

On To Eternity

Volume II

S. C. Dutta

INDIAN ADULT EDUCATION ASSOCIATION
17-B, Indraprastha Marg,
New Delhi.

ON TO ETERNITY

Record of Presidential Addresses and Resolutions
of
All India Adult Education Conferences held from
1959 to 1964

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INTRODUCTION

In June 1959, the Indian Adult Education Association brought out a collection of the addresses of Adult Education Conference Presidents and the resolutions passed at Conferences held between 1938 and 1958. It was entitled "On to Eternity" as a token of determination on the part of the Association that it will go on serving the people, in spite of numerous difficulties and hampering obstacles and continue its work of "providing intellectual inspiration to adult education workers and agencies, co-ordinating their activities and acting as a clearing house of ideas and information."

The present publication is the Second Volume of "On to Eternity", containing all the Presidential addresses and resolutions of Adult Education Conferences held between 1959 and 1964.

The year 1964 was a significant year in the history of the Association, which celebrated its Silver Jubilee. The Jubilee Conference was presided over by Dr. Zakir Husain, Vice-President of the Republic and one of the founders of the Association. The Conference adopted a Declaration at the end of its seven-day deliberation. It stated, "Life-long learning has become the condition of survival in our age. The integral place of adult education in the life of the people, therefore, brooks no argument any more."

Another significant step in the field of adult education was the setting up of a Department of Adult Education at the University of Rajasthan, credit for which must go to the enlightened Vice-Chancellor of the University, Dr. Mohan Sinha Mehta, who was first elected President of the Association in 1958 and who continues to guide the Association even today, having been re-elected President in 1964 for the fourth term. The field of University Adult Education, which till then was barren, made further advance and in July this year, a Conference of Vice-

Chancellors was held in Bhopal. The conference unanimously decided to urge the universities of India to establish Departments of Adult Education with a comprehensive purpose in order that their services might reach as large a section of the adult population as possible.

Thus it will be evident, the Association has kept its pledge to expand its sphere of service and promote the cause of adult education unmindful of obstacles and apathy of the bureaucracy which had been planning for development without developing the human resources which is the basis of all planned development. The Association continues to march "On to Eternity" for it considers that there can be no greater privilege, no finer adventure than the removal of the nation-wide ignorance, apathy and poverty.

S. C. Dutta

Hony. General Secretary,
Indian Adult Education Association

Shafiq Memorial,
New Delhi.
December 11, 1965.

Shri Maganbhai Desai

**Sixteenth All India Adult Education Conference,
1st December, 1959, Gargoti, Maharashtra**

I am deeply conscious of the honour you have done me in asking me to preside over your annual conference this year. The Conference is sponsored by such an important all-India institution like the Indian Adult Education Association which attains its adulthood this year by entering its 21st year of existence, and the conference is having its 16th session. I heartily thank you for the honour graciously conferred on me.

However, I may be permitted to remark that this honour you confer on me really goes to the great institution to which I have the honour and privilege to belong, and to its illustrious founder—I mean the Gujarat Vidyapith, the National University of Gujarat, which Gandhiji founded in 1920. I have been one of its humble servants in the cause of the world's greatest experiment in a people's Social Education, which Gandhiji so successfully directed for one full generation. I beg to submit that the advent of freedom and democratic Swaraj in India is highly indebted to these efforts of the Mahatma, which make him not only a unique leader of his people but also the greatest and the most gifted social or adult educationist of the present age. I have had the rare good fortune of working with him and under his inspiring care. I am sure, it is really this that you honour. I prize that honour in all gratitude to you, and hope you will oblige me with your help and co-operation in steering this session to a successful conclusion in the larger interest of adult education which we all prize so dearly.

We are meeting today in our 16th session. The first All India Adult Education Conference met in 1938, which is also the year in which the Indian Adult Education Association was

born. That was also the time when we had begun to see in India the first rays of the dawn of Swaraj. Provincial Autonomy had just come to us then and popular ministries had begun to function in the provinces. It was then that Gandhiji said that one of the greatest tasks that claimed our immediate attention was to educate our principals, i.e., the masses of our people, who will be called upon to elect their rulers from amongst themselves. This was the call, as we all know, to educate the whole of our people so that they might be enabled to take up the huge burden and responsibility of ruling themselves. We all in this Conference know and accept that this, in short, is the meaning and significance of Adult Education, and we, as an Association, aim to promote it in our country.

Ten years after the birth of the Association, we acquired for ourselves the long desired status of a free and independent Nation. This great event in the life of our people at once spotlighted both the urgency as well as the immensity of the task that faces adult educational workers in the country. This was further pinpointed by the Constitution of India which adopted adult franchise, free and compulsory primary education, and democracy as the basis of the new polity it asked us to establish for free India.

Ten years more have since gone by and it is high time that we took stock of what is achieved till now and where we are at present. I hope you will do this in this Conference through the Seminar that assembled specially to go into such a question. I may only repeat what Prof. Mujeeb asked and said in reply last year from this platform. He had said :—

“Are we satisfied with what has been done or what seems likely to be accomplished, if we continue on the lines we have followed so far? I do not think there would be many who would say ‘Yes’ with a convincing degree of confidence.” (On to Eternity P. 121.)

But this is not to decry the very valuable efforts in this field of National Education that have been made till now both by the Government as well as the people; nor do I speak here

with any pessimism, much less cynicism, when I remind to ourselves the actual position of the work that is before us. The immensity of the task is really colossal and nothing short of a matching endeavour on our part can cope with it. I only suggest that much remains to be done, and unless the State in India discharges its own duty duly enough, here and now, and unless it begins to move with the times, much non-official attempt and enthusiasm will not bear fruit so quickly well. I may remark here that I do not touch here the broad question whether Adult Education work should be conducted under official auspices or whether it should chiefly be the concern of popular agency. In a free democracy like ours, which we are now out to develop in our country, this old dichotomy of the official vs. the non-official, which we have inherited as a legacy of foreign rule in the country, should now not only lose its sting but should also change its meaning. Unhappily this process is not as quick as one may desire it to be. But this is another matter which I may leave at that. I would content myself by stating this much only that unless that State discharges its duty duly well, we shall not have the proper clime or conditions requisite for successful and effective social education of the community at large.

The fundamental or basic education of a people or community is the quantum of knowledge and information as well as primary skills, both of head and hand, allied with inculcating the sense of discipline, good manners and social responsibility that are a 'sine qua non' for securing to itself an ordered, happy and prosperous civic life. This is imparted by the community to its citizens chiefly in two ways; firstly, through instituting the right type of free and compulsory education of every child at least up to 14 years of its age; and secondly, adult or social education which is a process of training the adult in various ways and during the whole course of his life.

Thus a nation's fundamental education is a two-pronged movement embracing the entire community in its fold. While the first is a normal work of schools, the second is achieved outside them and in an imperceptible but sure way, through the actual group life of the community and the functioning of all its institutions, including the State, by which the citizen lives and has his social being.

Over and above these two, there is in between them a stage or a type of education which is covered by secondary and higher educational systems. This is a special and voluntary stage, wherein is trained the elite or the intelligentsia of the community. By its very nature and needs this is very small part of the community, howsoever important it may be.

Looking from the point of view of social education or the general education of the masses, as part from that of the classes, in India our main difficulty about the system of education that obtains at present is that we have been making too much of this special education, so much so that it has adversely affected and almost neutralized, if not nullified, the potency of both the Primary as well as Social Education of the community.

The reason for such a state of our Fundamental National Education is not far to seek. It is mainly the result of the fatal mistake of our ex-rulers who made a foreign language like English the medium of entire administration, legislation, and public instruction. While it created the microscopic one per cent elite of the sort that could be helpful to a foreign rule, in its sociological effects on the adult education of our people it gradually reduced the percentage of literacy—almost reversed it. A people who was literate more than 80 percent before the British Rule established itself, came to be illiterate to that extent ! This has brought about an illiterate way of life in our country; and when a community, in the course of its history, is driven to such a way like the one we have, the advantages of literacy are not appreciated by the community at large. Nay worse ! Literacy comes to be regarded as a tool in the hands of the classes or those fortunate few only who can or may become clerks, teachers etc., or officials of one sort or another. It loses its meaning as an instrument of getting knowledge and information in life and for educating oneself. The social urge or even the individual motive to be literate becomes almost extinct among the masses. Like the Iron or the Bamboo Curtain of the Communist world, we have in India, as Shri Kakasaheb Kalelkar said recently, the English Curtain. But there is very material difference between the two curtains. To

quote Shri Kakasaheb Kalelkar :

रूस और चीन का परदा अपने लोगों को बचाने के लिये बाहर के लोगों के खिलाफ था । हिन्दुस्तान का परदा सारी जानकारी परदेशों के लिये आसान करता है, लेकिन महत्त्व की सब तरह की जानकारी अपने देश की जनता को सीधी तरह से न मिल सके ऐसा सुव्यवस्थित प्रबन्ध करता है । यह परदा है अंग्रेजी का परदा ।

While the Iron or the Bamboo Curtain works in favour of the Communists and for the protection of their interests, the English Curtain in India acts in a reverse way : It keeps from us all information and instruction in a systematic way.

I am therefore convinced that unless the Swaraj Government in India changes the medium of administration, both executive and judicial which it is enjoined to do by the Fundamental Law of our Land, and further, unless the universities begin to train the elite of our society by teaching them through the languages of the people, we shall have no climate nor environment that is necessary for removing the Nation's illiteracy. Such a basic change alone can arouse the masses to appreciate the need of literacy and provide them with due motivation to avail themselves of the instruments and agencies for Social Education that are fast coming forth in the country, with the advent of Swaraj.

The truth of our old adage is very well borne out here—
राजा कालस्य कारणम् . The State makes the age. My plea therefore is that we as Social Educational workers should closely study the working of Swaraj in its effects and bearing on the whole education of our masses and put before the people and the Government all that need to be carefully attended to, if we care to have in our land a sound and well oriented process of people's education for a democratic and prosperous life.

To secure an effective process for Social Education requires on our part the mobilization of all the instruments and agencies that an organized community always possesses—more or less. They must be recognised so and consciously articulated to this end.

The foremost amongst them is free and compulsory Primary or Basic Education of children. It is the most effective instrument in the hands of the State to dispel illiteracy and secure positive change in the illiterate way of life that has come to stay in our country. Hence, we Adult Educational workers are interested and concerned about how it is actually functioning from this point of view. Does it serve the national purpose for which we propose to have it? I have already said that its potency is almost neutralized by the top-heavy—almost crushing burden of secondary and higher education, which allows it to exist and work for 4 or 5 years only as a mere feeder to them, and that too a very poor one at that. The impact of the English medium for higher education and its demand for too early and faulty teaching of that foreign language drives away all value from it as the Nation's Fundamental or Basic Education. Quantitative expansion to the exclusion of attention to its quality seems to be the order of the day. Recruitment of primary teachers is reduced to almost a function of removing literate unemployment which the English educational system has been creating in abundance. The scanty little instruction that is given in the 4 or 5 years of poorly equipped, ill-housed and under-staffed primary schools lapses back into near illiteracy, involving huge wastage etc., and hardly having the desired impact upon the illiterate way of life of our masses.

To change such a miserable state of things in primary education, Mahatma Gandhi gave us the idea of people's Basic Education about 20 years ago. He generally described or defined it as Matriculation minus English plus Hindi and Handicraft as the medium of educational practice. This was to be achieved by instituting a unified basic course running for 7 or 8 years at least as an undivided single unit. While we always speak highly of this advice of the Mahatma and talk loudly about it, we so work and ply the educational machinery that we are almost where we have been. If such a state of affairs in the elementary or basic system of education continues, we can hardly expect it to improve radically the state of illiteracy and ignorance rampant in the masses.

Therefore, I strongly feel and suggest that the Government

of India should appoint a National Commission to go into this big question of Fundamental and Social Education in all its aspects and significance and not merely continue to deal with it in the traditional old way, which lacks the revolutionary urge and vision required by the times and the conditions we are in. I wonder why it is that there has been a commission for almost everything in education except this ! We should draw attention of the Government that a National Commission must be appointed by the President to go into this very vital question about which the Constitution of India is very particular.

I said earlier, Fundamental or Basic Education for the whole people is a two-pronged movement, its one prong being the Basic Education of the Nation's children. The second prong is the education of the adult of the Nation : How shall we organise this ? Like the first, can we tackle it through a free and compulsory adult educational school ? I think this should be held as impossible. We can only aspire to institute some sort of a voluntary adult school, which might best suit the masses. Its purpose need not be restricted merely to imparting literacy. It can be organised as a social or neighbourhood centre or club where the adult might meet. Such voluntary Adult Education centres must be spread all over the country, as a special movement in National Education. If we decide to do it, experience clearly shows that this work must not be left to the primary school teacher, who is already over-worked with diverse claims upon his time and energy. I therefore feel that, like the village school teacher, we should now have an Adult Educational worker, or teacher or organiser as a new or additional cadre in the Nation's educational establishment. Regular high schools and colleges might well be asked to attach such a neighbourhood centre activity with itself, as a special and separate unit for Social Education working in co-operation with, and active help of the school. This will also enable us to harness the enthusiasm and energy of the 'Youth' to such national service. As you know, a scheme of internship for compulsory national service of some sort for collegiate students is under consideration. The sort of a voluntary Adult or Social Education centre I am suggesting here will be helpful to this end. It will also be a vehicle for awakening in Youth an

awareness of the needs of their own community and provoke them into a positive attitude of social service and responsibility to fulfil these needs. This is good civic education for the literate Youth as well.

The village or town library is another important instrument in the hands of an Adult Educational worker. The Adult Education cadre I referred to above may be expected to ply this. It is high time now to institute in our country a well-planned library movement as a vital part of the larger movement for Social Education.

A library may also be the village forum for information and discussion about various questions that may interest the village folk and about which they should feel concerned and be informed for their education in citizenship. Extra-mural or extension educational activities of a high school or college may well find in such a forum a live centre for such social service. Well may a National Commission of the sort I suggested above, include in its scope of study and enquiry this aspect of the Nation's Fundamental Education as well.

A new cadre in the form of a village Panchayat secretary is going to be set up first in the whole country. Every village will have its panchayat or Gram-Sabha, a village co-operative, over and above its school and, I hope, a reading room-cum-library also. These are all going to be very effective agencies for Social Educational work. Ways and means will be found and provided for them by Government and Local Self-Government institutions. To work them efficiently well will demand joint work and collaboration both from the people and the Government. A new type of a civil servant for such social service cadres will have to be trained by competent educational authorities in the country.

Again, it is quite obvious that all these instruments and agencies will have to be well co-ordinated. They will require to be carefully oriented as so to subserve the broad purpose of Social Education we have in mind.

Such orientation also might be expected to come about under the aegis of the very comprehensive project of the Community Development and National Extension Service work which is being undertaken as a country-wide institution under the five-yearly Planning Programmes of the Government. A new cadre in the shape of a Village Level Worker stationed at the base in a net-work of well planned blocks spread over the whole country is also going to be available now, in the larger services of Social Education of the community.

Thus, in course of time, we shall have at least the following three types of workers for social education at the village level :

1. The village school teacher
2. The Gram-Panchayat Secretary, and
3. The village level workers.

Between them they might look after the village library and the village forum for civic education. Or well may we have an additional worker for the purpose. We shall have in addition a man to look after the village co-operative which will develop as a voluntary effort of the people and will contribute a very valuable share in devising a sound Social Educational system.

When I say all this, perhaps some one might cynically remark that the picture I try to draw before you is too rosy to be true; for do we not know how the C.D. and N.E.S. are functioning? I admit there is a grain of truth in it. But are not the rays of dawn proverbially rosy or colourful? All that I describe above pertains to the dawn of a strong Social Educational movement that is bound to come, if we mean to have in our country a free and independent social democracy.

I know that the mechanism of official hierarchy which is being set up is more in tune with the old order of pre-independence days than satisfying the needs of the new age of democratic nation building. An Indian writer described the attitude of our ex-rulers towards Social Education as "on the whole one of benevolent indifference." This is passing away, I think,

giving place to an attitude of patronizing bureaucratic attention on the part of the civil servant of the Nation. This is not quite healthy; it may not be all to our expectation; but it can change for the better. It is bound to improve as democracy and the spirit of public service take deeper roots in the affairs of our people and administration becomes cleaner and more responsive to the real needs of a free people.

Speaking earlier I had said that the people have fallen into the rut of an illiterate way of life. Such a way of life is the result of socio-economic conditions brought about by an exploiting political economy of alien rule, like the one we had. Such an economic order determines both the rate and the nature of whatever social and cultural development is possible under it. The people who suffer under it are reduced to an unemployed or idle way of life, entailing with it illiteracy, poverty and such other social ills. They become "the hewers of wood and drawers of water" for their alien rulers.

It was therefore, that our great reformers like Swami Vivekanand and Gandhiji said that even God would have to come to such a people in the form of bread-earning work; otherwise they can have nothing doing with God even.

Such socio-economic phenomenon in the life of a people has a deep lesson for the Adult Educational workers. His methods cannot be merely literary or academic, much less bureaucratic as of old. As Gandhiji suggested for Basic Education, the Social Educational worker also should adopt the medium of bread-earning productive activity. I casually came to learn that some workers in Uttar Pradesh have been recently experimenting in this manner through the Ambar Charkha. The result must be keenly awaited by all of us.

You all know that the Constitution of India enjoins us a Directive Principle of State Policy "to promote cottage industries on an individual or cooperative basis in rural areas." Government has recently established small-scale and cottage industries boards, a Khadi and Village Industries Commission etc. Requisite block officers for these activities are appointed

by the C.D. Directorate. Government has also begun to set up industrial estates in various cities, where craftsmen may come to learn and ply small industries on payment of decent wages. Potentialities of such industrial beginnings must be fully exploited for the broad purpose of Social Education of the Community. I further suggest that such industrial estates or say Parishramalayas, might be set up in rural areas also where unemployed villagers can come and learn village crafts and earn something. This will have a very direct impact on the unemployed or idle way of life. Such estates may well correlate training in three R's, imparting of general knowledge etc. Like the village library, the village Parishramalaya also may well serve diverse purposes of Social Education. My main contention is that unless the cold blanket of general unemployment is removed in some way or another, Social Education and democracy can hardly find congenial climate to flourish and fructify. The attempt to raise the standard of living of our masses which is very low and squalid is not a mere socio-economic reform but is almost a spiritual venture in restoring human dignity and status to the masses. I therefore submit that the educative value inhering in such measures of Government planning activities must not be allowed to go untapped.

Social Education calls us all, including the civil servants in the social and industrial services of the Government, to be co-partners in such a noble venture. Such an adventure is no less heroic, though of a different order, than the one of the previous generation which strove to attain national independence.

The Indian Adult Education Association has onerous duty of shouldering this great work which is rightly styled by it as "On to Eternity." As I said earlier, the Association also attains its adulthood this year. As the Secretary has told us, the Association, till now, "has been providing intellectual inspiration to adult educational workers and agencies, co-ordinating their activities and acting as a clearing house of ideas and information." For this purpose it issues a monthly journal devoted to this cause. We are also glad to learn that the Association is now housed in a permanent abode

for itself. The building is constructed in honour of the late Dr. Amarnath Jha and the late Shri Kidwai, both of whom had a great share in making our Association what it is at present. The Secretary tells us that some more money is necessary to complete this housing project. I hope the Central as well as State Governments will help us here by giving liberal grants for the promotion of Social Education, which they all desire to assure for the country.

The field of Social Education differs from that of elementary Basic Education in that while the latter is bound to be mostly a State activity, the former has to be mostly a people's voluntary effort. This effort surely expects active help and responsive co-operation to come forth in abundance from the Government. This, I am sure, will come forth in full measure before long.

The nature of this help and co-operation must be worked out in terms of actual requirements in the field, and on that basis we should approach Government with concrete suggestions for it. These must be well thought out by us, as a result of actual experience in the field. We must also have competent organizational links and machinery for it in all the States.

I hope the Seminar that was specially held in this behalf this year will provide much useful material to us.

Friends, I have done, I am afraid, I have been long enough and perhaps tired your patience, which please excuse. I thank you again and now call upon you to begin your deliberations of the Session.

Dr. Jivraj N. Mehta

**17th All India Adult Education Conference
8th November 1960, Aliabada, Gujarat.**

Thirteen years ago we achieved freedom from foreign rule. But we never looked upon it as the final goal of our struggle. Freedom, when conceived as a mere absence of foreign rule, is much too negative a concept to satisfy any democracy. Such a concept would be devoid of positive content. What we struggle for and for which the struggle continues is a much larger and positive concept of freedom with a rich content, namely, freedom from want and ignorance and also freedom from all forms of exploitation, and that too, not only for the rich and the educated but for the lowliest in the land. In throwing away the foreign yoke, we only won a crucial battle, to place ourselves in a strategic position to carry on the war to liberate our countrymen from the shackles of poverty, disease and ignorance. Political independence constituted only the means, the objectives for which we launched the struggle having yet to be achieved.

It is with this view that we have now undertaken a revolutionary programmes of an all round development and have launched our Five Year Plans. Unless, we mobilise our entire resources—human as well as physical, there is no prospect of a real and lasting success in the foreseeable future. It is in this context that we have to view the problems facing this conference.

We do not need any experts to tell us that the country's real wealth can be assessed only in terms of quality of its human material—the character and capacity of its citizens. The ultimate aim of all planning is also to build up human character. At the same time, it is precisely the quality and character

of people which determine the tempo and direction of social and economic development. All planning implies, in the first place, a firm and unshakable faith on the part of the people that they are the masters of their destiny, that nothing stands between them and their happiness and prosperity. Some of our traditional philosophies have done incalculable harm to the country by over-stressing the part played in human life by factors that are beyond human control. If the people as a whole are to play a decisive and dynamic role in the development of the country, they must be enabled to regain their faith in their own destiny. I look upon this as the fundamental objective of adult or social education in our country at the present juncture. This means giving a new philosophy to the masses, reconstructing their attitude to life and human affairs. It is the fundamental basis of all active, intelligent and purposeful participation in the affairs of the community, and the nation at large.

In the light of these observations, if we look around and take stock of the present position in the country, we cannot fail to be impressed—nay, awed by immensity of the problem. In a world wide survey of illiteracy around mid-century carried out under the auspices of the UNESCO, India is recorded as one of the major areas of illiteracy. According to the 1951 Census, the over all literacy figure for India revealed from the same sources that the figure of illiteracy in the population over 15 years of age in 1951 was 80 percent, i.e. nearly 18 crores of adult men and women were illiterate in 1951. The percentage of illiteracy among men and women was, respectively, 70.6 and 91.6; and among men in urban and rural areas 45.3 and 76.3 respectively. The corresponding figures for women in urban and rural areas were 74.9 and 94.8 respectively. The overall figure for illiteracy was 87.9 percent among agricultural classes, 80.4 for men and 95.5 for women.

The broad conclusions emerging from these statistical data can be summarised as follows :

- (1) Around 1951, India had within her borders 180 million adult illiterates, that is, more than 25 per cent

of the total adult illiterate population in the world which was estimated at 700 million.

- (2) There are wide disparities in respect of literacy between men and women, between urban and rural areas and between agricultural and non-agricultural sections of population in the country.

We must further remember that the basis of this world-wide survey was a minimum concept of literacy which is far from satisfactory if the real object of literacy is effective and purposeful participation in the affairs of the community.

Let us now look at the situation as it obtains today after thirteen years of our existence as free nation. Adult Education movement as such can be said to have started in real earnest in India way back in 1937 when popular ministries took over the reins of Governments in the Provinces. The movement suffered a temporary setback during the Second World War and was resumed with the formation of the first National Government in the country, when the concept of adult education under-went a radical change and gave birth to a new concept of social education with its five point programmes of (a) health and hygiene, (b) economic improvement (c) development of civic and social sense, (d) healthy and creative recreation and (e) literacy. Suitable agencies were created at the National, State, District and Block levels. The combined efforts of the State Education Departments, Community Project authorities and various semi-official and non-official voluntary organisations have made some contributions to the social education movement, during the past decade. Unfortunately, however, these efforts have helped to raise the adult-above-age-10 literacy percentage only from 20 in 1951 to an estimated increase in literacy percentage over the last ten years of only 6.4 per cent, which you will agree is lamentably inadequate. In fact, a sizeable portion of this increase in literacy is attributable to primary schools, the contribution of the social education movement in the country being estimated at 2.5 per cent only. In other words, if social education programme continues to proceed at the leisurely rate, we may achieve 60 per cent literacy in our adult population in 1975, provided free and compulsory

education for the age group 6-11 all over the country is fully implemented during the Third Five Year Plan.

Let us look at the problem from another angle, that is, from the viewpoint of yearly rate of increase in our population, which is approximately 2 per cent. Unless the yearly increase in literacy percentage far outstrips the annual increment in our total population, the absolute number of adult illiterates will remain almost stationary, if not actually increase. In fact, even though the number of literates in the country has undeniably increased during the last 13 years, all the same, perhaps we have today a slightly larger number of adult illiterates than in 1950. These considerations lead us to important conclusions which should be helpful in formulating national policy regarding the liquidation of illiteracy. It is obvious that affective enforcement of compulsory primary education is best single method for liquidating illiteracy. Secondly, a vigorous and sustained drive in social education over a number of years will pay greater dividends if our efforts are concentrated on a limited age range, say 15 to 40 or even less. With proper planning and careful husbanding of all available resources, it should not be difficult to wipe out illiteracy from the land in about 15 to 20 years.

The efforts made by the ex-Saurashtra Government and subsequently by the ex-Bombay Government to accelerate the tempo of social education through well planned literacy drives have met with considerable success and are, therefore, worth mentioning here. During the period of the Second Five Year Plan, three literacy drives were organised in this area. The lead was given by the ex-Saurashtra State in 1956, by organising a mammoth campaign in summer months covering all the villages in the State with the total enrolment of 1,34,900 adults, of whom 70,400 eventually passed the literacy test. Another campaign was launched in 1958, in the same area by the Bombay State in 1958, which attracted a countrywide attention. This was followed up by third literacy drive in 1959. The total number of adults made literate out of the total enrolment of 2,47,600, as a result of these three campaigns was 1,42,100 persons, which made a substantial contribution to the increase

of literacy percentage in the Saurashtra region from 18.84 in 1961 to 26.57 in 1959.

Such campaigns entailed considerable planning and preparation months ahead on the part of the organisers. They also require a close co-operation of many agencies—Government Departments, social workers, teachers, students and village leaders—and thus take on the character of a mass movement in a worthy cause. Action on such a large scale serves to focus the attention of the people on the problem. Some of the other consequences of the three literacy drives are worth mentioning. Quite a number of parents at the end of the drive showed more keenness in sending their children to school. Thousands of women in the backward areas for the first time left the inner apartments of their houses. A number of adults continued their studies to equip themselves adequately for occupying positions of responsibility in the village community, such as the presidentship of the Village Panchayat. Youth clubs and Mahila Mandals in project areas became more alert and their activities gained a new momentum. One important thing to guard against in the literacy drives is not to lose sight of the broad objectives of social education. The activity should not degenerate into a mere teaching of the three R's.

As far as mere literacy is concerned, we have to face the problem of relapse into illiteracy. A sample survey to measure the permanence of the effects of 1956 and 1958 drives, was carried out in 1959, in the Saurashtra area. It was found that about 20% of the adult had relapsed into illiteracy. About 30% adults had retained the ability to read and write, and the remaining 50% were found to be semi-literate. The importance of follow-up work was quickly realised by the Education and Development Departments. In organising the 1959 campaign, they provided against this contingency, by supplying suitable literature for new-literates to the Gram Panchayats through the Block Development Officers. The problem of relapse into illiteracy will have therefore to be tackled more effectively if the efforts made in the field of adult education are to have lasting effects. An important step in this direction would be to establish village libraries with sufficient books which could be read by

the newly literate. Arrangements should also be made to circulate books among these libraries thus giving a wider range of books to choose from with the help of these revolving libraries. Care will have to be taken to see that books in village libraries are not stereotyped school primers. While simple in language, the subject matter will have to be carefully selected so as to evoke sufficient interest in the newly literate to have a desire to read them. They could for example, deal with current problems and contemporary personalities. It goes without saying that such libraries which may be started by village panchayats would need to be subsidised to some extent from State funds.

Literacy is, however, only a part of the Social Education Programme. In an age of rapid industrial and technological development, ability to communicate with one's fellow human beings through written symbols has become indispensable in the life of the nation. Nevertheless, it is only a tool and is liable to misuse like any other instrument. [Literacy, even if it attains the functional level, does not necessarily make the person educated. Hundreds and thousands of our young men and women pouring out from our primary and secondary schools and institutions of higher learning are undoubtedly literate, but I should hesitate to describe all of them as educated within the meaning of social education. It is quite conceivable that many an illiterate villager is socially more educated than an average University graduate. It is fair to ask how many of our educated population take an intelligent and active interest in our development programmes or have an understanding of the issues and problems facing the country. Education in modern complex societies with democratic political systems can no longer be regarded as a personal adornment or a private possession. Unless it becomes a social asset, that is, an instrument of orderly and harmonious social change and progressive enrichment of individual and collective life, it is worse than useless. It may act as a clog in the social machinery and create social upsets. Social education is, therefore, as much necessary for our educated classes as for our illiterate masses.

As far as our vast illiterate rural population is concerned

social education programme is not merely a matter of giving them minimum literacy or lecturing to them on the principles of health and hygiene, on the rights and duties of citizenship, or scientific attitude to life and its problems. Unless there is a direct impact on their life resulting in a perceptible change in their daily mode of living, in the practice of their occupations, in their dealings with nature and fellow human beings and in their relations to the various events and incidents, our task will remain incomplete and all our efforts and money will go to waste. In the field of social education also, 'learning by doing' is the sound maxim to follow. But people will not change their age old ways of living and attitudes by listening to the lectures and advice given to them by young men and women from a nearby town who themselves are half strangers in the rural areas. They will follow their natural leaders who have a stake in the village life and whose fortunes are bound up with their fortunes. The crux of the problems therefore lies in creating healthy leadership in the village itself and this should be the main responsibility of the community projects authorities. As social education is a continuous process without any terminal point, it should be the function of some permanent organisation in the village itself. The only organisation that can fulfill the necessary condition is the village panchayat. The community project authorities in the development blocks have at their disposal the services of technical personnel consisting of experts in Agriculture, Education, Health, Co-operation and Engineering. Social Education is the joint responsibility of all the extension officers working in a development block. It is in the actual process of implementation of the various schemes and projects pertaining to health, education, agriculture and cooperation where the importance of social education lies. The implementation of the projects requires careful preparation and planning as well as intelligent co-operation and participation of the local population. These are the natural occasions which provides strong motivation for learning and acquiring various skills including that of reading and writing.

Unless adult men and women are made to realise vividly the inter-relationship between social education programme and their practical interests, such as more abundant crops, better

prospects for their children, well being of their cattle wealth, better facilities for credit and less cumbersome methods of doing their daily tasks, they will not respond to the minimum amount of formal instruction which is inescapable in social education. The oft repeated criticism of our school education that it is divorced from life applies to social education with equal force, when it is isolated from other activities in community project areas. Happily, this is being increasingly realised by the leading workers in the field of social education and has found recognition in the training programmes for District Social Education Organisers, Social Education Organisers and Village Level Workers. The same concern is seen reflected in the symposium and seminar arranged by the organisers of this conference.

Ladies and gentlemen, I have just tried to spell out some of the problems in social education facing our country in general and this Conference in particular. I see some of the best brains and veteran workers in the field assembled at this gathering. I am sure your labours and discussions will provide the necessary inspiration and guidance to the Social Education workers all over the country, and especially to those who are engaged in similar works in our infant State.

Professor N.A. Nikam

18th Adult Education Conference
2nd & 3rd October 1961, Coimbatore, Madras State

I am grateful to Dr. Mohan Sinha Mehta and other officers of the Indian Adult Education Association for the honour they have conferred on me in inviting me to preside over this Conference. The Association has been in existence for twenty-three years and has a fine record of work. Many aspects of Adult Education has been discussed by the distinguished Presidents of previous years.

We do not want a theory about Adult Education, what we need is a Programme and policy of Adult Education which will be implemented on a national scale. We need not therefore, devote any time to draw fine logical distinctions between "Literacy" and "Education." Adult Education is larger than "literacy"; and "education" is distinct from "propaganda."

Although we are now becoming a political democracy, the basic values of our culture are essentially democratic, and so we have laid the highest value on the education of the individual (Purushartha). Our philosophy of education has never considered the education of the individual as once for all finished. The booklet issued by the Indian Adult Education Association has, therefore, the relevant and significant title : "On to Eternity."

Education More Important Than Legislation

The most important task of a democratic form of government is not legislation so much as education. Plato observed in *the Republic* that, if a community is well-educated, legislation is *unnecessary*, whereas, if it is ill educated, legislation is *useless*.

One of the urgent problems before our country is the need

of a continuing education : the need of an education for the building up of a democracy which works for National Integration, and for International Peace, and education which devises the right means of adjustment in a changing social order, without losing the basic moral values of our philosophy, religion and culture.

Since wars begin in the minds of men, says the Constitution of UNESCO, the defences of peace ought to be built in the minds of men. If we are to reach the minds of men, the only means by which we can reach their minds is right education; but nobody in a community is, or ever could be satisfied with the education he has received or receives.

Education is the highest good that can befall a man, and it is a possession which he can never lose. But as education may make a wrong direction, we ought to be always vigilant about it. Therefore, education is the one subject where no expertness is ever perfect. Education is something which concerns everybody and with which everybody is concerned. We are all therefore engaged in reforming education, and educational systems appear to need continual reform.

There is no beginning or end to education as an activity. The aim of education is to help the individual never to lose the intrinsic plasticity of the human mind. The Upanishads distinguish between "a-vidya" and "vidya": whatever may be the meaning of these two words in other contexts, it seems to me that in the context of education as a continuing and transforming activity, he who abandons his self-effort of bringing inner illumination to himself lapses into avidya, even if he is a scholar.

Education Should Unify

The publications of the Indian Adult Education Association are a fine record of the work of the Annual Conferences. The record deals with the changing concept of Adult Education in the country, of the programme and methods of Adult Education, and of its many and diverse aspects. As we go from year to year, the emphasis shifts from problem to problem within the scope and ideals of National Adult Education.

With one urgent problem we are now face to face. The desire for freedom united us during our struggle for Independence. It appears as if the freedom we won is now figuring as a divisive and centrifugal tendency in our political and social life. This tendency appears to break up the fundamental unity of our culture or at least seriously obscures it from our national vision. Divisive forces of language, politics and group-interests are obstructing the national integration.

Adult Education is, or ought to be, directly concerned with the problem of how to resist these divisive forces inside the country from whatever quarter they may come, religion, politics or language. It is not therefore enough to have a programme of Adult Education, Community Development Schemes, etc. What is urgently needed is a unifying vision of national perspective in all our activities. We do not need the kind of vision which inspired Asoka to have the Edicts carved on stone for the education of his subjects. We need the kind of vigilance which Gandhiji exercised over the Nation, as through his daily writings in the *YOUNG INDIA AND HARIJAN* he awakened, and educated the masses to united effort in the political and socio-economic spheres of our national life. With him, the Nation went through an arduous discipline. That discipline ought to be awakened in the consciousness of the Nation and it should inform and inspire the entire sphere of Adult Education. Adult Education ought to become, among other things, a movement for national integration and discipline.

Social Structure never Collapsed

The long process of history has stabilised our culture, although it was subjected to foreign influences, impacts, and pressures. Whatever has endured through three or more thousand year must have still some life force. The Independence of our country ought to become an opportunity for the re-discovery of the values which gave shape and form to our cultural life, and those values ought to become new impulses in our regenerated national life. An American professor remarked to me that America has never been conquered. I replied that although our country has been invaded by foreign nations, it also has never been conquered for the conqueror either got

absorbed into the social structure or left the country.

The defences of our country are in our social structure which never collapsed although it declined now and then seriously. Through our social structure, whatever may be its defects, we preserved and handed down the values which helped us in times of crisis. I would like to mention two aspects :

All the vocations and arts of our culture were preserved through the hereditary transmission of skill from the artisan father to his artisan son. In this way the arts were both preserved and perfected. In the revival and re-discovery of the bases of our traditional culture, it should become part of the programme and policy of Adult Education to bring to light the centres of these ancient skills and give them positive encouragement.

One Culture, Many Forms of Expression

Secondly, it is a characteristic of our culture that we reached, like the ancient Greeks, the highest points of human speculation. On the one hand, the sacred texts which contained them were not made accessible to everybody unless he went through the necessary discipline of thought and life. On the other hand, we developed a technique of mass communication, and if you like, a manner of Adult Education by communicating the same profound truths of spiritual experience through myth (Purana), through Epic narration, through Dance and Song, so that between the highest philosophical speculation of our culture and our folk arts, dance and song, myth and allegory, there is a pre-established harmony of Truth, Beauty and Joy which brings the individual peace and solace of heart.

We invented the beautiful technique of making fiction (i.e.. Myth (Purana)) instructive. We made it the vehicle of moral values, whereas, in modern world, Fiction enables us only to waste our time but does not teach us how to spend it.

The aim of Adult Education cannot be merely to make men literate or impart technical skill to them. It ought to give them all these. But it should also give their minds the edge of a

vision which liberates them from themselves so that they may become the means of communicating the enduring values of a civilization and culture. It is a march "On to Eternity", not an eternity which is beyond and hereafter, but to a life lived here and now in common fellowship with other human beings in conscious cooperation to build a new social order.

Dr. Zakir Husain

**Silver Jubilee Conference
1st March 1964, New Delhi**

I thank you for asking me to preside over the Silver Jubilee Conference of the Indian Adult Education Association for it gives me the opportunity to pay my tribute to the memory of a dear friend and valued colleague, the late Maulvi Safiq-ur-Rahman Saheb to whom this Association owes a great deal and whose services it has most appropriately recognised by naming its headquarters after him. Shafiq Saheb, as we all used to call him, was a remarkable man, indeed. A good Musalman, a good Indian and a good man, every inch of him, he had dedicated to the services of his people all the capacities with which Nature had so liberally endowed him. As one who had the cherished privilege of working with him over years I knew how devotedly and how single-mindedly he could work in the face of what appeared to us, his colleagues, to be insuperable difficulties and how in facing them he ever wore a smile which put heart into us his less hardy co-workers. A man of the people he was attracted in all his endeavours to the service of the common man. He was one of the pioneers of the Adult Education Movement in the country and you would know the contribution he made to the building up of this Association. His death in the prime of life has been one of the major losses of Indian public life in free India. We think of him in love and reverence on this happy occasion of celebrating the Jubilee of the Indian Adult Education Association.

Adult Education in India is in a way as old as our history. In a remarkable effort at the diffusion of our cultural and moral values which has given a distinct unity to the diversity that is India we have, indeed, been at this work of adult education over long long centuries. But there is a distinction we should note.

This effort was not a differentiated educational enterprise, it was part of our whole way of life, part of our cultural existence. It never had to work against time, it went on endlessly over a wide span of centuries as an organic, almost unconscious effort. It did not include the spread of literacy among its aims and did not thus explore the valuable possibility of making the educative forces self-propelling.

As a conscious voluntary social activity we have the beginnings of Adult Education in the last quarter of the 19th century. The chief emphasis this time was on literacy, but as the foreign government of the day was indifferent to an enterprise of that nature the work did not assume any considerable dimensions. It was with the formation of popular Ministries in 1937 that some Provincial Governments accepted the responsibility for Adult Education. 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 it seminars, publications and conference has held together the growing band of adult education and social education workers as a brotherhood in a shared and worthy significant effort.

Let us congratulate the Association on what it has done and give it our good wishes and our support for the great work that lies ahead and for which the first 25 years have really been a period of preliminary exploration and experiment. It should be clear by now to every worker in the field of Adult Education that his work will henceforth have to combine the task which our ancient methods of cultural diffusion performed with the one of making the adult literate, giving him the essential tool of educating himself on his own. No worker in the field can ignore to notice two big changes in the old map of adult education as well as a number of minor ones. A very significant change is the advent of the Community Development Move-

ment which in the last analysis is an adult education movement. In fact community development has, during the last few years, assumed the dimensions of a worldwide movement for the education of adults in the vast far flung areas of the developing countries inhabited by the majority of mankind.

The other big change in the adult education map of India has been the launching of a movement for workers' education. The Community Development Movement is confined almost entirely to rural areas, but in a society taking such rapid strides in industrialising itself, such as our society, the education of workers can be neglected only at our peril. It is a matter of great satisfaction to know that not only the Government but also the trade unions and the employers have realised this and the Central Board of Workers' Education enjoys the support of all the three bodies interested in healthy industrial growth in the country. It is true that this Central Board is, for the time being, and as a matter of policy, confining itself only to the Trade Union aspects of Workers' Education. But I am sure it will find the line between the education of workers as trade unionists and as citizens too thin and vanishing to stick to it rigidly and sooner or later—sooner rather than later—the Indian workers will have organisations looking after all the various aspects of their education.

There have been other developments too. The need for continuation in education and training, for instance, is being more widely realised. The device of in-service training—already known to the Army—is now being used in many government departments and is spreading fairly rapidly in industry both in the public and the private sectors. I have no doubt that this trend will increase with the passing of years and perhaps the Indian Adult Education Association can do something to further it.

Then Adult Education is entering the Universities. Universities have, of course, always dealt with the education of the adult. But they have been preoccupied with adults who could devote themselves exclusively to this education over a number of years. The new concern is towards those who have to work

otherwise to earn their living and yet are anxious to further their education. Evening Colleges have come up in many places to serve this need. Recently the Delhi University has opened correspondence courses in many subjects. The response seems to indicate that this was long overdue and is well capable of further extension.

The Universities have also begun to shed their high-and-dry-ness and to get interested in the out of the campus community. Recently the Rajasthan University under the able leadership of the President of this Association, Dr. Mohan Sinha Mehta, pioneered in India by opening a regular Department of Adult Education.

These are all encouraging signs. But we should not fail to remember that the principal field to which Adult Education operations have to be directed is that of the vast mass of our illiterate population. A properly motivated programme of literacy, motivated that is by its relevance as a tool for objectives in which interest should be assured, has to be planned.

It has to be planned in all seriousness as meeting an urgent need of the nation which cannot wait indefinitely to be satisfied. It has not to be given just a courtesy recognition in a programme that spreads itself over an unmanageable field. It is not my purpose to apportion blame, but it cannot be denied that by the end of the 3rd Plan we shall not be in a position to claim for the social education programme any satisfactory success. We should plan more courageously, for the problem to be tackled is enormous. It has been estimated that the total population of India in 1966 will be over 490 million. It will be safe to presume that the illiterate population in the age group 15-45 will be of the order of 200 million. We should know that we do not have the resources to meet the entire need. But we should not dissipate resources on an easy going programme that may, last indefinitely. Our present progress has been very slow, indeed. During the decade 1949-59 we succeeded in making less than 5½ million persons literate. We shall, I venture to suggest, undertake sizeable programmes for the next three plans and see to it that at the end of the sixth plan we

have liquidated illiteracy in India. We might start making 50 million persons literate in the 4th, 75 million in the 5th and the rest in the sixth plan. We shall, however, have to remember that literacy is not education. It is a tool for making self-education possible. This programme should therefore, be so integrated with some life-interests as to supply the requisite motivation in the persons concerned to apply themselves with keenness to the acquisition of this tool of self-education. Many things have been suggested for this side of the programme and, given the ingenuity which the scheme-makers usually have in ample measure, many more would, in course of time, be probably suggested. But I feel the programme should primarily insist on establishing among the educands three basic convictions in which they have a personal involvement.

The conviction should be engrained in them that the free country of which they are citizens is on the march. A great change is coming over it and coming by our own free choice and deliberate action. They should be made to realise that it is a change from a traditional to a rational outlook on life, from an empirical to a scientific technique, from resignation to expectation and from fatalistic inertia to planned endeavour. They have to change their attitudes to be worthy architects of this change. They should get the consciousness of the possibility of making their methods of work more efficient and thus their work more fruitful. They should also learn to take pride in their work as part of the enchanting enterprise of building up a better society. They should learn to regard their work, wherever they may be placed, as an integral part of the national effort. They should be made keenly alive to the social implications of their work. This can start a chain reaction of self-improvement in which learning to read and write will easily be the first step.

Another conviction that has to be brought home to them is the necessity of planning their families. I do not wish to detain you here with an account of what has been called the explosion of population. For the considerations I wish to emphasize are not principally based on the difficulties which an ever faster increasing population presents to the planners of

economic development for whom it seems one has to run breathlessly fast in order to stay where one finds oneself. But it might be useful to have some idea of this expansion. The year 1921 has been called the Great Divide in relation to population growth in India. During the 30 years before 1921 population had increased only by 12 millions, in the 30 years after 1921 it increased by as much as 109 million. As against 30 years prior to 1921 which showed no consistent trend towards increase, the 30 years after 1921 display a process of accelerated growth, the number added to the population during each decade substantially exceeded the number added in the previous decade. If we project this trend we shall have a population of 555 million in 1971 and 719 million in 1981. This should give all of us much to think. But the individuals who build families are not usually impressed by the planners' figures in their intimately personal enterprise of family building. But they can be made to respond to the considerations of human dignity involved in bringing up a family. They can be made to understand that planning his family is inherent in the nature of man, as distinct from the mere animal, and he should build up a family as a spiritual complex with deliberation. It is inherent in this dignified nature of man that he should have children by choice and not by chance. It is inherent in it to safeguard the mother's physical well-being and not to allow it indifferently to be undermined by frequent unspaced and unwanted pregnancies. It is inherent in it to be deeply concerned about the proper upbringing of the children. It is inherent in it not to tolerate seeing human children die like flies for want of food and care or to grow into sub-human social liabilities for want of good breeding. The Adult Education worker should awaken this inherent consciousness and then lead him on to the written word for the clarification and amplification of his notions.

The third conviction which it seems to me the Adult Education workers should be concerned to awaken and establish among each one of the millions who will come into contact with them is that he is the citizen of a free land with a great past which he has inherited and a greater future which he is called upon to participate in building up. He should be made aware of the moral foundations of the Indian State. He should be

made to realise that our State is not the mere embodiment of technical competence and unlicensed power but is an institution built on moral foundations. It seeks to combine power with morality, technique with ethics, progress with social justice. He should learn to commit himself to the objectives of this State and to love his people and his State above all else. It should be so dear to him that he should not shirk the highest price for defending it. He should be convinced that freedom of his people is the necessary condition of his own moral growth and that there are terms on which life is not worth keeping and being deprived of freedom is one such. He should be made to realise that good and responsible citizenship is the readiness to be where national duty calls, where the weak must be supported to gain strength, where narrow loyalties of caste and creed, language and religion are to be willingly sacrificed for the wider loyalty to the Indian State, where one does not just fret and fume and grumble, but joyfully obeys, not from fear of superior force but from the inward urge of duty. Heart-warming ideas like these have to be conveyed to the millions of adults and then should lead them again to the written word, for a well-organised and efficiently executed programme of publication, libraries and reading rooms, should take over from where the field worker by word of mouth has brought the adult to these basic convictions. It is an immense task. Many agencies—official and non-official—will have to cooperate in accomplishing it. I congratulate the Indian Adult Education Association on completing 25 years of creditable work and hope and pray that in the years to come it shall be able to render even more valuable service to the great cause which represents one of the basic needs of our people.

Jai Hind.

Resolutions

Changing Concepts of Adult Education

This Conference fully shares the faith and conviction of Adult Education leaders all over the world that for the mental and spiritual development of man, education should be a life-long process. All citizens are entitled to receive the benefit of a liberal education in the broadest sense of the term. The Conference therefore urges the Government, the public and voluntary organisations in the country to provide educational opportunities to citizens in as many and as varied ways as it may be possible. The Universities can play an useful and important role in the realization of this objective. (1961)

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Programmes and Methods of Adult Education

The Conference feels gratified that efforts both official and non-official for providing literacy and Adult Education classes for industrial workers in public and private sectors are being made, and recommends that further steps in this direction should be emphasised. (1959)

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The 17th All India Adult Education Conference recommends the establishment of a Department of Adult Education in each University of India.

It should be the function and responsibility of such Department to :

(a) Organise and co-ordinate the scheme of University Extension lectures at different levels on cultural, literary, scientific and professional subjects.

(b) Study the needs of the different sections of the society for "further education" or continuation classes at

different levels and submit the results of such studies to their own University, other educational authorities, Government and voluntary organisations engaged in social welfare.

(c) Investigate the possibilities (as resources permit) at suitable places of establishing educational centres, colleges, or institutes for providing education to workers and farmers (e.g. the Ruskin College, Oxford, or Institutions on the lines of the Folk High Schools of Denmark or Educational Settlements, and with aims similar to those of Toynbee Hall, Oxford House, Cambridge House, London or Hull House, Chicago).

(d) Undertake research in the field of Social Education in its various phases and offer opportunities where possible to young scholars for obtaining research degrees on the basis of such studies.

The Conference commends to all the universities of India the example of the British and American Universities in this sphere and pleads for the adoption by them of a liberal and far-sighted attitude for this country also. India is in even greater and more urgent need of such service than the countries of the West, and it is up to the Universities of this country to make their contribution in meeting this need. (1960)

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The Conference is greatly concerned at the very poor progress in the literacy during the last decade. It reiterates its conviction that functional literacy is essential for all round development of the people. Further, the introduction of Panchayati Raj at the village, Block and district levels renders it imperative that in as short a period as possible a substantial proportion of the adults become capable of reading and writing. Therefore the Conference urges the Central and State Governments and Panchayati Raj institutions to give high priority to this programme in their development plans. (1961)

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This Conference welcomes the decision to introduce universal primary education for children of the age-group 6-11. However, it is of the opinion that unless efforts in this direction are supplemented by the follow-up activities such as continuation classes, especially for the age-group 11-14, and libraries, the benefit of the scheme will not be adequately realized. This Conference, therefore, urges the Central and State Governments and the Planning Commission to provide adequate funds for such programmes in their budgets. (1961)

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Research & Experiment

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Training

This Conference notes with great satisfaction the bold steps taken by some State Governments in giving powers to the Block Development Committees under the democratic decentralisation scheme. It hopes that other States will also take such steps without further delay. The Conference feels happy that the needs for giving training to the B.D.C. members has been recognised and that the Ministry of Community Development and Cooperation has sponsored such training through non-official agencies. The Conference urges the non-official agencies in the country to give all possible help to this programme as it is a significant programme in adult education. (1961)

Social Education & Community Development

The Conference considers the introduction of Panchayati Raj as a bold and wise step in the nation's history towards the realization of the democratic ideal. The Conference is of the opinion that a dynamic, sustained and comprehensive programme of adult education is essential for the success of this great measure. (1961)

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In view of the fact that Social Education has developed a body of knowledge which not only needs to be systematised but also should have dynamic growth, the Conference favours

the establishment of a Central Institute of Social Education.

Its aim and purpose will be to organise training programmes, undertake research and pilot projects in the field of Social Education and Community Development.

The Conference directs the Executive Committee of the Association to examine this proposal with a view to preparing a plan for such an Institute and to approach the Government of India and philanthropic organisations for financial and technical assistance. (1960)

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Planning and Administration

The Conference is of the opinion that in the First and Second Five year Plans Social Education did not receive allocation adequate for the needs of the programme. In view of the increasing importance of this programme in national development and the imperative necessary for expansion of social education, the Conference recommends that proportionately larger allocation should be made in the Third Five Year Plan for Social Education. (1959)

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The Indian Adult Education Conference is of the opinion that the creation of material prosperity and its best use (which is the avowed objective of the Third Five Year Plan) is possible only if the mass of the people imbibe certain attitudes and attain a certain stage of social development. Social Education plays an important part in bringing about such attitudes and social organisation. Any policy or plan which neglects Social Education is likely largely to defeat itself.

The Conference, therefore urges upon the Government to make an adequate provision in the third plan for Social Education which in its view should not be less than Rs. 25 crores.

(1960).

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This Conference notes with concern that some State Governments are abolishing the posts of Social Education Organisers or are merging them with the posts of Panchayat Officer or Sub-Inspectors of Schools. In view of the fact that a colossal amount of Social Education work still remains to be done this Conference urges all State Governments to continue the old pattern of two S.E.O's-one man and one woman, in all development blocks. (1961)

* * *

This Conference notes with satisfaction that the Government has recognised that in order to build up a democratic state on a socialistic pattern of society, to develop a right mental outlook, to infuse a sense of self help, good neighbourliness and to understand and discharge the responsibilities of a good citizen, the removal of untouchability, illiteracy and other social evils, for promoting communal harmony and national integration is essential. Social education should play a decisive role in the life of individuals, families, groups, and the communities.

This conference is of the opinion that the social education movement has not been given its proper place in the national plans which has resulted in our failure to keep to the national targets. This has also resulted in the field workers not being given proper service condition under which they have to discharge their manifold duties.

Therefore this Conference recommends, the movement of social education be given its proper place in the national as well in the state plans and in order to make this movement a great success, the service condition of the worker in the field should be improved and made more secure.

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This Conference also recommends that a scheme of giving national awards to the field workers be instituted on the lines of national awards for the teachers. (1964)

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Organisational set up for Adult (Social) Education

The 16th All India Adult Education Conference having considered the report of the National Seminar on Organisation and Administration of Social Education endorses the following recommendations :

- (a) That at the National level all aspects of Social Education should be the responsibility of the Ministry of Education either for purpose of direct implementation or for coordination and that for the proper administration of Social Education, a separate Division for Social Education under the charge of a Joint Secretary, and an All India Advisory Board for the purpose should be set up.
- (b) That the integration of Social Education under the Education Department in the remaining States should be expedited and the appointment of a State Officer exclusively for Social Education as well as the District Social Education Officers for each district should be made without further delay; and
- (c) That a body at the State level to guide, direct and promote Social Education should be set up as early as possible; such a Board should preferably be statutory and autonomous; but if for any reason, this is not immediately feasible, an Advisory Board of Social Education may be set up, as a transitional measure.
- (d) That greater use should be made of non-official agencies for implementing Social Education programmes, and for bringing together such non-official organisation at all levels (Block, District and State) to strengthen them as well as to improve the social education programmes through sharing of experience and pooling of resources. Adult Education Associations should be formed ultimately to be linked to the Indian Adult Education Association.

- (e) That the multi-purpose character of the Gram Sewak should, under no circumstances, be compromised by asking him to devote 80% of his time to agriculture, a radical departure from this principle. (1959)

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This Conference strongly feels that Adult Education Associations should be established in all the States where they do not exist now so that by the joint and cooperative efforts of the State and Voluntary Organisations the Adult Education movement should be effectively strengthened in all parts of our country. The Conference therefore urges leaders of opinion in all walks of life to help in the establishment of Adult Education Associations in all States. (1961)

* * *

Condolences

The 17th All India Adult Education Conference places on record its deep sorrow at the sad demise of Shri Harisarvothama Rau. In his passing away, the country has lost a devoted fighter for freedom and the adult education movement, a far-sighted leader.

About fifty year ago, when very few people were available to lead the struggle against superstition and ignorance, Shri Harisarvothama Rau devoted himself to the cause of progress and the needs of the down-trodden. His contribution to the library movement and his efforts for the eradication of illiteracy and ignorance will ever be remembered by his countrymen.

As a sincere tribute to his services, this conference directs the Executive Committee of the Indian Adult Education Association to put up a portrait of Shri Harisarvothama Rau in the Central Hall of the Headquarters of the Association.

(1960)

* * *

The Conference regrets to record its deep sense of sorrow at the sad demise of Rajkumari Amrit Kaur who was one of the founders of the Association and one of the members of the provisional Committee set up to establish the Association. In passing away of Rajkumari Amrit Kaur, the Association has lost a warm friend and the country a devoted social worker.

The Conference regrets to record its deep sense of sorrow at the sad demise of Shri K.T. Mantri—veteran adult educationist of Bombay. Shri Mantri's contribution to the development of Social Education to Bombay City are well known. Shri Mantri was also member of the Executive Committee of the Association. (1964)

* * *

Association's Internal Matter

The 16th All India Adult Education Conference resolves to create another class of membership that of Associate members, who will pay Rs. 5/- p.a. as membership fee. These members will be entitled to all the facilities of membership except the right to vote. (1959)

* * *

This General Council of the Indian Adult Education Association places on record its deep sense of appreciation and gratitude for the selfless services rendered by Shri S.C. Dutta in his capacity as Honorary General Secretary of the Association for a number of years now.

During his General Secretaryship the Association has not only been able to establish itself but has also greatly expanded its sphere of activities in the various fields. This General Council therefore recommends that its appreciation be placed on record and Shri S.C. Dutta be requested to continue. (1960)

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Appendices

- * Office-Bearers
- * National Seminars
- * Publications
- * Memoranda
- * Declarations

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Shri Maganbhai Desai
Shri R.M. Chetsingh
Shri J.L.P. Roche-Victoria
Shri N. Bhadriah
Shri A.R. Deshpande
Shri J.P. Naik

General-Secretary: Shri S.C. Dutta

Associate Secretaries: Dr. T.A. Koshy, Uttar Pradesh
Shri M.S. Gore, New Delhi
Shri D. Sharma, Assam
Shri T.V. Thimmagowda, Mysore
Shri V.B. Karnik, Maharashtra

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buddhe, Shri G.R. Damodaran, Shri
Sujata Das Gupta, Shri S. M. L.
Srivastava, Shri S. Raghavan, Shri
Madan Mohan, Shri M.C. Nana-
vatty, Shri D.V. Kulkarni.

1964 President: Dr. Mohan Sinha Mehta

Vice-Presidents: Shri R.M. Chetsingh
Shri A.R. Deshpande

Shri R.R. Diwakar
Smt. Durgabai Deshmukh
Smt. Sulochana Modi
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General-Secretary: Shri S.C. Dutta

Associate Secretaries: Dr. T.A. Koshy, New Delhi
Shri N.R. Gupta, Delhi
Shri K.S. Muniswamy, Mysore
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Treasurer: Prof. Mohammed Mujeeb

Members: Shri J.C. Mathur, Shri V.S. Mathur,
Shri Sohan Singh, Shri M.C. Nana-
vatty, Shri Saligram Pathik, Shri R.L.
Mehta, Shri Anna Saheb Sahashra-
buddhe, Shri G.R. Damodaran Shri
U.S. Gour, Shri S.S. Pande, Shri
Mushtaq Ahmed, Shri S.N. Ranade,
Shri Hukam Chand Jain.

National Seminars

- 1959—22nd to 29th
November Organisation and Administration of
Social Education at Gargoti.
Director : Shri J.P. Naik.
Secretary General : Dr. (Smt) Chitra
Naik.
- 1960—26th to 29th
October Community Organisation in Social
Education at Aliabada, Gujerat.
Director : Dr. T.A. Koshy
Secretary General: Prof. D.R.
Mankad.
- 1961—27th to 30th
September Social Education and Democratic
Decentralization at Coimbatore.
Director : Shri H.P. Saksena.
Secretary General : Shri B.R. Krishna-
moorthy.
- 1964—3rd to 5th March Social Education and the Youth at
New Delhi.
Director : Dr. T.A. Koshy
Secretary General : Shri B.N. Chatur-
vedi.

* * *

Conferences in Collaboration

- 1965—7th to 11th April “Camp Conference on Adult Educa-
tion” under the joint auspices of the
Indian Adult Education Association
and University of Rajasthan at
Mount Abu, Rajasthan.
- 1965—5th to 8th July “University Adult Education” under
the joint auspices of the Indian Adult
Education Association and University
of Rajasthan at Bhopal, Madhya
Pardesh.

List of Publications

	Rs.	P.
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Dutta, S.C.		2.00
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Dutta, S.C. & Kempfer Helen		6.00
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	“Report of the Silver Jubilee Conference : Life Long Learning for Survival”.	5.00
	“Report of the Camp Conference on Adult Education, Mount Abu.”	5.00
	“Report of the Conference on University Adult Education, Bhopal.”	5.00
<i>Symposia</i>	“Social Education and Second Five Year Plan”.	0.75
	“Social Education in a Changing Society”.	1.25
<i>Periodicals :</i>	“Indian Journal of Adult Education”.—A monthly Journal (English)	
	Annual Subscription—	8.00
	“Proudh Shiksha”—Two monthly (Hindi)	
	Annual Subscription	2.50
	“Kaamgar Shiksha”—A monthly (Hindi)	
	Annual Subscription	1.00

Hindi Publications

१—लोक नाटक	३-००
२—मजदूर शिक्षा और तकनीकी प्रणालियाँ	०-७५
३—लोकप्रिय साहित्य सामग्री की व्यवस्था	५-००
४—सामूहिक सौदागिरी	०-३५
५—कामगार और कानून	०-३५

Bengali Publications

1. Jan Shiksha Parkashan	4.00
2. Ek Dharm Manosh Anek	1.25

Memorandum

To the Union Minister of Education

The Silver Jubilee Conference of the Indian Adult Education Association (founded in 1939) held in New Delhi from 1 to 7 March, 1964 under the Presidentship of Dr. Zakir Husain (one of the founders of the Association) adopted a resolution that a deputation should wait on the Union Education Minister and place before him a broad outline of the problems of the Adult Education Movement in the country and invite his attention to the urgent need of some positive measures for the proper development of the movement in the interest of all round progress of the country.

2. According to the Resolution, the deputation was to comprise of the President, Dr. Mohan Sinha Mehta, Vice-Chancellor, University of Rajasthan, the three Vice-Presidents (1) Shrimati Durgabai Deshmukh, former Chairman, Central Social Welfare Board, (2) Shrimati Sulochana Modi, President, Bombay City Social Education Committee, and (3) Shri Ranjit M. Chetsingh, the Treasurer, Professor Mohammed Mujeeb, Vice-Chancellor, Jamia Millia Islamia, Shri G.R. Damodaran, Principal, P.S.G. College of Technology, Coimbatore, Shri V.S. Mathur, Director, ICFTU Asian Trade Union College, Calcutta and the Honorary General Secretary, Shri S.C. Dutta.

3. The deputation, under the leadership of Dr. Mohan Sinha Mehta, met the Union Education Minister, Shri M.C. Chagla, on March 24, 1964 at 4-30 p.m. and placed before him general position in the country regarding the problems and difficulties of the Adult Education Movement. After an exchange of views and a general discussion it was agreed that the Association would prepare a Memorandum and forward it to the Education Minister for his consideration and such action

as may be deemed proper and desirable for the rapidly changing needs of society.

4. The Silver Jubilee Conference has declared that "Life-long Learning has become the condition of survival in our age. The integral place of Adult Education in the life of people, therefore, brooks no argument any more. The School, the College, the Public Library and organised opportunities for various types of adult learning ranging from literacy to continuation education must be recognised as essential components of the provision for education in the life of the people."

5. Therefore, the Government is earnestly requested to make a clear-cut declaration of its policy regarding adult education and to have it reflected in the Fourth Plan. The Association is convinced that Adult Education should become integral part of the India's educational system and its overall economic and social plans, so that all men and women have opportunities throughout their lives for acquiring, increasing and renewing useful knowledge and skills, for active and fruitful participation in civic and cultural life and in social and economic development of the country.

6. It is evident that a substantial part of the enormous outlay on elementary education would result in waste unless adequate provision is made for Adult Education. With a huge adult population still illiterate, elementary education of children would not and cannot make much headway against the apathy of the illiterate and ignorant parents towards education. Mass of the people remain backward, caste ridden and rigidly custom bound. They resist girls' education, and would rather put boys to work than send to schools because they did not have the enlightening benefit of education.

7. Secondly, a large proportion of the children covered by the elementary education programme is certain to relapse into illiteracy after leaving school at the age of eleven, unless an effective and well thought out system of "continuation" education is simultaneously introduced in the country. So far this aspect of the problem, it is to be emphasised, has received

little attention. Quite obviously, therefore the success in the plan for compulsory primary education for children is closely linked up with a dynamic programme of adult education.

8. In his presidential address to our Conference, the Vice-President of the Indian Republic, Dr. Zakir Husain, suggested that a target should be fixed for making 5 crore adults literate in the Fourth Plan, 7.5 crores in the Fifth Plan and the rest of the people in the Sixth plan, so that by 1980 Adult illiteracy should be eliminated in the country. The Association urges the Government to accept these targets. A massive effort should be launched first of all for the age group 18-35. Along with it Adult schools of 9 hours a week for the age group 11-17, preparing them for a primary course in 12 to 18 months should be set-up. Along with these schemes of Adult schools, provision should be made for the production of literature for neo-literates, and for setting up libraries in rural as well as urban areas. Special efforts need to be made for the education of women.

9. For organising mass campaign, assistance of voluntary organisations should be taken. The Indian Adult Education Association, as the oldest and the most representative central agency is ready and would be glad to place its experience and services and of its institutional members at the disposal of the country.

10. Literacy, however, is not and should not be regarded as an end in itself. This alone would not prepare the citizen of today for the impact of technology and industrialisation on his mind and life on the one hand and the demands of civic duty as a member of a democratic society on the other. This is an era of rapid change, when life-long learning has become the condition of survival. Therefore, an all-out effort has to be made and kept up to provide "continuous" education. Liberal and General Education, leadership training, courses and schools for providing the Adults facilities to go up and up on the education ladder and acquiring knowledge for professional and vocational improvement and for discharging their civic duties should be a part of the programmes for the Fourth Plan on a sound and well-laid foundation.

11. In the urban areas also, it is not wholly incorrect to say, that social education has remained more or less neglected. The Bombay City Social Education Committee has set a pattern for urban social education work, which might be, with suitable local variation, be adopted for industrial areas and towns with a population of more than a hundred thousand persons.

12. The Universities in other countries have assumed and are playing an important role in the development of Adult Education in many phases. In India, surprisingly, this field lies almost barren. Evening classes, correspondence courses, extra mural education, extension lectures, short professional courses and above all research in the problems of Adult Education present opportunities to the universities for rendering valuable services to the society. In the more advanced countries it has come to be accepted as part of the normal functions of the universities. The attention of the University Grants Commission should be invited to this important matter.

13. This Memorandum has drawn the attention of the Education Ministry to only some of the most outstanding requirements of Social Education programme in the immediate future. In this context it is necessary to point out that unless the cooperation of voluntary agencies is sought and utilised in a liberal spirit and far sighted vision, satisfactory results may not be achieved. For the success of Social Education, it is essential that non-official organisations should be brought into the developing programmes. This would not only involve giving them encouragement but offering them appropriate financial assistance. Without this, there is a real danger of the achievements falling very much short of the expectations.

14. The Association is strongly of the view that in the broader concept of development of society comprehensive scheme of Adult Education will be most effectual and indeed indispensable. This may be seen in the context of the plans of economic development, in the programme of population control, in the modernisation of society planned or spontaneous, in reducing social and economic differences, in the general schemes of social reforms and welfare for the improvement of public

health and personal and social hygiene, in better inter-group relationship, indeed in general in the whole plan of building up a happy, prosperous dynamic society. This is the general purpose of the scheme of Adult Education as the Association sees it for the country. The Government at the Centre and in the States, it is earnestly requested, should strike a bold line of policy in the pursuit of this great objective and enlist the enthusiasm and active support of those individuals and institutions who have faith in this great ideal.

Declarations

Silver Jubilee Conference, New Delhi. (1964)

We look back at the 25 years of endeavour, struggle and modest achievement which lie behind us with some measure of satisfaction. We note with thankfulness that today the country shows signs of a new awareness of the conception of education which the changing world presents to us. Knowledge is recognised today as a growing dynamic force in the life of society the world over. Traditional patterns of thought and behaviour and old modes of administration and government can no longer enable the citizens of today to prove equal to the demands which the impact of technology and industrialization make on the individual in this era of rapid change. However, we are painfully conscious of our insufficiency in the face of the needs of adult education in our land.

2. It is both natural and right to conserve the values in the old; even so, we must learn the art of adjustment and adaptation to facilitate the processes of creative growth and maturity. Only thus shall we make the role of India purposeful and significant in the one world which is emerging in our age.

3. No educational practices limited in scope and purpose to the old systems are adequate for the essential task of bridging the gulf between the temper of science and adventure characteristic of our times and the traditional liberal outlook. Knowledge grows and widens the field of struggle and development for humanity. The assimilation of this secret of growth will result in cultural creativity, economic productivity, social dynamism and political stability.

4. Life long learning has become the condition of survival in our age. The integral place of adult education in the life of a

people, therefore, brooks no argument anymore. The School, the College, the Public Library and organised opportunities for various types of adult learning ranging from literacy to continued education must be recognised as essential components of the provision for education in the life of the people. This should be given unequivocal recognition in the directive principles of the constitution.

5. We must never forget that propaganda and preaching are no substitutes for the learning process. It is being realised increasingly throughout the civilized world—and in theory, at least in India—that the people must share in this exacting exercise. Voluntary bodies, such as ours, are an essential part of the forces of organized advance along this path. We are glad to note that those who hold positions of authority and influence give growing evidence of recognizing this truth.

6. We pledge ourselves anew at this stage in our development to address ourselves more dedicatedly and steadfastly to fresh endeavour in demonstration and experiment in the field of adult education. In this resolve we bespeak the active co-operation and concrete encouragement of all men and women of goodwill, official and non-official, as we go forward in faith to serve our people to grow in knowledge and march with mankind in making the world a joyful brotherhood. The presence of friends from abroad is a heartening reminder that we are not alone but are a part of an international endeavour.

Camp Conference on Adult Education

Mount Abu (Rajasthan) 1965

1. 'Life-long education for survival' has become so imperative that we shall ignore it at our peril. This survival has to be spelt out in terms of the preservation of the democratic way of life, the economic and social well-being of the people, and the full enrichment of personal lives. In the existing situation in our country, most of these are problems for adult education.

2. India has inherited an ancient civilization: and it is the largest democracy in the modern world. Our pride on these counts has, however, to be tempered by the facts that there are today more than 200 million illiterate adults in the country, and ever since attaining political independence, we have been struggling to attain economic independence. To salvage our national self-esteem, and to make the ideals enshrined in our constitution a living reality for every citizen, an intensive and ambitious programme of adult education has become an urgent necessity.

3. In eighteen years of freedom, the percentage of literacy has marked only a small increase. With a growing population, and scanty provisions in the National Plans for literacy programmes, it will be a long time indeed before every Indian will have learnt to read and write. But we cannot wait. Literacy programmes should receive the highest priority; every available resource in men and material should be employed for the purpose; and the national goal should be to obliterate illiteracy from the land in the next ten years.

4. Literacy, however, is not enough. On all hands, we hear laments that our standards of education are low. Educated people need constant re-education, for, the badly-educated are

no greater asset to themselves or to the country than the uneducated. Even the well-educated do not stay educated amidst the complex challenges of the modern world, unless their intellectual equipment is subjected to continuous renewal. To keep their professional competence in good repair and to improve it, and to deepen and refine their sensibilities are among the high tasks of continuing education. These are urgent tasks and cannot await the achievement of our targets in literacy education.

5. It may seem that the challenge of widespread illiteracy and the simultaneous needs of continuing education, are too stupendous for the limited resources of our country. The temptation, therefore, to go slow with literacy programmes and do practically nothing about continuing education, may present itself to us in the guise of practical wisdom. Other countries, no better placed than ours, have faced this challenge heroically and won through. And anyway, the choice before us is between an urgent and massive onslaught on our educational backwardness or disaster.

6. We are perhaps but dimly aware of the true extent of our resources and potentialities. The Government, universities, voluntary organisations and the people as a whole, have to awaken to the urgency of the problem, and make a determined and concerted effort to solve it. Perhaps the first step is to create in the people an intense awareness of what is at stake, and what opportunities beckon to them. Mass media of communication, both traditional and modern, should be pressed into the service of this campaign. Traditional media like the folk arts should be employed alongside of modern ones like newspapers, the cinema and the radio. The same media could continue to assist in the actual programmes of adult education.

7. Workers in this field should come from all walks of life. What is needed is a fervour of the sort that inspired the national movement, and became evident again when the country's frontiers were threatened in 1962. Patriotism could have only one meaning in our situation, namely; the willingness to labour to our utmost in the country's battle against ignorance

and poverty.

8. The universities in the country have an important role to play in this matter. They, through research programmes and extension work, should provide intellectual leadership and undertake to train workers in all fields of adult education. They should evaluate the work that is already being done by various agencies, and be able to serve as clearing houses for ideas in this all-important campaign.

9. It is necessary that a statutory national council of adult education be set-up to co-ordinate all efforts by Government, universities and voluntary agencies in this field, to sponsor experimental projects, and to advise the Government in regard to the allocation of public funds. The programmes sponsored by such a body should receive the highest priority in our Plans.

10. There should be legislation to oblige industrial and business organisations to undertake programmes of adult education or provide funds for such programmes. The Government should themselves give the lead by making literacy drives an integral part of all development projects, and continuing education one of the conditions of public employment.

11. We believe that a national dedication to these urgent tasks brooks no delay. They need to be tackled in the same spirit as we muster in facing external aggression. For the peril our way of life is facing, through our ignorance and lethargy, is equally grave.

Conference on University Adult Education

Bhopal (1965)

1. The 20th century has brought out the significance of knowledge as the vital element to sustain, nourish and enforce the civilization of man. It has also put into relief the fact that an individual's capacity for knowledge lasts as long as his health and vigour last. In the first quarter of the century we learnt that learning can be life long. In the second quarter we realized that it must be life long. In the third quarter we see that survival depends on making learning life long.

2. The realization of the close connection of knowledge with civilization and survival has opened up a new perspective to the institutions in society concerned with knowledge. Among these the universities are pre-eminent. The creation of knowledge and the dissemination of advanced knowledge have for centuries been the function of universities. The present time has only added a note of urgency to this function and has provoked a rethinking of the ways in which the university discharge its function. One result of the rethinking has been to abolish the exclusive concern of universities with adolescence and youth. If the times demand that learning has to be life-long, the universities must reach out to the adults in numerous roles they play in society to help them to perform them with greater knowledge, i.e., with greater competence and vision. After the world War II this new concept of the university has been accepted all the world over. We call on the Indian Universities to acknowledge this with enthusiasm.

3. If the modern age had brought out the new importance of knowledge, it has also added to its meaning. We see knowledge not as the esoteric possession of the scholar. We see it

equally in the skill of the worker, in the competence of the manager, in the dream of the dreamer. And it is this knowledge in the fulness of its dimensions that modern universities have to purvey to men and women occupying various stations in life.

4. For a closer understanding of the new task 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.

5. Modern industrial society has come to accept academic adult education, mostly leading to a degree or diploma as in academic education of youth, as a matter both of social justice and public interest. Evening classes and correspondence courses are ways of serving this purpose. And while it is desirable that young people, not already engaged in earning a livelihood, should attend regular colleges, it is also necessary to expand evening colleges and correspondence facilities to many times their present proportions. In fact we look forward to a time when universities and Colleges will serve their communities round the clock and, because of the variegated needs of adults, explore new courses and new methods in the discharge of their functions.

6. What we have said with regards to academic education, applies to occupational education as well. In this area, the Universities will concern themselves mostly with the professions, including the new ones proliferated by industrial society. In this field, Universities have a three fold responsibility—to give men and women with lower qualifications in their professions an opportunity to achieve higher qualifications, to impart new competencies to them, and to keep them abreast of advancing knowledge and technology. Apart from evening classes and supervised correspondence study, the universities could avail themselves of other devices too, such as condensed courses, residential or non-residential weekend and short courses, summer institutes, conferences, seminars and workshops. We may, in this connection, remind the universities of their special obligation to the teaching professions.

8. Modern society is a pluralistic society and men and women in such a society have no choice but to live with politics—politics at the local, regional and national levels. Added to this is our One World's imperative need for international understanding. If men have to live with politics it is better they do it with understanding. For various reasons this task of educating men and groups to their social responsibility cannot be left to the politician or political parties. The universities have here a responsibility which they cannot abdicate without peril to society and to themselves. *Also*, men and women in the universities, both teachers and students, should realise their personal obligation to the community which gives them their position, which is in some ways a privileged one, and they must return the obligation by giving a part of their time to the amelioration of the lot of the less privileged sections of the community. They can do this in many ways in carrying out surveys, training local leadership and taking up specific projects like the formation of cooperatives or running literacy classes.

8. Increasing specialization, and ever swelling organisations, are inherent characteristics of the present society. Unfortunately, these characteristics tend to uproot men physically and mentally and divide them into groups. To restore the sense of wholeness to men and their groups, at least some of them should rise to heights from where they can see mankind as one species with a common destiny. This can best be achieved through liberal education which gives to men a picture of themselves and the world they live in, which has emerged through centuries of man's scientific and artistic endeavour. This endeavour is by and large the cherished possession of universities and it is the universities that have the primary responsibility to impart liberal education and the education for social responsibility. Universities should promote and work through groups of congenial associates led by men whom they choose for the purpose. The university's responsibility is to catalyse the formation of groups, to train their leaders, to produce literature, films and other learning aids on subjects the groups choose to discuss.

9. In all adult education work of the university, which we have outlined above, it will work in close association with other organisations and institutions. Particularly this is true in vocational education, where it must create links of cooperation with business, industry and government. These links may even include the exchange of personnel to the mutual advantage of the universities. Among the institutions with which the universities must cooperate, especially in such subjects as liberal and citizenship education, we should mention public libraries, agencies of mass communication, the publishing trade, voluntary organisations and associations of their own alumni. A university should create within itself an organisation which will not only possess competence in preparing educational programmes but also have the skill and the resources for building bridges between the university and the various organisations mentioned above. This organisation within the university will be its Department of Adult Education or Extension.

10. In its turn it is the obligation of society to assist the universities in the discharge of their adult education responsibilities. We particularly mention government and industry and the educational authorities, such as the University Grants Commission. Not only must they place at the disposal of the universities the financial resources necessary for the work, but they must provide the needed facilities—study leave, loans etc., to their personnel to enable them to avail themselves of the services the universities can render them. The Universities meanwhile, owe it to themselves to develop the political skill to secure the necessary assistance of government and industry.

11. The opportunities of our universities in the present age to irrigate their communities with waters of life giving knowledge are vast and exciting. We also dare to hope that society will not grudge them the resources they need for the task. If then, the Universities fail to take the opportunities as they come, it will amount to a grave moral failure.