materials. It opened libraries in villages and brought out a periodical for neo-literates. Mrs. Welthy Fisher, the founder of Literacy House received the Nehru Literacy Award in 1968.

National YMCAs of India, New Delhi. It was established in 1891. It conducts rural leadership training courses and sponsors family planning camps. It provides hostel facilities in cities and towns and arranges recreational and educational activities for urban youth.

Rajasthan Vidyapeeth, Udaipur. It was founded on August 21, 1937. One of the biggest and most active voluntary agency in the State of Rajasthan, it has 54 institutions carrying out educational, community service and developmental programmes. Shri Janardhan Rai Nagar, is the founder Vice-Chancellor and Shri Bhawani Shankar Garg is the Kulpramukh. Shri Nagar is the recipient of Nehru Literacy Award for 1981.

The most important institution under the Vidyapeeth is

the Institute of Adult & Social Education. The Institute has made a mark in the field of extension and adult education. Established in 1937, the Institute is working in rural and urban areas of Udaipur district, for the eradication of illiteracy and for reducing socio-economic backwardness. It has tried to bring education closer to life and work and delink it from certification and job. Its main thrust had been to motivate young men and women to play their role in the national regeneration and reconstruction of the country.

Activities are being carried out regularly, in the field of non-formal education, Adult Education through 180 Centres, Gyan Goshthis (Group discussion), Bhajan mandalis, Reading Room and Library service, Black Board News Service, Janpad (Rural Broadcasting service), organisation of rural associations, extension programmes relating to agriculture and the main avocation of respective areas, Post literacy and Continuing Education Project (280 Centres) and Training of Youth for Self-employment. It also brings out a Hindi monthly "Samaj Shikshan".

Dr. Zakir Husain Hall of Culture has been established for Continuing Education of the urban men and women. Extension lectures on current topics are organised from time to time. Plans are complete to organise short-term courses on social, cultural and educational subjects.

Saroj Nalini Dutt Memorial Association, Calcutta. It was founded in 1925 by the late Shri Guru Saday Dutt, ICS, to carry on the cause undertaken by his wife the late Smt. Saroj Nalini Dutt, for the uplift of women, through mahila samitis. These samitis were established in various parts of the country, to impart vocational training, knowledge of sanitation hygiene and child welfare to women. The Association brings out *Bangalakshmi* in Bengali.

Seva Mandir, Udaipur. It is a voluntary organisation working in the field of adult education in Udaipur Dist. The

organisation was founded in 1966 by Dr. Mohan Sinha Mehta, who received the Nehru Literacy Award for 1975.

It has been working with both urban and rural adults. The rural projects in operation are : Farmers' Functional Literacy Project, Experimental Literacy Project, Kherwara, Rural Mobile Library Project, Water Development Project and Comprehensive village Development programme. In urban areas the activities are : Discussion Group, Mahila Sabha Yuva Dal, Harijan Youth Centres, Continuing Education Programme, Amateur Dramatic Society, 1000 House-hold Industry Project.

Tamil Nadu Board of Continuing Education, Madras. It was established in 1973 for the promotion of non-formal education in Tamil Nadu and to provide leadership to voluntary agencies and workers. It is responsible for running the State Resource Centre for Adult Education for Tamil Nadu.

Utkal Navajeevan Mandal, Angul (Orissa). It was established in 1916 to serve the people of tribal areas of Orissa. Its activities include adult education classes, maternity and child welfare, khadi and village industries, hostels for tribal boys and girls. It runs the State Resource Centre for Adult Education for Orissa.

Xavier Institute of Social Service, Ranchi. It was started in 1955 to provide training facilities in different kinds of formal and non-formal programmes. It runs literacy classes in Bero Block and other social service activities at the district level in addition to research and extension.

Young Women's Christian Association, New Delhi. It was established in 1905. It organises programmes which include recreational clubs for women of all age groups, leadership training courses, formal and informal education for adults, adolescents, and children through literacy programme

and classes in languages, cookery, public speaking, dramas, dress-making, vocational training, commercial courses, weaving and spinning, sewing, tailoring, interior decoration, home crafts, promotion of good nutrition, health and physical education activities, employment bureaux, hostels for all income groups, welfare centres for child care, maternity centres and childrens' homes, and emergency relief work.

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