Studies in Education and Psychology

TEACHERS' HANDBOOK

OF

SOCIAL EDUCATION

MINISTRY OF EDUCATION
GOVERNMENT OF INDIA

1955

Price : *Rs.* 1/6/- *or* 2 *sh.*

PUBLICATION NO. 2

1st Edition	...	November 1952
2nd Edition	...	October 1953
3rd Edition	...	May 1955

Cover designed by K. S. Kulkarni

PRINTED IN INDIA BY THE MANAGER, GOVERNMENT OF INDIA PRESS
NASIK ROAD, FOR THE MANAGER OF PUBLICATIONS, CIVIL LINES, DELHI
1955

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FOREWORD TO FIRST EDITION

This Handbook for teachers of Social education is being published in rather tardy fulfilment of an undertaking which is now over three years old. The Provincial Social Education Officers' Conference, which met in New Delhi in July 1949, had urged the need for the publication of a Handbook which would give Social education workers the right orientation towards the problems of Social education and guide them in their day-to-day work It was therefore, decided to appoint a Committee of the following members to collect and edit the material for it :

1. Dr. V. S. Jha (Secretary, Education Department, Madhya Pradesh).
2. Dr. I. R. Khan (Director of Public Instruction, Uttar Pradesh).
3. Mr. K. G. Saiyidain (Educational Adviser to the Government of Bombay, now Joint Secretary, Ministry of Education).
4. The late Mr. S. R. Kidwai (Idara Talim-o-Taraqqi, Delhi).
5. Mr. K. L. Joshi, Asstt. Educational Adviser, Ministry of Education (Secretary).

Dr. I. R. Khan was unable to take any part in the work of the Committee. Dr. Jha could not attend all the meetings but was represented at the last meeting by Mr. Franklin, Director of Public Instruction, Madhya Pradesh. Mr. Kidwai took an active interest in the work in the early stages but was later claimed by Unesco for its fundamental education project in Indonesia. The bulk of the work, therefore, fell on the Ministry itself and, since it involved collection of material from the various States, it took a good deal of time. Soon after I joined the Ministry, the work was taken up in 1951 and, with the cooperation of available members and the active assistance of Mr. Sohan Singh, Education Officer in the Ministry, it has now been possible to bring it to completion. I use the word 'completion' in a relative sense—in the sense that the Committee has finished the limited task that it undertook: to prepare a Handbook which would provide some *practical* guidance and background knowledge useful for field workers. Otherwise, the whole movement of Social education is still in a fluid state and no finality can be claimed either for the objects and purposes which are indicated or for the methods and techniques that have been recommended. Even the statistics may well become some what out of date by the time the Handbook is published. There is, however, such paucity of material in this field that I have no doubt this publication will prove useful and will be welcomed by workers in the field of Social education.

The Handbook is divided into three parts. Part I is designed to give the historical and theoretical background which should enable workers to view this work in the right perspective and to adopt the right approach. It discusses, briefly and in a realistic manner, the aims and purposes which should inspire Social education in the present context of the national situation. The chapters dealing with the psychology of adults, the material aids to be used in teaching them and the methods of teaching that should be introduced, summarize the main principles which the teachers of adults need to know in order to carry on their daily work intelligently.

Part II is concerned with syllabuses, supply and training of teachers and the type of tests and examinations which are suitable for the evaluation of results. The syllabus given in Chapter I is practically the same as that

worked out in the Bombay State, because it was found to be both adequate and practical from the point of view of a course lasting about three months. The Ministry of Education has already recommended it for adoption by other State Governments with such modifications as may be found necessary in view of local needs and conditions.

Part III of the Handbook deals with agencies and institutions directly or indirectly responsible for, or concerned with, Social education. In this Part we have confined ourselves mainly to a description of agencies that are actually working in this field. It has not, however, been considered advisable to exclude reference to certain agencies of Social education which are not fully operative at present in our country but have proved their great worth in other countries. Such, for instance, are Universities and Training Colleges which should play a more dynamic role and assume leadership in certain aspects of this work. The same thing applies to libraries and museums whose resources have not yet been fully exploited for this purpose.

The Handbook also includes some Appendices describing Social education in other lands. Here, care has been taken to select and describe only those experiments which have some definite relevance to the conditions prevailing in our country and can, therefore, provide not only inspiration but practical help and guidance to our workers. Generally speaking, in the countries chosen the basic problem is the same as it is with us, namely, to provide not only literacy but a fuller and more abundant life for the masses who have borne with numerous handicaps and deprivations for many weary decades. A study of the ways in which Social education has helped to improve the conditions of life in these countries is likely to throw light on the methods that may be usefully adopted in the context of our situation.

The Appendices also incroporate a tentative directory of voluntary associations in the field of Social education. It is necessarily incomplete for want of full information, but it is hoped that each State, or group of States within a linguistic region, will compile, for the use of its workers, a complete list of agencies doing Social education work as well as a bibliography of Adult education materials—books, charts, pictures, etc.,—available in the region. These workers are usually quite isolated and work under great difficulties. It is, therefore, the primary business of Education Departments to place various kinds of facilities including information, technical assistance, useful literature and other materials at their disposal.

I hope this Handbook will be regarded as an invitation to increase *cooperation* on the part of all concerned in this field of social service and welfare—cooperation between the Centre and the States, cooperation between government and voluntary agencies, and cooperation between these agencies and field workers. If the States and the voluntary agencies will, on the one hand, avail themselves of whatever useful material has been included in it and, on the other hand, keep the Ministry informed of any valuable developments that come to their notice or are initiated by them, it would provide a new dynamism for this work throughout the country and enable the Ministry to serve as an effective clearing house of useful ideas and suggestions. Social education programmes must be pushed ahead vigorously, but care should be taken to see that their techniques do not become static. They have to be constantly adapted to the changing needs of national life and to be in harmony with the national ideology.

K. G. Saiyidain

FOREWORD TO SECOND EDITION

It is a matter of gratification that within a year of the publication of the first edition of the Handbook it has been found necessary to issue a second edition. This opportunity has been utilized to make necessary additions and alterations in a few places, with the object of bringing the material up-to-date and making the Handbook more useful to Social education workers. Useful cross references have been made to the work which is being done under the Community Projects in this field as it provides valuable assistance in the task of Social education.

Social education in India has made noticeable progress in many directions even during the last one year and there is not only a keener realization of its importance but many new ventures are being tried out. This was of course only to be expected as growing political awakening must inevitably lead sooner or later to quickened interest in Social Education which is intimately linked up with it. It has been our endeavour in this second edition to reflect this development, without disturbing the general structure of the first edition.

The encouraging reception given to this Handbook is an indication of the fact that it has met a genuine need. To extend its sphere of usefulness, it is proposed to bring out a Hindi translation and efforts are also being made to encourage translations in various regional languages of the country.

The Ministry will thankfully receive any additional material or suggestions for improvement of this Handbook from State Governments as well as non-official organisations and individuals engaged in Social education work, so that they may be considered for incorporation in the next edition.

I must again acknowledge with thanks the fine work which Mr. Sohan Singh of this Ministry has put into the revision and amplification of the first edition.

K. G. Saiyidain

FOREWORD TO THIRD EDITION

The encouraging reception that this Handbook has received from the Social education workers all over India, as evidenced from the fact that the demand for a third edition has come within two years of its original publication, has placed a special responsibility on the Ministry. On the one hand, it can be interpreted as a directive to the Ministry to maintain the present pattern of the Handbook and, on the other hand, it has to be kept responsive to the growing vitality of the Social education movement in the country.

Fortunately, it is not difficult to reconcile both these requirements. The second edition has been retained as it was with two additions: Firstly, the factual position has been brought up-to-date and a few changes have been made to reflect the present trends of Social education in the country. Secondly, a chapter has been added to introduce a new agency of Social education that has developed in recent years--the Janata College.

It is hoped that the Handbook will continue to serve the cause of Social education and the needs of its workers in future as it has done in the past. The credit and the responsibility for all this revision goes, as before, to my colleague, S. Sohan Singh, for whom this has been even more a labour of love than an official duty.

The 2nd April, 1955. K. G. Saiyidain

PART I

THE BACKGROUND

CHAPTER I

THE HISTORY OF ADULT EDUCATION IN INDIA

Adult education in India has so far progressed through two waves which attained their crests in 1927 and 1942. We are now abreast a third wave.

Three forces have been responsible for what progress the country has achieved in Adult education during its long period of tutelage under the British. These are, first, the growth of the middle class in the cities; secondly, the cooperative movement in rural areas; and, thirdly, the growing political consciousness of the people. The last factor is so important that the peaks and troughs of the waves mentioned above are fairly clearly correlated with the tempo of our political struggle for free nationhood. This leads us to hope that the wave-like phenomenon of Adult educational pogress in the past will be replaced by an ascending curve in the future.

Up to the end of the World War I, there was little progress, though the usual agencies of Adult education had to some extent been in operation. Thus, night schools were already working in the more advanced provinces of Bombay and Bengal. They were conducted by teachers of day schools for an extra allowance. Most of these night schools were attended by both children and adults. In Bengal, however, there were some continuation schools attended entirely by adults. In 1917 there were 107 of them with an enrolment of 2,739.

In the rural areas, cooperative societies had been working since 1905. Though by the end of the World War I (1918), these societies had not created a place for themselves in the rural social structure, they had a future before them, and already some had begun to take an interest in the education of their members and their children.

Libraries are another important agency of self-education for adults. A popular library movement is even now conspicuous by its absence in the greater part of the country. However, in Baroda the foresight of the ruler had established public libraries as far back as 1910, and a few years later the State had its travelling libraries. But this was an oasis in an otherwise unrelieved wilderness. The example of Baroda was envied by many, copied by none. Some years later the Andhradesa Library Association came into being and did some propaganda work for the establishment of libraries. In 1919 it called an All-India Library Conference and established an All-India Library Association. Maharashtra and Bengal quickly followed in establishing their library associations.

Another medium of Adult education, at a higher level, *i.e.*, the cheap newspaper, had become popular by 1920. It has annexed since then an increasing body of readers, and almost the entire political education of the middle classes was carried on through newspapers.

The system of university extension lectures was by this time well-established in western countries, but in India there were only occassional sporadic attempts in some universities to arrange a few lectures for the local community.

There is, however, one bright episode in the history of Adult education in India in this period which the historian must honour, even if it has to be recorded as a 'grand failure'. In 1912 Sir M. Visvesvarayya, then Dewan of Mysore, made a noble attempt at mass education by opening night schools for the benefit of the illiterates in some villages which had primary schools, and by establishing a net-work of circulating libraries in the State. Nearly six to seven thousand literacy classes flourished in Mysore State at this time. A magazine called *Vignana* (Science) was also started to popularise scientific knowledge. But as soon as Sir Visvesvarayya left the State all his schemes were set aside one by one, till in 1948 the 75 Adult education classes, the sorry tail-end of a huge effort, were handed over by the Education Department to the Mysore State Adult Education Council.

The later history of Adult education in India can be roughly divided into the following five periods. The *First Period* (1918-27) was a period of some progress. The *Second Period* (1927-37) was one of decline. The *Third Period* (1937-42) was again a period of progress followed by the *Fourth Period* of decline (1942-47). *Finally*, 1947 ushered in a new era of hope for Adult education which still continues, and is responsible for several new and interesting developments. Let us consider these periods briefly.

1918-27

The earlier half of this period was a time of economic depression which began to improve towards the later half. However, there were important factors working in this period which helped in the progress of adult education. In the first place, there was renewed political activity in the post-war years and discussions on franchise and other controversial political matters helped to awaken public consciousness. Then, again, Indian soldiers returning home brought with them a leaven of awakening consciousness. This was further helped by the growth of the cooperative movement. Thus whereas in 1910 there were only 1,926 cooperative societies in India, by the middle of 1926 they had grown to 80,182. In the *Punjab*, where the hold of the cooperative movement was greatest, over 100 night schools were working, mostly in rural areas, in 1922, with an enrolment of 1,783 students. Teaching work in these schools was done by local school teachers for a small honorarium contributed by the local cooperative credit society and sometimes a literate cultivator carried on the teaching work. In some cases the District Boards came forward to help these rural schools.

In 1921-22 the Punjab Government for the first time made provision in their budget for Adult literacy and helped the opening of many night schools. Consequently, the number of night schools and their enrolment increased rapidly from year to year till it reached the peak in 1926-27. This is shown in the following table :—

Year	No. of Schools	No. of Pupils
1922-23	630	17,776
1923-24	1,528	40,883
1924-25	2,372	61,961
1925-26	3,206	85,371
1926-27	3,784	98,414

In *Bombay*, 27 schools were maintained in 1922, out of funds placed by Sir V. D. Thackersey at the disposal of the Central Cooperative Institute. These were circulating schools stationed at each centre for two years. The classes opened two hours daily in the afternoon except Sundays and holidays Generally, local buildings and teachers were utilized. In order to earn a grant from the Thackersey Fund, the school had to show an attendance of at least 20 persons between 16-40 who should be members of a cooperative society or children of such members. Teaching was given in the three R.s, elementary general knoweldge and cooperative accounting.

Other provinces were not greatly affected by the educational aspect of the cooperative movement. But certain interesting developments took place in some of them. Thus in 1921 the *U. P.* Government offered a subsidy to six municipalities for the development of a system of night schools for adults. In the *C.P.* the Manager of the Empress Mills was running seven schools for adults, specially members of the depressed classes, with the help of the local Y.M.C.A. In Bengal, besides 40 schools run by the cooperative societies there were about 100 continuation schools.

About 1924 the Government of *Travancore* promulgated rules for recognising night schools for purposes of grant-in-aid. According to these rules a night school had to give instruction for two to three hours daily, for at least 100 school days in a year, to 20-40 pupils. The course lasted two years and comprised instruction in the three R.s, Hygiene, First-aid and History. A teacher who had no other work was paid Rs. 5 p.m., whereas a part-time teacher was paid Rs. 3 p.m. Besides, Re. 1 was allowed for lighting charges.

1927-37

This was a period of uniform decline in Adult education due to the economic distress which was beginning to assume global proportion. Expenditure was cut down in all directions and as usual such activities as Adult education were the first casualties. The period was also politically disturbed and communal bitterness was on the increase. Most of the new adult schools working in the previous period were abolished, ostensibly on the ground of eliminating inefficient schools but really because of financial stringency.

Some missionaries did creditable work during this period The names of Dr. J. J. Lucas of Allahabad who prepared many booklets in Hindustani in Roman alphabets, Dr. J. H. Lawrence of Manipur, who conducted schools in Hindi with Devanagari script and Mr. Daniel of Madras who prepared Tamil Readers may be cited in this connection.

We have mentioned the rapid progress made in the *Punjab* in the previous period. Unfortunately, the present period registered an equally precipitate decline. In five years *i.e.*, by 1931-32 the number of schools had come down to 585 with the enrolment figure at 12,696—that is even lower than 1922-23 figure. During 1936-37, the number of schools had diminished to a paltry 189 with 4,988 students enrolled.

In the Punjab, however, two interesting experiments were tried during the period. Teachers in Normal schools were asked to interest themselves in Adult education and village libraries, though established earlier, continued to grow in number and popularity. These libraries were generally attached to Middle schools in rural areas and formed something like nascent cultural centres, for checking relapse into illiteracy and for providing convenient meeting places where lectures on various topics could be delivered to peasants. In 1930 there were 1,590 of such libraries in the Province. A similar scheme of village libraries was started in C. P. and Berar in 1928.

In contrast to the bleak fortunes of Adult education in other provinces, the presidency of *Bombay* showed a welcome advance. Thus while in 1932-33 there were 143 schools for adults in the province with an enrolment of 5,660 pupils, in 1937 the number increased to 180 with an enrolment of 6,299. This increase was due to two causes. In the first place, the Government had begun to take an interest in the education of adults, and secondly, several associations such as the Rural Reconstruction Association and the Adult Education League of Poona, the City of Bombay Literacy Association, Sewa Sadan and the Social League did substantial work in the field.

About 1935, Travancore followed in the footsteps of Baroda. Private rural and urban libraries already existed. To these the Government gave annual maintenance grants and sometimes grants for furniture and even buildings. But since its Education Department started to establish libraries and reading rooms in departmental Primary schools the Government budgeted a sum of Rs. 30,000 a year for maintaining 80 such libraries.

The Trivandrum Public Library acted as a sort of central headquarters for the rural libraries which paid to it a small, annual affiliating fee. In return 20 books were sent to each rural library every month through the State Transport Service, the transport charges being debited to the Travancore University.

1937-42

With the advent of popular Ministries in the provinces Adult education in the country took on not only a new life but a new orientation. In the beginning there was great enthusiasm all around. Dr. Syed Mahmud, Minister of Education in Bihar, went about from place to place with a piece of chalk in his hand and a blackbroad beside him to teach the unlettered. Shri C. Rajagopalachari, then Premier of Madras, himself wrote textbooks for adults in Tamil. In Aundh, the Ruler and his son wandered from village to village spreading the message of literacy. Primary schools were closed for two to three months and teachers were sent into the rural areas to teach the peasants to read and write. It was reported that they made 12,000 persons literate in these three months.

Thus, for the first time in the history of India, Adult education was accepted as a definite responsibility of the Government and organised work was taken in hand. The new syllabus of Adult education was not confined to mere literacy, but included some civic education also. The media of education were extended to include publications, posters, cinema shows, etc. The plans were generally better thought out, except for post-literacy work which was the weak link in the chain.

Let us now turn to review the records of the literacy movement in various provinces.

In *Assam*, though some night schools existed previously, the Mass Literacy Movement was first launched in September 1940. The Education Department opened literacy and post-literacy classes in every sub-division and within a year it had run 1,840 classes, including 47 for women. From September 1940 to April 1943, 2,16,713 persons took the literacy test of whom 99,656 including 3,288 women, passed the test till August, 1942. During this period, the Government had established 407 village libraries, reading rooms and clubs,and 200 circulating libraries, and had distributed 1,40,000 copies of primers, 70,000 post-literacy readers, 80,000 pictures and posters and 8,000 charts and reading sheets and copies of the periodical *Jan Shiksha* to its literacy and post-literacy centres. From September 1940 to March 1942 the Government spent on this Mass Literacy Scheme Rs. 1,97,863-7-0.

In *Bengal* there were schools in 1938 run by village associations sponsored by the Rural Reconstruction Department, which controlled Adult education in the province. These schools ran on the system of *Mushtibhiksha*, that is, from the proceeds of the handful of rice collected from house to house as traditional charity. In 1939, however, there were 10,000 classes with an enrolment of 1,50,000. By 1942 the number of classes had risen to 22,574 with an enrolment of 5,30,178.

The Bengal Adult Education Association also did its share in extending the literacy movement in the provinces. The association prepared and published a first primer (*Parar Boi*) of which the Government purchased 5,000 copies for distribution to night schools.

The years 1938-42 are particularly notable for the history of Adult education in India, for the stupendous effort made by the Government and people of *Bihar* in the cause of mass literacy. By his personal example, Dr. Syed Mahmud, the Education Minister, aroused a degree of enthusiasm for the movement which so far had been reserved only for the political movement. It was due to this enthusiasm that in the first year of the Mass Literacy Campaign 4,50,000 adults passed their literacy test at a cost of only Rs. 1,21,431, of which Rs. 80,000 were contributed by the Government exchequer.

The main body controlling the movement was the Mass Literacy Committee. The literacy work under the scheme was supplemented by the Adult education literature produced by the Government and by the establishment of village libraries. The fortnightly *Raushni* (Hindi) was launched early and even in the first year of the literacy campaign 30,000 copies of it were published and circulated to the centres. Till 1941-42 the Government had published primers in Hindi, Urdu, Bengali, Uraon, Mundari and Santhali languages and dialects, as well as other follow-up books. such as song books. Four thousand village libraries were established between 1930-40, and 2,000 and 1,000 respectively in the two succeeding years. In 1940-41, 5,00,123 books were issued to readers in these libraries, the number going up to 6,34,000 in the next years. These libraries were looked after by Thana Library Committees.

The following table will tell the story of the next four years in Bihar's great literacy campaign. It may, however, be noted that the campaign began to slacken after the resignation of the Congress Ministry in 1939-40.

Year	No. of classes held.	No of adults attending the classes.	No. of adults literated.	Total Expenditure.	Govt. contributions under previous column.
1938-39 . . .	50,820	9,09,081	4,50,000	1,21,431	80,000
1939-40 . . .	18,878	11,68,325	1,13,482	2,00,000	1,80,000
1940-41 . . .	17,294	4,56,682	3,21,393	2,08,504	1,98,810
1941-42 . . .	13,534	2,40,507	2,03,274	2,03,764	2,03,761

Adult education work by Government began in *Bombay* in 1937, when a committee was appointed to work out a detailed scheme. The recommendations of the committee were not accepted as that would have put a financial burden on the Government which they were not prepared to bear at the time. The Government, however, appointed an Advisory Adult Education Board in 1938 to secure public cooperation, and collect funds for literacy work.

The Board had a three-year tenure. It had a non-official majority and Mr. S. R. Bhagwat who had organised the magnificent literacy work in Poona was appointed its Chairman. The Board registered Adult education workers and only classes run by these workers were recognised by the Inspecting Officers of the districts. These officers also held literacy tests and paid grants to the class teachers.

In 1939 the Govenment of Bombay appointed a Library Development Committee, and as a result of the recommendations of the committee, it embarked on a systematic programme of developing *peta* (village), *taluk* and regional libraries, with a central library at the head of the system. Under this scheme registered village libraries were given grants of Rs. 30 to 50 according to the size of the village. In 1941-42, 750 village libraries were opened and a grant of Rs. 22,000 paid to them.

In 1941-42, the Bombay Government also started the training of Adult education workers. That year 196 workers were given a two-week course during the summer and winter vacations at Government training institutes at five divisional centres. A grant of Rs. 25 was given to each centre for equipment and each trainee was given Rs. 10 as boarding expenses. The trainees were required to register themselves as Adult education workers, and to make at least 10 adults literate during the next 12 months, or else refund the stipend of Rs. 10.

During 1937-42 more than 23,037 adults were made literate through 3,072 literacy classes at an expediture of Rs. 2,25,910. Besides, the Bombay City Adult Education Committee, established in 1939, also succeeded in making over 40,000 adults literate through 3,100 classes at an expense of Rs. 1,60,000.

In *Orissa*, the Government established a Provincial Mass Literacy Committee in 1939 and sanctioned a sum of Rs. 17,000 for literacy work, out of which a sum of Rs. 5,000 was meant for equipping and running literacy centres, while Rs. 12,000 were reserved for printing charts, primers and readers. Sets of these charts, primers and readers were given to the literacy centres at a nominal price of 1 pice per set. At one time 1,168 schools with an enrolment of 27,979 were reported to be conducting literacy classes. Later, the number fell to 907 centres with an enrolment of 21,737 adults, out of whom 19,870 were made literate Later still, in the same year 1939-40, the number of centres fell to 433 with an enrolment of only 9,392 persons.

We have given already the uninterrupted, though uneven history of literacy work in the *Punjab* since 1922. Once more the movement came into its own in the Province in the present period. In February 1937 Dr. Laubach visited the Punjab and held a conference at Village Teachers' Training School, Moga. The conference organised a Continuation Committee at Moga for doing experimental work in literacy and for preparing adult literature on Laubach lines. The Punjab Government also took a keen interest in the work of this Committee and contributed towards its expenses. The Committee prepared primers in Urdu and Punjabi (Persian script). In May 1937 the Committee started its literacy campaign on Laubach lines in 12 missionary stations. Other teachers also took up the work. The results were very encouraging and seem to have contributed to the decision of the Punjab Government to embark on a five-year literacy programme which they did in 1939.

The fillip given to the literacy movement in the Punjab by the Continuation Committee, the missionaries and other enthusiastic teachers was further helped by the rapid growth of the middle classes in the province and the awakening of the political consciousness of the Punjabis. This is indicated by the fact that whereas the country as a whole made a 70% advance in literacy in the decade 1931-41, in the Punjab the advance was 140%. The Punjab Government also purchased regularly during 1938-41 primers and follow-up books and distributed them free to literacy classes. In 1938-39, they distributed 42,000 primers and about 50,000 books. In 1939-40 the corresponding numbers were 38,000 and 57,000. In 1940-41 when the Government's Five-Year Programme came into full operation they purchased for free distribution 2,20,000 primers and 1,48,000 follow-up books at a cost of Rs. 34,881. They also distributed books to travelling libraries, of which there were reported to be 600 in 1940-41. That year 54,565 books were thus distributed, of which 21,550 were specially purchased for these libraries. The Government also paid subvention to some journals for bringing out articles of interest to adults. These journals were then distributed to these libraries. In 1940-41 Government spent about Rs. 7,360 on this item alone.

During the period 1938-42, 1,91,552 adults were made literate in the province at a cost of Rs. 2,17,800.

In the *U. P.*, Adult literacy work was carried on at the beginning of the 1937-42 period by the Rural Development Department which was created with the object of ameliorating the moral and material condition of the villagers. But the new Congress Ministry felt that the problem of adult literacy was too urgent and too big for the Rural Development Department.

Hence, in August 1938 a new Department, the Education Expansion Department, was created under the Minister for Education and was placed in the charge of an Education Expansion Officer, who worked through the existing machinery of the Education Department. Thus, in each district the Deputy Inspector of Schools was the local executive officer of the Education Expansion Department. He was the controlling officer of the teachers of adult schools, libraries, etc., in the district. The Education Expansion Scheme was inaugurated on 15th July, 1939, and up to March 1942 it had made more than 7,25,000 adults literate.

The Government of the U.P. gave as much attention to the spread of literacy as to its maintenance through a system of libraries and reading rooms. On the first Literacy Day 768 libraries and 3,600 reading rooms were opened in the rural areas. The number of libraries was increased to 1,000 in 1940-41 and 1,040 in 1941-42, the number of reading rooms remaining constant. 40 additional libraries were opened for women in 1940-41 and given books worth Rs. 150 and some periodicals each. Besides the libraries opened by Government, grants were given to about 500 private libraries in rural areas in 1939-40, and to 506 such libraries in 1940-41 and 1941-42. 250 libraries of the Rural Development were also supplied with weeklies and other periodicals in 1941-42. Again, 50 women's welfare centres of the Rural Development Department in Fyzabad were given a grant of Rs. 500 each together with supplies of magazines and periodicals.

The Government of the U.P. also published special books for adults in Hindi and Urdu on History, Geography, Arithmetic and General Science. Books were also published on adult psychology and visual education. Methods of showing useful films were tried at various centres.

Some Indian States did fairly good work during the period. In *Baroda*, Primary education was already compulsory since 1906. Baroda also had a system of village libraries which was far in advance of the times in India. Most of the villages with Primary schools had village libraries, and travelling libraries served the needs of those areas that were not served by local schools or libraries. Literacy work was started in Baroda State in June 1939 and during the next two years 1,648 classes were conducted. These classes were attended by 23,916 adults of whom 9,562 received their literacy certificates.

In *Jammu and Kashmir* State an Education Reorganisation Committee, appointed in 1938, recommended the provision of Adult educational facilities on a large scale. From the beginning of the next State financial year in October 1939, the Adult education scheme recommended by the Committee was launched.

The progress of the literacy campaign in Jammu and Kashmir can be judged from the fact that in 1942-43 there were 4,050 adult classes in the State with an attendance of 44,987—7,000 more than the previous year. Of these, 29,073 were government employees. In this year, the number of libraries reached the figure 480 with the circulation figure at 2,87,782. During this year adult readers in Urdu, Hindi and Punjabi worth Rs. 37,000 were distributed to the adult classes. Up to this time 57,035 books had been thus distributed.

Adult education work which started in the State of *Mysore* in 1940, has gone on regularly till now. In 1940 the University Union, Mysore, trained 600 students in adult psychology, organisation of adult classes and teaching of the alphabet. These students started classes in *Mandirs*, *Garadis* and *Anjumans* in the various *mohallas* of Mysore city. Later on, some students of the Mysore University in cooperation with the Primary school teachers conducted this work in Mysore city during the vacation. The total number of adults who joined the Summer Classes was 650 and 470 of them took the literacy test—450 adults passed the test.

In January, 1942, a non-official committee called the Mysore City Literacy Council was formed. The Council consisted of field workers and interested members of the legislature. The programme of the Council comprised, besides literacy work, the publication of primers and follow-up books as well as the establishment of libraries.

This period also showed a marked increase in the number of libraries and the scope of their service. As we have seen, the Government of Bombay launched upon a systematic library movement and the vogue of village libraries was spreading. Many public libraries extended their service to adults during this period. Thus, the second edition of the Directory of Indian Libraries shows more than 100% increase in the number of libraries with a larger increase in their book capacity and circulation figures. It was during this period that the radio came to play some part in Adult education. The actual range of its educational services was as yet limited, but the potentialities were considerable.

Some of the most important work in Adult education during this period was done by the *Jamia Millia*, Delhi. It started a separate Department for Adult Education (the Idara Talim-o-Taraqqi) and opened centres which were the first of their kind. By 1941-42, 29 Jamia centres were working with an enrolment of 652. Both in these centres and in the publication of adult literature it set up standards which other agencies could follow with advantage. These centres had, from the outset, a broader and deeper concept of Adult education than mere literacy and were organised as "community centres".

Perhaps, the most memorable event of this period was the founding of the *Indian Adult Education Association*. The Delhi Adult Education Association had come into being in 1937 and it did good work in Delhi city. This Association called an Indian Adult Education Conference at Delhi in 1938, when the Indian Adult Education Association was founded. With the founding of this Association it may be said that Adult education work in India assumed a definite form. Many able and enthusiastic workers found a great opportunity for Adult education work through it. The Association has been holding annual conferences of workers, simultaneously with the sessions of the All-India Education Conference. One of its important activities is the running of the *Indian Adult Education Journal*.

On the whole 1937-42 was a bright period for Adult education in India. It would not be an exaggeration to say that the remarkable advance of 70% in the literacy figures for India in the decade 1931-41, which is due to several educational forces and movements, owes not a little to this effort in the field of Adult education.

1942-46

In contrast to the previous period, this period registered a set-back in all branches of Adult education. The country began to feel the pinch of the War about 1942. Expenditure was cut down in all nation-building departments. National morale was at a low ebb due to the temporary set-back suffered by the national movement in 1942 and the increasing ascendency of communalist tendencies. Most of the provinces in this period showed a uniform retrogression.

In *Assam* the number of schools fell to 400 in 1943-44. Whereas nearly a lakh of adults were made literate in Assam in 1940-41, in 1944-45 only 11,663 adults were made literate.

The 22,000 Adult schools in *Bengal* came down in 1943 to 11,233. There were no provincial reports available for subsequent years. However, it may well be presumed that the number of schools went down considerably during the next few years.

In *Bihar* the main element of literacy campaign continued as in the previous period, but the original tempo was not maintained. The progress of literacy work in the province in this period may be seen from the following table :—

Year	Total No. of adults passing the literacy test
1942-43	2,56,068
1943-44	2,22,617
1944-45	1,26,619
1945-46	..
1946-47	1,95,185

Thus during this period nearly 950,000 adults attained literacy.

The Bihar Government also continued to open new village libraries for which the following statistics are available :

Year	No. of new libraries opened.	Total No. of libraries.	Total No. of books circulated in these libraries.
1942-43	1,000	8,000	6,83,392
1943-44	750	8,750	4,67,442
1944-45	510	9,260	..
1945-46	..	..	..
1946-47	..	..	6,03,896

In *Bombay*, literacy work gradually declined till in 1945-46 when the Government introduced the Compact Area Scheme. Under this scheme a compact area of a suitable size was selected for concentrated effort. Each area was placed in the charge of a special officer whose duty it was to see that about 1,000 adults were made literate every year in his area. The special officer was either a social worker or an Assistant Deputy Educational Inspector. In 1945-46, the scheme was started in five areas. In 1946-47 it was worked in 19 areas out of which one was for women. 763 classes were held in these areas with an enrolment of 21,349 adults, of whom 3,786 were women. In the previously existing five compact areas 8,146 adults, including 497 women, were made literate during the year.

The Government of Bombay also started in 1945-46 its Home Classes for women in urban areas. Boys were asked to prepare lists of illiterate women and to teach them reading and writing in their homes.

The contribution which these schemes, taken together, made to the progress of literacy in Bombay is shown in the following table :

Year.	No. of classes.	Enrolment.	Adults literated	Expenditure on literacy classes.	Total Expenditure on Adult education
				Rs.	Rs.
1942-43	1,039	24,000	19,600	90,000	1,15,750
1943-44	900	35,000	20,000	80,000	1,10,500
1944-45	750	26,000	17,000	78,000	1,07,000
1945-46*	2,000	44,000	29,000	1,00,000	..
1946-47	3,300	70,000	46,000	2,10,000	..

We have seen earlier that the Government of Bombay aided the development of village libraries in order to help the maintenance of literacy. It was again in 1945-46—a happy year for Adult education in the province—that the Government introduced their new scheme for development of libraries. Under the scheme the Government decided to recognise for purposes of grant-in-aid one library in each district. It was a condition that the library must be opened to the public without any distinction of class or creed. The Government was to give a grant to these libraries equal to that raised by the public, subject to the maximum limit of Rs. 4,000. Again, the Government gave grants on similar basis to *Taluka* libraries, situated generally at *Taluka* headquarters subject to the maximum of Rs. 450 per annum. The *Taluka* libraries had periodical rooms which later on proved a great attraction to the public. In some places the *Taluka* libraries had reserved space for women and were open for 8 to 12 hours a day. All this was in addition to the encouragement which the Government was already giving to village libraries. They received Rs. 30 to Rs. 50 for the purchase of equipment in addition to the annual subsidy of Rs. 10 each for the purchase of periodicals suitable to adults. These libraries also received newssheets and other reading material published by the Director of Information. The progress of libraries in Bombay is given in the following table :

Year.	No. of new libraries opened.	Total No. of libraries	Expenditure on libraries. Rs.
1942-43	580	1,200	18,840
1943-44	300	1,500	18,800
1944-45	200	1,700	20,000
1945-46	260	1,960	27,000
1946-47	430	2,390	34,000

*Compact Area and Home Classes scheme started.

In 1946 the Bombay City Adult Education Committee adopted, with the approval of Bombay Government, a Ten-Year Plan for the liquidation of illiteracy from the adult population in the age-group 15 to 40 (6,65,000 adults) in the city. The scheme envisaged the organisation of 900 literacy and 300 post-literacy classes in the 1st year rising to 1,800 and 600 respectively in the 10th year and the total estimate for the plan was Rs. 35 lakhs. However, as finance was limited, the plan had to be put into operation on a restricted scale.

The following table gives the essential statistics :

Year.	No. of classes.	No. of adults enrolled	No. of adults literated	No. of post-literacy classes	Receipts	Govt. grants.	Exp. on literacy.	Cost per adult made literate
								Rs. a. p.
1942-43 .	1,477 (418)	28,128 (6,182)	12,337 (2,455)	174 (36)	60,927	50,000	67,524	4 10 0
1943-44 .	1,073 (313)	21,214 (5,378)	14,230 (3,074)	191 (52)	1,02,161	50,000	90,945	5 4 0
1944-45 .	921 (248)	17,981 (4,184)	12,269 (2,636)	125 (58)	83,761	56,900	87,840	5 15 0
1945-46 .	1,452 (348)	28,144 (5,791)	19,178 (2,741)	208 (58)	1,57,052	50,050	1,27,637	5 6 0
1946-47 .	1,634 (282)	32,261 (4,723)	23,203 (3,055)	205 (32)	1,63,232	78,421	1,73,650	6 8 0

NOTE 1.—The number of classes includes those organised by the Committee itself, which form the great majority of the total number of classes, as well as the grant-in-aid classes organised by employers and other associations and voluntary workers. All classes were, however, supervised by officers of the Committee.

NOTE 2.—Figures in brackets relate to women. These figures are included in the general figures.

The quinquennium shows a general decline in literacy work in the *Punjab* for the first three years, as in the following table :

Year.	No. of centres.	No. of adults enrolled.	No. of adults literated.
1942-43	..	97,683	..
1943-44	..	66,797	31,030
1944-45	1,760 (of which 1573 were run by Literacy Leagues)	63,854	29,658

In 1944-45 the Government extended their Adult education programme for a further period of five years, but at an annual cost of only Rs. 4,000. No wonder the province had nothing to report in the last two years of the period.

Reports of only the first two years of the quinquennium are available for the *U.P.* While the number of schools run by the Education Expansion Department remained constant at 960, the number of other institutions to impart literacy declined. The 100 aided schools for women in 1940-41 continued in the next year, but were reduced to 70 in 1943-44. The number of

aided schools themselves which stood at 1,006 in 1941-42 came down to 383 in 1942-43 and 225 in the following year. The Special Police Literacy Schools and literacy work in jails came to an end in 1943-44. The decline of the interest in literacy is evident from the following table of adults made literate by the 930 schools of the Education Expansion Department.

1941-42	56,985
1942-43	54,825
1943-44	50,560

This is the story in government schools. In aided schools too, the decline was obvious. In 1943-44 the 225 aided schools, while showing an enrolment of 7,209 made only 764 adults literate, *i.e.*, less than 10% of the enrolment or only 3 to 4 adults per school on the average !

The 1,040 village libraries and 3,600 reading rooms, established in the previous period, carried on their work. The libraries continued to issue from 16 to 17 lakh books in a year including about half a lakh to women. But the attendance which had increased from 53,82,943 in 1941-42 to 75,82,175 in the next year suddenly dropped to 37,78,889 in 1943-44, because the Government stopped supplying dailies to the reading rooms. The number of aided libraries stood at 259 in 1943-44 as against 205 in 1941-42 and they issued 2,32,985 books that year. In 1942-43 the Government started a Central Lending Library at Allahabad.

We have given an account of Adult education work in Indian States in the previous period. Except for *Mysore* and to some extent, *Travancore* the record was not impressive, and whatever work had been done, tended to decline during the present period. Thus the States of *Hyderabad* and *Jammu and Kashmir* had nothing special to report during the latter part of this period. In *Baroda* there were 997 adult classes with an enrolment of 4,712. The extremely small enrolment—average five per class—leads to the obvious conclusion that many, perhaps more than half, of these classes existed only on paper.

We have earlier noticed the establishment of the Mysore State Literacy Council in 1942. In 1941-42, it received a Government grant of Rs. 5,500 and in 1942-43 Rs. 27,000. In 1943, however, the Government of Mysore started a Five-Year Plan. Accordingly, in 1943-44, the Government increased its grant to Rs. 1 lakh, and the literacy council justified the grant by increased activities, taking into its scope all Adult education activities. In July 1945 it was reorganised under the name of Mysore State Adult Education Council.

The progress of Adult education in *Mysore* during the quinquennium 1942-47 may be indicated as follows :

Year	No. of classes	Enrolment	Nos. literated.	No. of neo-literates	Expenditure	Income from Government	Total income
1942-43 .	488	6,201	..	..	22,533	27,000	40,000
1943-44 .	1,227	23,239	7,076	203	70,640	1,00,000	1,23,000
1944-45 .	2,204	35,311	13,638	227	1,26,545	1,52,000	1,75,000
1945-46 .	4,530	89,896	50,817	790	4,38,748	3,44,000	3,99,500
1946-47 .	3,941	78,611	44,265	396	4,67,026	4,00,000	4,15,691

We have seen that the publication of Adult educationliterature formed an integral part of the activities of the Mysore Council. During the quinquennium it printed nearly 2,75,000 copies of its primers and readers, and brought up the number of pamphlets in the Adult Education Series to 83. These pamphlets of 24 to 32pages each in 14 point Kannada type, were written on various subjects of adult interest and sold at annas 2 per copy. The Council also started the Library Series of books of 150-200 pages each and published three books in the series. During each of the five-year review 1,200, 3,756, 5,020 and 5,000 copies of *Belaku* were printed. The *Pustaka Prapancha* also continued to be published.

In *Travancore* there were 62 aided reading rooms and libraries and 92 State rural libraries in 1942-43. By 1946-47 the number of State libraries was 124 on which the State spent Rs. 20,000. Thanks to the good work done by the All-Travancore Library Association, the number of aided private libraries also rose to 72. For these the Government of Travancore made a provision of Rs 15,000 that year.

Thus, the period 1942-47 was one of difficulties for Adult education A paralysing lassitude seems to have descended on the country after the heroic efforts of the previous period. This is clear from the fact that few governments sent in their reports of Adult education to the Central Advisory Board of Education, and those that were sent were instructive for what they did not disclose rather than for what they did. In their 12th session of January, 1947, the Board asked the provinces and states to send fuller reports of their Adult educational activities, but the response was not satisfactory. The country was in the throes of a great political experiment and a cataclysm seemed round the corner. Who, at such a time, would give Adult education a thought ?

1947-52

The new era in Adult education as in other spheres of national activities was ushered in by the coming into power of the National Government at the Centre and the provinces in 1946. The provinces vied with one another in drawing up schemes of Adult education. However, it was considered desirable to draw up a general scheme of Adult education which could be adjusted to regional needs. Accordingly in 1948 the Central Advisory Board of Education set up a Committee to frame such a scheme. The report of the Committee initiated a definite change of governmental policy with regard to the content and material of Adult education. Adult education was no longer to be confined to literacy, but was to include education in citizenship, health and even agriculture and handicrafts. And in giving this education to the masses, greater use was to be made of audio-visual material like charts, posters, filmstrips, films and broadcasts. On the basis of this scheme the Ministry of Education drew up a Guide-plan for promoting "Social Education" in the country. The plan was discussed and approved at a Conference of Provincial Ministers of Education on 19-20th February 1949, and the State Governments were requested to submit their Social education plans to the

Government of India to enable it to give grants to the provinces for executing their plans. By the end of the year the Government of India had distributed nearly Rs. 60,00,000 to the different provinces as follows :

	Rs.
Assam	4,00,000
Bihar	5,00,000
Bombay	10,00,000
Madhya Pradesh	6,44,000
East Punjab	2,00,000
Orissa	3,04,534
Uttar Pradesh	11,59,231
West Bengal	8,79,000
Madras	8,43,000

It is not possible, nor is it necessary in this historical introduction, to give the details of all State programmes of Social education. The interested reader is referred to the "*All-India Report of Social Education for* 1947—51" issued by the Ministry of Education. However, their main characteristics may be summed up as follows :

Bihar attempted an institutional approach. Institutions rather than teachers have been entrusted with the responsibility of running the Social education centres.

West Bengal emphasized recreational activities such as travelling theatres, folk dancing, *yatras*, *bhajanmandlis* and *kirtans*.

Madras made use of camps in the training of teachers and imparting of further education to youth leaders. It also initiated a network of State wide libraries.

Bombay too established a net work of libraries to supplement Social education work in compact areas.

Madhya Pradesh attacked the problem of Social education on a big scale. More fully than any other State, it exploited the technique of camps for the purpose of mass education. It did useful work in bringing out Social education literature in Hindi and Marathi. Recently, however, as a result of the Mangalmurti Committees' Report, Social education work has been considerably whittled down in the State.

Uttar Pradesh worked out a unique experiment in Social education in the form of "the Etawah Project", some of which has been later assimilated in the development of the Community Projects.

In *Mysore*, the State Adult Education Council continued its useful work with full support from the State Government. It encouraged folk arts as instruments of popular renaissance and established a net-work of village libraries in the State. Its work in bringing out Social education literature can be estimated from the fact that it is reported to be the foremost publisher in the Kannada language.

In *Travancore-Cochin*, Social education work was left to libraries, of which there is a fairly large number. They were guided in their work by the Travancore-Cochin Library Association, a non-official organisation enjoying the support of the Government. Recently, the Board of Adult Eduation has taken up the responsibility of training Social education workers for expanding Social education work in the State.

In the *Centrally Administered Area* of *Delhi*, the Directorate of Education has organised educational "*melas*" which arrange sports, exhibitions and locally produced dramas. Such *melas* have succeeded in a large measure in arousing the interest and enthusiasm of villagers. The chief feature of the *melas* is the 'Caravan of Knowledge' comprising a fleet of four vans—a cinema van, two mobile exhibition vans and a mobile stage. The vans are fully equipped with audio-visual aids. The Caravan moves constantly in the rural areas of Delhi State and wherever it halts, a three-day educational *mela* is held.

During the six years 1947–53, about 60 lakh adults passed through the nearly 2.4 lakh elementary Social education classes in the country. About half of them are reported to have achieved literacy. This excludes the splendid work done in the Armed Forces which have by now nearly obliterated illiteracy in the ranks and have taken up the work of their education as citizens.

During the same period the State Governments (or Government sponsored agencies) spent over 4 crores of rupees on Social education. More than Rs. 3 crores of this amount was spent in Part 'A' States.

The experience of these six years has revealed an important weakness in the continued Social education of literates. The main agency for this work are the libraries. Of these there were about 22,000 in 1953. If we bear in mind that many of these libraries are only inadequate indications of what they should and might be and that even the best fall short of their full potentialities, we will realise the extent of our poverty in this field. The weakness of our library service is three-fold. We have much fewer libraries than are needed; their organisation leaves much to be desired; there are not enough and suitable books for our literate millions. Since 1952, steps are being taken to remove the organisational difficulty. Under one of the schemes of the Five-Year Plan of Educational Development, steps are being taken to set up State Central Libraries and District Libraries, which will bind libraries into a system. It is hoped that this organisation of libraries will be completed during the next few years.

In the field of Social education literature, the country, it seems, has now turned the corner. The Mysore State Adult Education Council, which had established its reputation in the field by the beginning of the post-Independence era, is continuing its good work. The Government of Madhya Pradesh has done some valuable work in Hindi and Marathi. The Government of India, through the Idara Talim-o-Taraqqi, Jamia Millia, has brought out a large number of easy-to-read pamphlets on a variety of subjects of interest to adults. There is little doubt that this has encouraged the hitherto shy publishers to venture in this new and unexplored field. The Government of India is also continuing its role of stimulating State and public effort in the field through its Five-Year Plan. The series of four Literacy Workshops held during 1953-54 in various regions of India for training authors to write for neo-literates, and the award of prizes to authors of books for neo-literates and purchase of 1,000 copies of each prize-winning book is bound

to awaken private effort to the need and the scope for this type of literature. Further, the Government of India is assisting the State Governments financially to bring out books for neo-literates.

In the field of Audio-visual education, too, there are definite signs of progress. The 1947-51 Report on Social Education records nearly 3,000 film shows, while in the year 1951-52 alone the State reports on Social education record nearly 4,000 shows, increasing to over 4,600 in 1952-53. Apart from these strictly limited statistics, the report of the Ministry of Information and Broadcasting reveals that nearly 60 crores of people witnessed film shows in over 3,100 cinemas in the country, only about 20% of which were in cities of one lakh and over. That Ministry produced during 1952-53 ten documentaries and 38 newsreels which have helped the people to be better informed on current problems. Besides the Government of India, many States, notably Bombay, Madhya Pradesh and Utter Pradesh have organised active film libraries. The Government of India alone in their Central Films Library have acquired about 2,000 educational films and about the same number of filmstrips. During the year 1954 over 8,000 films and filmstrips were loaned out to about 450 member educational institutions and social welfare organisations spread all over the country. In order to provide technical training in the production of simple visual aids, which could be produced at low cost by the use of locally available material, a training programme was organised by the Government of India with the cooperation of Unesco. This consisted of two Seminars, one at Delhi and the other at Mysore, for the benefit of artists, photographers and book-illustrators from different State Governments in the country and other important organisations connected with Social education work. During these Seminars, efforts were made to integrate the technical training and production activities with Social education work in the neighbouring villages. Another Seminar was held in May-July 1954.

In order to meet the increasing demand for films in Indian languages depicting Indian conditions, the Government of India in the Ministry of Education have undertaken the production of 12 educational films every year. These would include a few documentaries and educational films for use in Social education programmes of the country. Similar production work has been undertaken by the Planning Commission and the Community Projects Administration in order to stimulate people's participation in the work of the First Five-Year Plan and the Community Projects.

A National Board of Audio-Visual Education has recently been organised to advise the governments and other organisations in the country on the various issues connected with the development of Audio-visual education. The Board will also serve as a link between the governmental and non-governmental production organisations and the Social education teachers and other educationists who are concerned with the use of these aids. It is hoped that the Board will give an impetus to the development of audio-visual aids in school education.

So far as the use of radio in the field of Social education is concerned the figures collected by All India Radio show that while at the beginning of the year 1951-52 there were nearly 4,200 community sets spread over the country, the number had increased to 6,268 by the end of March

1953. The Government of India have now approved a scheme to contribute 50% of the price of a community set. This, together with the improvements in the programmes for rural broadcasts, is bound to step up the use of this important educational medium.

Later, in 1952, the Community Project scheme came into being. This type of work was extended, later in 1953, through the National Extension Service. This was easily the most exciting happening in the field of Social education since 1947, for it should be remembered that the spirit behind the Community Projects or the National Extension Service is recognisably the concept of Social Education—'Social Education' which is education for life.

Each development block in the Community Projects and National extension areas has the services of about 20 village-level-workers for extension work in the villages. The work of these Gram Sevaks, as they are called, is essentially Social educational in the wider sense of the term. Even so each development block has on its staff two Social Education Organisers whose pattern of work comprises adult literacy, setting up of community centres, libraries, youth clubs, women's and children's clubs and organisation of other groups for promoting the developmental work in the areas. 165 of the development blocks were set up in 1952-53, 53 in 1953-54—all these under the Community Projects Scheme. 249 National Extension Service blocks were set up in 1953-54. The main items of work done in these 467 blocks up to September, 1954, is as follows :

Adult education centres set up	12,295
Enrolment in the above centres	1,75,975
Community centres started	24,013
Entertainments organised in the community centres	30,931
Units of People's organisations developed	9,028

The expenditure on Social education, in the restricted sense of the word, in the Community Project Areas up till September, 1954, was Rs. 29,97,350. Other statistics of work of interest to Social education workers in the wider sense of the term are as follows :—

Demonstrations held	3,60,410
Cooperatives set up	4,669
Village-level workers trained	4,980
Social education Organisers trained	591

(NOTE.—These figures pertain to work up till September, 1954.)

The Community Projects Administration has set up five centres for giving five months' training to Social Education Organisers who are to work in the Community Project Development blocks and National Extension Service areas. Recently, these have been supplemented by two other training centres—one for giving a further three months' training to women Social Education Organisers and another for giving a similar three months' training to organisers who will work in tribal areas.

Already it is clear that the Community Projects are gradually, perceptibly and peacefully changing the face of India. They are giving new skill and above all new attitudes and orientation to the people. Even those not in the areas covered by them are inhaling the fresh air coming from them and we may remember that they will cover the entire country by 1961. Social education could claim no greater triumph in any age in any land.

CHAPTER II

THE PURPOSES OF SOCIAL EDUCATION

Adult education in its present form began in the middle of the 19th century, that is to say, about the same time as the Industrial Revolution. Because of the increasing complexity of life, particularly for urban inhabitants, adults felt the need to equip themselves adequately to meet the new situation. At the beginning, Adult education was only "remedial" that is, it was meant to make good the lack of formal schooling which the children of more fortunate parents had received. However, as time passed the concept of Adult education was extended and it came to include the satisfaction of the various needs of adults in the way of economic efficiency, more knowledge and a richer cultural life. Thus, from the point of view of the individual, Adult education attempts to fulfil the following purposes :

(1) *Remedial.* Obtaining basic skills as mentioned above.

(2) *Vocational.* Provision of elementary, commercial or technical education in urban areas and education in Agriculture and Cottage Industries in rural areas.

(3) *Health.* The adult needs education in the fundamental principles of health, particularly of child health. He also desires to know the methods of combating ill-health, eradicating the main diseases prevailing in the areas and solving nutritional problems within his means.

(4) *Social Skill.* The adult desires to get on with his fellows, to advance in life, to make family living effective and to know his rights and duties in the complex world of modern times.

(5) *Recreational Modes.* With the development of modern production an adult has more leisure than fell to the lot of his forefathers. He therefore needs to know the best way to spend it. Many modern means of mass recreation tend to disrupt the family. But the family has a basic value in society, and, therefore, new recreational modes have to be developed and popularised which will not disrupt family cohesion. Again, the mental tensions which modern organisation of work creates have to be counterbalanced by relaxation and proper recreation in order to preserve the mental health of the people.

(6) *Self-development.* This includes the various purposes connected with cultural achievement not covered above. It may just be a desire to gain more knowledge in a particular department or to build up a philosophy of life, or cultivate an art.

The movement of "Social Education" has brought about some significant changes in the older concept of Adult education. If we may say so, 'Social Education' is Adult education standing on its feet instead of doing so on its head! For, though the individual holds within himself the secret of inspiration which has lifted mankind beyond the *Pithecanthropus* ordinarily men achieve higher standards of life through society or social groups. Social education thus furnishes the true perspective in which an individual has to see the 'why' and 'what for' of all his efforts. In doing so, it absorbs the content of Adult education, but gives it a new orientation. It places before

the people the needs and problems of various groups. It teaches them the ways of thinking and solving of common problems in groups. It teaches them to see how these groups are knit together to form the great family, that is, India and the greater family that is the world and holds before them the ideal of sustained effort and work as their offering to the destiny of India and the service of the world.

Social education thus serves a four-fold purpose :—

(a) *Promoting Social Cohesion*

In the clash of interests which is a characteristic of modern society, we need to create common bonds between people. This is necessary not only to remove prejudices amongst groups, but also to check the growing aloofness among individuals and individuals and groups and groups which is so characteristic of urbanised and even our rural society. Someone has aptly described this aloofness as 'solitude'. Such 'solitudes' exist between linguistic groups, religious groups, rural and urban groups, the educated and uneducated, the elite and the masses, capital and labour, the native and the foreigner, young and old, rich and poor. It is the purpose of Social education to reduce these solitudes as far as possible and to create a common culture in which all national elements can participate—and a common climate for their cooperative efforts.

(b) *Conservation and Improvement of National Resources*

Social education teaches the people to view the gift of India's geography and human stock as resources from which to build up a worthy standard of life for all the people in this land. These resources are two-fold : material and human.

One of the most formidable tasks facing backward nations is that of conservation and development of their natural resources. In India, for example, we are faced with the deterioration of our soil and forest resources, which is assuming devastating proportions in some areas. Every citizen should know these evils and should know how to contribute his bit, not merely to the preservation of our existing forest and soil wealth, but its further development.

Much more important are the human resources. It is the business of our schools and institutions of Higher education to develop these human resources. A large part of our population had not the opportunity to go to school and have, therefore, not acquired literary and other essential skills. It is for this reason and not because it is its proper function that Social education has to take up the responsibility of imparting basic skills, like literacy and productive skills, to our people.

Lenin once remarked that Socialism cannot be built upon the basis of an illiterate population, for the simple reason that an illiterate man is outside politics. The same thing applies to any genuine democratic society. The demos is amenable to gusts of passion and falls an easy prey to propaganda. An illiterate and uneducated man has seldom the breadth of vision and mind which is necessary for the development of a sound political life.

Again, one of our prime needs is to raise the productive capacity of the people and this cannot be done if the masses are illiterate or uneducated. Without literacy and education production can be raised only up to a certain limit and not beyond that.

(c) *Building Cooperative Groups and Institutions*

"R educng solitudes" between groups and conservation and improvement of national resources are only preliminary tasks. Social education has to lead on to teach men the skills which are necessary for building up groups qualified and willing to use these resources for the good of all. These skills comprise collective study of the problems facing the groups and collective and cooperative action for solving them and also a collective evaluation of the results of these actions. The best way of forming these groups without robbing the individual of his freedom and dignity, the ways in which group leaders lead without coercing, the ways to harmonise maximum individual satisfaction with social progress, the basic institutions which men need for harmonising the good of individual with the welfare of all and the part each individual can play in promoting and supporting such institutions—these are some of the awarenesses which Social education seeks to create in the minds of the people.

(d) *Inculcating Social Ideology*

One of the most important functions of Social education is to prepare the people to subordinate their private welfare to the welfare of their group, their community and their country and to do this joyfully. The attitude is graphically expressed in the famous words of an Englishman : "Who dies if England lives, who lives if England dies?". The contribution of even the greatest individual to the life of the community is, after all, limited. Yet the only lasting meaning of his life is what he contributes to the fulfilment of mankind and Social education should make the lowest among us acquire the habit of viewing his work and ideal as his contribution towards this fulfilment.

This is not a matter of mere sentiment. It means widening the horizons of men's minds to see their own existence as a part of a bigger existence. It entails keeping before their minds what they have already achieved and what they have yet to achieve and seeing both these in the context of our chosen destiny.

CHAPTER III

THE PSYCHOLOGY OF ADULTS

To be effective, Adult education should be based on the psychology of adults, *i.e.*, on their basic interest, urges and capacities. It is, therefore, necessary to study these factors in the mental make-up of an individual. Unless the motivation is properly established, Social (Adult) education can make no headway.

The basic urges in men are as follows :

(*a*) Satisfaction of physical needs like food, shelter, clothing and protection from danger, in the absence of which the strong drives of fear and combativeness come into play.

(*b*) The reproductive urges, including sex and the care of children.

(*c*) Curiosity and the urge to play. It is this urge to play which expresses itself in the form of different kinds of recreation and aesthetic interests.

(*d*) Gregariousness and the urge for friendship.

(*e*) Urges connected with the ego which take various forms. There is the need of mastery over our environment, the need for social recognition and fame, the urge for power, the quest for physical and social security. It is this regard for one's ego which makes one so sensitive to success and failure.

(*f*) Finally, in the more developed human beings there are two urges—firstly, there is the urge to probe into the secrets of the universe, to accumulate facts of diverse kinds, to harmonise them by the help of theories and to verify these theories with the help of more facts. Secondly, there is the almost similar urge to harmonise the interests of individuals, groups and nations, so as to build up societies on the basis of morality and justice.

These are the main urges and drives which are common among men. What particular urge will be uppermost in a particular context and what form it will take depends upon the past history of individuals as well as various present factors. Among these factors may be mentioned the following:

(*a*) *Influence of Age:*—As an individual passes the stage of maturity there is a decline of interest in sports and active recreation and an increase in the sedantry use of leisure. There are other interests which do not necessarily diminish in intensity during life, *e.g.*, one's interest in books, newspapers, etc. Further, an adult is more sensitive to physical conditions, *i.e.*, the comfort and the cleanliness of the premises in which he learns.

(*b*) *Influence of Environment, e.g.*, housing conditions.

(*c*) *Influence of Economic Conditions:*—Our desire to get along with our job and to make the most of it is one of the strongest urges in post-adolescent life, and frustration in this field has far-reaching repercussions.

(*d*) *Influence of Political Conditions:*—The way in which these political conditions affect our behaviour can be seen, for instance, from the way in which people in India (and Pakistan) behaved in 1947 and 1948.

(*e*) *Influence of Social Conditions:*—A married man is interested in his wife, children and friends.

The main difference in behaviour between an adult and a child arises from the fact that the ego of an adult is more developed than that of a child. An adult is, therefore, more sensitive to the social atmosphere around him. It is true that even a child learns better in a friendly atmosphere. The social freedom that an adult enjoys is greater than that allowed a child. Hence, a friendly atmosphere is more imperative in the education of adults.

Again, an adult has a philosophy of life. To win his active cooperation he has to be convinced of the relevance of a thing or action to his own interest. Thus, an adult educator has to create a desire, a real motive in an individual before he can expect to enlist his cooperation.

An adult is more sensitive to success and failure than a child, more concerned with the acquisition of mastery over something, more power-hungry. It is, therefore, advisable to allow him occasional experiences which will give him the glow of success. At frequent intervals, it is necessary to point out to him the progress that he has made.

An adult has generally a role which he has more or less accepted. The occupation of an adult is an integral part of that role. Hence the adult educator should consider his occupation. He can acquire an entry into his mental world through his occupation. An adult will pick up things more easily if he sees their relationship to his occupation, if he is convinced, for instance, that he will be able to earn more for himself and his family with the new learning than without it. The learning which is intimately related to the adult's vocational interest is also more realistic and lasting. An adult has a greater sense of responsibility than a child. It would, therefore, be wise for the educator to give an adult some responsibility for his own learning.

Finally, an adult has stronger and more permanent sentiments than a child. A clever adult educator will respect and make use of these sentiments as much as he can, for example, an adult has sentiments towards his family, his friends and his country. The proper use of these sentiments will arouse a strong desire for learning which will be a great help to the educator.

We can sum up the favourable and unfavourable conditions for adult learning as follows :

(a) *Unfavourable Conditions*

(*i*) *Lack of Leisure:*—There are needs which claim priority over education and which take up an adult's time. Sleep, the day's minor routine, looking after the family, the work that earns the family its bread—these are some of the needs and it is only the time that an adult can spare from these that can be devoted to education. The more backward the economy of the people, the greater is the time that these urgent needs consume. This is one great reason for a people's backwardness. And so the vicious circle moves.

However, even where a people have a backward economy, they may have leisure. Take, for example, our agricultural population. There are times between the harvesting of a crop and the sowing of the next that the peasant can call his own, and the fullest advantage can be taken of these times for educational and cultural activities.

Again, it should be the endeavour of adult educators to devise means whereby they can reduce the drudgery of our people and enable them to snatch more leisure by reducing the time which must be spent on their more urgent needs.

(ii) Misuse of Leisure:—Even when an adult has leisure he may fail to make use of it or may abuse it. Bad habits are his greatest enemy. Indolence and lethargy rank among the worst of these. Generally, indolence and lethargy arise from a lack of ambition and it is one of the points in the fine art of Adult (Social) education to keep a man's ambition alive or to kindle it if it is dead.

Even when a man is up and doing he may be up and doing in the wrong way. Gambling, alcoholism and other bad habits not only eat away a man's time, but incapacitate him for a better use of time. In a large measure people fall into these habits because there is a lack of wholesome means of recreation and that is one reason why Adult education workers all over the world have found it necessary to combine Adult or Social education with better recreational facilities.

Just as individuals may have bad habits, so have whole communities—and these, too, ultimately impinge on a man's better use of his leisure. Outmoded customs, *e.g.*, those connected with marriage in this country, may entail an extraordinary waste of time, money and talent. And, hence, necessarily, though tactfully, Social education should try to wean people away from bad "community habits".

(iii) Lack of Mental Peace:—There is one other unfavourable factor which may rob a man of the possible fruits of his leisure and that is his lack of mental peace. The worst thing about the lack of mental peace is that an adult is incapicitated from devoting any time to his work and education and even if he attends his classes, he cannot concentrate, and even if he forces himself through the class-routine he cannot assimilate his lessons.

Social disharmony is, perhaps, the greatest enemy of mental peace. This disharmony is most likely to originate in a man's social circle. A man may dislike for some reason, the class teacher or he may dislike some of his class-mates. He will not go to such a class and in fact he gains little by learning under such conditions. Again, people in a village quarrel and men who have no direct concern with the substance of the quarrel tend to converge on one or the other of the parties until the village is split up into rival factions, with the resultant hooliganism and litigation. Even when the people are saved such extremes the whole atmosphere of a village retards improvement, not to speak of Social education. A clean social atmosphere is essential for Social education No wonder in India and China Adult education is called Social education.

Again, little worries and troubles may arise in an adult's home that may disturb his mental peace. These are of various types and there is only one remedy for them, the right type of education which will, firstly, prevent these troubles and, secondly, enable him to bear them with equanimity where they do occur.

(iv) Lack of Physical Comfort:—Lack of mental peace is not the only factor militating against the power of the adult to take his lessons or to concentrate on them. Bad physical conditions in the environment of the class are no less harmful. Constant noises irritate and upset an adult more easily than a child.

The classroom should, therefore, be a quiet place. Again, adults busy in their diverse occupations during the day can only snatch the early night hours for their education. Good light is, therefore, essential. Bad light is not only a physical torture for the grown up but it creates a depressing atmosphere in the class.

Again, a dirty place that oppresses by its odours is a bad place for education. Finally, it is difficult to sit for long patiently on a hard and uncomfortable seat. It is really depressing to see so many of our village adult classes assembling in dusty and dingy places without any mattresses on which the adults can sit.

Another physical discomfort—though in a category by itself—is that occasioned by intruders. Sometimes adult classes are held in '*chaupals*', where men come and go. This is a source of disturbance to students. As far as possible, adult classes should not be held at places frequented by the public.

(*v*) *Lack of Meaning:*—We had occasion earlier to say that the ego of an adult is more highly developed than the ego of a child. One aspect of this is that if an adult does not see the connection between his subject material and his life he will not be enthusiastic about it, and when he is not enthusiastic about it, he is not likely to assimilate it. Whatever he learns must have its roots in his everyday life and his everyday needs.

The world of an adult in villages is a narrow one. His horizon is limited. He, his family, his village, his occupation, his relatives—these are the maior areas in his life and one has to be cautious in speaking to him of anything beyond them. It is best to educate him through these major areas of life. Your fine theories will either be above him or be misunderstood.

This certainly does not mean that the villager or the illiterate adult cannot see beyond his nose or that he cannot learn what he does not know. It only means that the objectives of teaching have to be carefully graded in accordance with his needs and the teaching material carefully selected in accordance with his capacity. It means more education connected with his occupation and his society and more Visual education.

(*vi*) *Boredom:*—An illiterate adult is more easily bored than a man accustomed to education. It is necessary that the whole class programme should be planned in accordance with the narrow span of his attention to this type of work. This means the same—that education of adults has to be mixed with recreation. Wherever Social education has continued for some time it has been found essential to give as much time to the recreation of adults during class times as to the strictly educational programme. This is ture for the entire duration of the class.

(b) *Favourable Conditions*

(*i*) *Class Atmosphere:*—We have seen how social disharmony affects class work unfavourably. Further, not only must the adult like his teacher and his class-mates, but a good teacher must attempt to develop the positive "We feeling" among members of the class. There are many ways in which this can be done. We will content ourselves here with the remark that it develops best when a Social education centre takes on the features of a community centre.

Again, social harmony is not the only factor in a good class atmosphere. There is also the physical and aesthetic aspect of this matter. As we have seen, good light, freedom from noise, smells and sights, freedom from interruptions, and comfortable seats improve the atmosphere of a class. Finally, an aesthetic touch here and there—a good picture, a flower vase, etc.,—will predispose a man to study.

(*ii*) *Good Teachers:*—No development of the science of teaching can displace the teacher from his central position in education. It is not merely the knowledge of his subject matter that makes a teacher good, nor is it only his mastery of the method and the materials of teaching. There are three other factors that go to make a good teacher.

Firstly, a good teacher is an enthusiastic teacher—he is enthusiastic about his subject, he is enthusiastic about his work. Enthusiasm is contagious. And if an enthusiastic teacher can impart a little of his fervour to the student it will heighten the student's morale and carry him far.

Secondly, a good teacher not only likes persons in his class, he has the capacity to arouse what we have called the "We feeling" in adults, not only *vis-a-vis* himself, but also amongst his students, towards one another. In addition to improving the atmosphere of the class a corporate spirit improves the student's ability to study.

Thirdly, a good teacher knows how directly to raise the morale of the members of his class. The psychology of morale is well-known—it feeds and grows on success, on the sense of having mastered something. A good teacher encourages his class and creates opportunities to make it feel its growing mastery of a subject.

Another way of improving morale is to confer responsibility. A good teacher tests the sense of responsibility of members of his class. This is done by giving them not only a voice, but a hand in the organisation and management of the class, and by eliciting and welcoming their cooperation whenever there is an opportunity to do so.

(*iii*) *Effective Motivation:*—The third great favourable factor in learning is the motivation of the student. Only a strong, persistent and expansible motive can be adequate to the needs of education which an adult in the modern world needs. This motivation is iteself the product of education. But there are needs and interests in which such motivations can be built even in apparently un-motivated adults. The occupational motive is, of course, the first of many that include the need to get on with one's fellows, the well-being of the family and the religious motive.

We have already spoken of the need to avoid teaching that is above the heads of adults. We now see what this means on the positive side. It means that the adult student must be properly motivated, *i.e.*, the objectives, methods and materials of class teaching should be linked with his interest in life, with the conditions of his environment and with his needs and capacities.

CHAPTER IV

SOCIAL EDUCATION MATERIALS (INCLUDING AUDIO-VISUAL AIDS)

By Social education materials we mean the various sensory aids through which an adult learns. Speaking generally, there are seven types of aids :

(1) spoken words,

(2) spoken words reproduced through radio or recording,

(3) written words,

(4) charts, graphs and maps, etc.,

(5) objects produced or reproduced, such as models, demonstrations, pageants, dramas and television, etc.,

(6) objects represented, *i.e.*, pictures, pictures reproduced by epidiascope, lantern slides, filmstrips and films, and

(7) the actual objects (a) *in situ*—field trips (*b*) specially arranged exhibitions and museums.

An adult is taught mainly by the teachers through the spoken word and we will discuss the qualifications, training, etc., of teachers in a later chapter. Here we will deal with the other aids and divide the other types into two main groups :

(*a*) reading materials, and

(*b*) audio-visual materials.

Reading Materials

Reading has become an indispensible means of mass communication in modern society so much so that the German philosopher, Spengler has called modern civilization "The Book and Reading Civilization".

It has social significance in many ways of which the following may be mentioned:

(1) In the growing complexity of modern civilization there is so much to be learnt that informal sources such as the personal experience of the individual or the directly communicated knowledge and wisdom of the elders cannot meet our needs. Whenever civilization expands and develops, literacy and literary ability are needed to sustain it.

(2) Not only is our society complex but it is in a state of flux. Social, economic and political conditions change so rapidly that informal sources of learning are hopelessly inadequate to meet the situation.

(3) Modern democracy requires an evaluation of different points of view held by different groups. We need a better understanding of these points of view and greater communication between groups, classes and nations. It is true that reading has sometimes proved as disruptive force by strengthening class ideologies but there is also no doubt that, in some ways, it has proved the greatest unifying force in modern life—national and international.

(4) Reading is the cheapest source of information.

(5) Reading results in freeing the mind from bondage to custom, routine and superstition. Reading is liberalising because of the wider background one acquires through it. Many men of comparatively ordinary gifts have reached heights reserved for geniuses only in the 'pre-reading' or 'semi-reading' era when informal ways of learning were dominant. For this reason it is essential that a man who wants to be even moderately successful should possess sufficient reading ability to take part in the modern exchange of ideas and information and to express his own ideas intelligibly and effectively.

The teacher of literacy, therefore, plays a very important part in the process of civilisation. Techniques of teaching reading vary from place to place. For the time being, at least, we have to be content with saying that that method is best which the teacher can use best and for which necessary reading material is available. Subject to this proviso, we may mention the following conditions that facilitate the mastery of correct reading habits :

(*a*) General principles of adult psychology should be borne in mind in teaching literacy as well as other subjects to adults, *e.g.*, the need for a friendly atmosphere and good physical conditions such as light, freedom from noise, etc.

(*b*) If visual aids are used in a class the teacher must see that the aids are visible from all parts of the room. Much of our knowledge is acquired from sight and, therefore, this sensory aid must be used to maximum effect.

(*c*) The teacher should have a good voice and should speak from such a place that the pupils are able to observe the movement of his lips.

(*d*) The reading material should be varied and interesting.

The following are the main types of reading matter :

(1) *Books and Pamphlets:*—These can be sub-divided into three classes: (*i*) primers, (*ii*) readers, and (*iii*) general literature. The primers and readers are basic material for acquiring reading skill. The general literature for adults is helpful in consolidating literacy skill, as a leisure-time hobby and as serious study.

(2) *Daily Newspaper:*—All adults are interested in news and all over the world the daily news-sheet provides the chief reading matter for adults. Even in Social education classes the daily news-sheet has proved a great attraction and, therefore, it is a real aid in inculcating the reading habit and improving reading skill.

(3) *Periodicals*:—Weekly, fortnightly or monthly. A good weekly or a fortnightly is another aid in imparting reading tastes to semi-literate adults. These should contain topics of interest to adults such as sports, health, agriculture, industry, wit and humour.

(4) *Charts, Graphs, Maps:*—These are mostly auxiliaries to the first type of reading matter. But they are also sometimes used independently. They often clarify the complexity of reading matter.

Characteristics of Good Reading Matter

We have mentioned above that primers, readers and follow-up literature form the basic reading matter for adults.

The following criteria applicable to all types of good reading matter were drawn up (May 1952) by the Committee on Social Education Literature which was set up by the Central Advisory Board of Education. The criteria are discussed under the following heads :

(*i*) Physical make-up of the book
(*ii*) Printing
(*iii*) Illustrations
(*iv*) Vocabulary
(*v*) Style
(*vi*) Contents
(*vii*) General suggestions.

The following are the Directives under each head:

(*i*) *Physical make-up of the book*

(1) The following sizes are considered suitable for books for illiterates or neo-literates :

(*a*) For primers and first-grade readers:

$$\frac{20\times30}{8} \text{ or } \frac{20\times26}{8} \text{ or } \frac{17\times27}{8}$$

(*b*) For post-literacy and follow-up books :

$$\frac{18\times22}{8} \text{ or } \frac{20\times30}{16}$$

(*c*) Certain books, *e.g.*, those containing poems, folksongs, etc., can be in even smaller sizes.

(2) The paper should be strong and thick so that the print on one side does not show through on the other. White mat surface paper is preferable.

(3) If the illustrations and the printed matter in the first primer are on separate pages, the number of pages may not exceed 48, or 24 pages, if the illustrations and printed matter are on the same page. The number of pages may rise gradually for more advanced readers.

(4) Each book should have a title page displaying the title in an interesting form and, in advanced readers, a preface giving some idea of the contents and approach of the book.

(5) Books other than primers should have a page of contents, indicating chapters as well as illustrations.

(6) Advanced books for adults should have an index, to enable a reader who desires to check up or obtain information to do so readily.

(7) Books should be centre-stitched and the binding should be strong, so that the pages may not come undone and it should be easy to open the book fully.

(*ii*) *Printing*

(1) The printed matter of first primers in Hindi should normally be in 36 point type. The type-size may be reduced gradually to 18 points in the advanced books. Corresponding points may be used in other languages.

(2) The length of the printed line on a page should not exceed 4".

(3) The spacing between words and lines should be easy for the eye in reading.

(4) The number of words on a page should be about 40 in a primer rising to about 300 in advanced reading material.

(*iii*) *Illustrations*

(1) With due regard to the nature of subject matter, there should as a rule be a larger number of illustrations in earlier grades of adult books than in later.

(2) The illustrations should be clear, vigorous and attractive and should directly help in the understanding of the reading matter.

(3) The front cover should be attractively illustrated, preferably in colour. Wherever possible title pages 2, 3 and 4 should also have suitable illustrations.

(4) The illustrations should help the reader in understanding the text better than it would be possible without them.

(5) The illustrations should be contiguous to the text and not break it up. If an illustration is shorter than a page it should occupy the upper part of the page.

(6) Translations from other languages should also be illustrated even when there are no illustrations in the original.

(7) An author, who is not himself an artist, should be associated with an artist so that the design of the book and the method of presentation of contents may be planned jointly to make the total effect both pleasing and artistic.

(*iv*) *Vocabulary*

(1) The words used in a book for adults should be those in popular use. Technical terms should be avoided as far as possible. Where their use is unavoidable they should be *explained* the very first time they occur in simple and clear words.

(2) The *range of the vocabulary* should take into account the linguistic background of the adults. It might be preferable to have a scale of vocabulary for books meant for persons who are at different stages of literacy skills.

(3) When material is translated from a foreign language various terms occurring in it, for example, names of unfamiliar animals and plants, etc., should be explained. In case of foreign units of weight, measure and distance, Indian equivalents should be given wherever possible.

(4) Translations from other languages should not be literal and the language should be adapted to the vocabulary level of the adult who is expected to read the book.

(5) Too many new words should not be introduced in quick succession on a single page.

(6) Words must be frequently repeated, especially in the material for neo-literates and semi-literates. Repetition should be frequent when the word first occurs and more widely spaced later. However, this should be done in a natural manner so that the language does not become boring or stilted.

(*v*) *Style*

(1) In the earlier grades of the reading material, the structure of each sentence should be simple and it should not normally exceed one line.

(2) Use of metaphors and allusions—except when they are familiar and can be easily understood—should be avoided.

(3) The style should invariably be clear and simple, all affectation and pedantry being carefully eschewed. Authors should in all cases avoid patronising attitude towards readers.

(4) The styles should preferably be conversational, being addressed, directly to the reader.

(5) Elements likely to create interest—such as surprise, dramatic touch, humorous anecdotes—should be used wherever possible.

(6) Presentation of ideas should be brief and to the point.

(7) In the formation of sentences as well as in writing paragraphs and chapters, the unity of the subject-matter should be borne in mind and irrelevant matter should not be introduced. In translations also it is desirable to give a lucid presentation of the subject rather than a literal rendering.

(8) In order to give the reader a sense of continuity and similarity same characters may well recur in several books.

(*vi*) *Contents*

(1) One of the objectives in all reading material for adults is to give correct information on matters of interest to adults and to do this in as pleasant a way as possible. Further, the reading material should promote desirable attitudes and wholesome sentiments.

(2) A book for adults should not contain too much information in it. It should give the essential points in a clear and distinct manner.

(3) Each book should contain a few questions at the end. If the book is divided into separate lessons, then each lesson should have its questions at the end.

(4) The reading material for adults, especially on social subjects, should be presented in a variety of forms—descriptive prose, dialogues, dramas, short stories, poems, etc.

(*vii*) *General Suggestions*

(1) In addition to a good command over the language, the author should have a general background of work with adults and know at first hand the interests and the life of the people for whom he is writing.

(2) It is useful to prepare an outline of the book before writing it out.

(3) The author should have respect for facts, and even in books for neoliterates the greatest care should be taken to ensure that there is no departure from accuracy in factual matters. If it is not possible to obtain the close collaboration of an expert in preparing the manuscript of a book, it would be useful to have it checked by an expert before publishing it.

(4) Whenever possible and especially with lower grade reading material a book should first be tried out on the kind of adults by whom it will be read, before publishing it.

The Use of Audio-visual Aids in Social Education

Visual aids are as important in Social education as they are in school and college education. In fact, in a country like India where there is a great amount of illiteracy, their value is even greater.

Visual aids are of various types. We will deal briefly with the more important ones of them.

The *blackboard* is a traditional teaching device in the school and it continues to be useful provided it is properly used. The *bulletin board* is its modern version. The bulletin board can be used in Social Education Centres for drawing the attention of adults to interesting and attractive books, for putting up the most important news of the day and for displaying the work done in Social education classes.

Pictures have always attracted adults as they attract children. Modern technology has increased the effectiveness of pictures as teaching aids, for we can enable a bigger audience to see a picture by means of magic lantern and slides. Filmstrips are the modern version of these slides. Again, we have been able to put into pictures something they lacked in the past, namely, motion. We may refer here in more detail to the use of film and filmstrips in Social education.

Films

The value of the film in Social education is now beyond dispute. It can reach large audiences even in remote places and it can instruct while entertaining. The film has proved effective in re-shaping the attitudes of people—for better or worse! Its value in imparting knowledge and skills has been amply proved by its use by some governments in the last war in technical training.

Some of the points which go to make a film popular and, therefore, more effective as a teaching aid are:

(1) Symbols and images used in the films should be taken from the culture of the people composing the audience. The experiences depicted in the films should be familiar to the people. The last point is important because sometimes even when characters, etc., in the film are strange to the audience, the occupational link may be sufficient to rouse their interest.

(2) Similarly, music in the film should be traditional to the people.

(3) The speed of the film should be suited to the audience. People not used to film shows are confused if events in the film move at too rapid a pace.

(4) Too much should not be attempted in a single film.

(5) If it is a sound film, it should be in the language of the audience. Otherwise, the silent film is better, becuase it can be supplemented by commentary in the local language.

(6) Coloured films are better, provided the colours used are good ones.

In arranging a film show it is important that it should be publicised beforehand. The place of the film show should be carefully examined and the equipment should be checked before putting up the show as a breakdown in the middle will not be popular. The seating arrangement should also be given some thought, specially the seating of children and women.

The order of showing films should be given some thought. In this connection reference may be made to the successful experience in this field in Morocco, where the documentary films on local life are taken up first, followed by the main educational film and ending with a comedy or action film. The intervals are taken up with the distribution of literature or small talks or community singing.

If a capable commentator is available he can help the audience to derive the maximum benefit out of the films. He must be thoroughly trained in this task which is three-fold, namely, prefacing, the explanation of the film, commenting on the film while it is going on, where it is necessary, and, finally, clearing up obscurities and emphasising important points at the end.

Though a film is by itself an important instructional aid, it should be supplemented by other aids such as lectures, posters, pamphlets and demonstrations in order to derive the maximum educational benefit from it. A mobile cinema is best suited for the purpose as it can carry a diversity of teaching aids. The combination of films and filmstrips has been found particularly useful. The main points in the film are explained beforehand by a filmstrip which is also utilized to recapitulate the more useful elements in the film.

We will deal later with the wider issues involved in the use of films or filmstrips.

Filmstrips

Filmstrips are sometimes even superior as educational aids, because their speed can be adapted to the convenience of the audience and it gives greater scope for the personality of the teacher. It is also much less expensive than film. The filmstrip also provides opportunities for discussion which are not possible when showing a film.

Filmstrips are used for three purposes, the narrative, instructional and reference. The narrative filmstrip corresponds to the documentary film and is more popular than the other. The instructional filmstrip explains how a particular action or process is performed and should be supplemented by talks or notes by the teacher. Reference filmstrips can be said to be a collection of pictures on a given subject and has generally little value without the teacher's guidance.

In showing filmstrips it is more necessary even than in films to take up only one subject at a time. If it is an instructional filmstrip it should adapt itself to the capacity of the audience. Another point in a good filmstrip is the avoidance of technical details and crowding in of too many photographs. A single filmstrip show should not exceed 15 minutes because it has not the holding power of the film. A filmstrip is best adapted to the demonstration of matter of fact processes or action.

Other Visual Aids

Besides the film and the filmstrip, there are other useful visual aids. *Maps*, for example, are very important. The adults coming to the Social education centres have, of course, to be trained in the reading of maps as much as in the reading of print. But where the skill has been acquired the synthetic view which a map gives exercises a curious attraction for the adult. Wherever possible other aids like *graphs*, *charts* and *diagrams* should be used.

Then there are also the three dimensional visual aids. The simplest of them are the *models* and *exhibits*. Exhibitions have been used quite extensively in India and in general the principles governing them are the same as have been given earlier in the case of films and filmstrips. They must be adapted to the experience of those who come to see them and if any process is demonstrated it must be within the capacity of the audience. The exhibits should be made as realistic as possible.

Exhibitions, however, suffer from the defect of still pictures. They lack movement. They can, therefore, be supplemented with the help of *demonstrations* in which processes are actually shown to students. They can also be supplemented by field trips, tours, etc. In fact, sight-seeing has now become an accepted educational method in Community Projects in India. These sight-seeing trips, of course, have to be planned with as great a care for eliciting the educational value out of them as film shows themselves.

On a level with demonstrations we have *dramatics* in the field of human relationship. It is used in various forms—pantomime, pageant and puppet shows. Its role in the acquisition of new attitudes and historical and social knowledge is undoubted.

Aural Aids

The most important aural aid, of course, is the radio. It has the charm of the spoken word. Its victory over distance and other barriers is even more decisive than that of the film. Again, the word on the radio comes with a directness which is denied even to the film conversation.

With all this, however, the educational possibilities of radio are limited. It cannot serve as a vehicle of instruction but only as a means of arousing interest in a subject. In short, it serves more as a bait than as a substantial diet.

In accordance with this, the subjects which can be effectively dealt with over radio are limited. Music, of course, comes first. But the value of radio for education in current affairs and news is second only to its value in the field of music. Literary readings, specially if interpreted ably through nuances in voice, constitute another field in which radio can be educative. Little tips helpful in life, for example, in matters of health, civic responsibility, nutrition, working of the home, etc., can be broadcast over the radio with advantage. A radio has proved its value quite embarrassingly in the sphere of propaganda and in the emotional building up of a nation. Radio has not so far been used much for the instruction of Social education workers but it is clear that it has great potentialities in this direction.

The following points are to be observed in judging the quality of a broadcast:

(*i*) The subject should be precise and appealing and the language in which it is presented should be popular and easy. The idea load should also be in accordance with the general intellectual level of the audience.

(*ii*) The style should be lucid and the cadence of the natural voice should be preserved. The pace of delivery should also be suited to the audience—neither too quick nor be boringly and monotonously slow.

(*iii*) The duration of a talk should be from five to ten minutes, while plays can be from 30 to 45 minutes.

A radio broadcast is an easy victim to distraction. Therefore, the environment for radio listening programme should be carefully selected with a view to quietness and comfort. Again an audience has to be tuned to the broadcast just as the receiver has to be. In this respect, group listening is a great help. But normally, the broadcast should be followed up by a discussion which the Social education worker may stimulate. The main points in the broadcast have to be summarised and the implications brought out.

The human voice over the radio comes to the listener in its abstractness. In order to drive home the educational value of the broadcast, it has to be supplemented by visual aids—such as charts, maps, etc.

A fuller utilisation of the radio resources in the service of Social education depends on some essential developments. For example, Community sets have to be evolved and manufactured for non-electrified areas. Radio production has also to be developed to an extent where receiver sets can be sold cheaply. Finally, there should be closer cooperation between Social education agencies and All India Radio.

Recordings

Another form of aural aid is *recordings*. The principles which have been mentioned above for radio broadcasts apply to recordings also. There is, however, one advantage of recordings over the radio—they can be preserved while the radio broadcasts as such cannot be preserved. Again, a teacher regains his personality with the recordings, whereas he has no chance of doing it in the vicinity of the receiving set. He can play the recording and play it back, he can even interrupt it where he likes. It is also possible to have a library of recordings on various subjects and so aural aids can be integrated with class work in Social education depending upon the training and ability of the teacher.

Integration of Audio-visual Aids

All teaching aids taken by themselves (even the talking film) are abstract in some degree. Therefore, in order to ensure best results all aids should be used, as far as possible, in a coordinated manner. Lectures, posters, pamphlets, broadcasts, films, demonstrations—all can make their contribution towards building up the attitudes and skills which is the objective of a Social education teacher.

Again, the audio-visual aids should be correlated with the curriculum in the Social education class. What particular aid is to be used will depend on the nature of the work to be done with the adults and the availability of the aids and the mechanical apparatus as well as the skill and the ability of the teacher.

Administration of Audio-visual Aids

The administration of audio-visual aids should be responsible for two things. In the first place, there should be a good appraisal service and, secondly, there should be a good distributory service. The appraisal service should provide regular information and evaluative service on new aids and particularly films and filmstrips. As regards the distributory service, films and filmstrips and other materials should be housed in the Central Library of a region and then distribution should be integrated with the distribution of books and other materials through the library system. It is not economic or even desirable to have a separate distributory service for visual aids. As the use of radio in Social education is increasing it would be desirable to include the operation and care of radio sets in the training of Social education workers.

There is great scope in this country for popular initiative in the use of films and filmstrips. Voluntary Film Societies can take up not only the appraisal of films but also promote the use of films through cooperative methods. This is essential if our teachers, scattered over thousands of Social education centres, are to enjoy the facilities of using the aids which have proved their worth everywhere.

CHAPTER V

METHODS OF TEACHING ADULTS

Before we consider suitable methods for teaching adults we should be clear about the main effects of teaching which the methods are to bring about. The objectives of teaching, generally speaking are:

(*a*) to impart factual knowledge,
(*b*) to teach skills,
(*c*) to engender proper attitudes,
(*d*) to create appreciation and understanding, and
(*e*) to form desirable habits.

But knowledge, skills, etc., are acquired in order to enable us to fulfil our needs or to fulfil our needs better. These needs can be divided into four broad categories:

(1) Maintenance of physical and mental health
(2) Successful vocational activity
(3) Social skills
(4) Expansion of personality.

There are three main types of methods which can be used for encompassing the above objectives of teaching and learning.* They are :

(*i*) the learner-dominated method,
(*ii*) the teacher-dominated method, and
(*iii*) the cooperative method.

We will briefly describe these types of methods and their variations in the following paragraphs.

The Learner-Dominated Method

In this group of methods the initiative and also the application for learning rests with the learner himself. There are three sub-groups within this method. Firstly, there is the sub-group in which experience dominates. In this sub-group there is the *Trial and Error* method mostly prevalent in the sub-human learning situations, though human beings too learn much by this process. In the second place, there is the method of *Drill and Practice.* In drill we concentrate our efforts by repeating an activity a number of times and thus acquire skill. In practice we come back to learn a thing at regular intervals, and this is useful in creating habits.

In the second sub-group within the learner-dominated method , the emphasis is on individual *investigation*—thinking out a thing or learning by "insight", as the psychologists call it. This is the most important method within this sub-group. Our thinking is helped by auxiliary methods, such as—

(*a*) use of library,
(*b*) use of laboratory (this is practicable in any situation where theory is to be translated into practice),
(*c*) questionnaire,
(*d*) survey, and
(*e*) field trips.

These latter methods collect the material on which thinking has to work. The efficiency of these methods can be greatly increased if they are carried out under guidance.

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* Munro. Encyclopædia of Educational Research, 1951.

The third sub-group combines the values of the first two sub-groups and may be called the *project* method. In this method the individual takes up a unit task and tries to complete the task by his personal thinking, investigation, drill and practice. The main advantages of the project method is that it gives the student an opportunity to pursue his special interests at his own pace and to enjoy a sense of achievement through successful personal interest.

The Teacher-Dominated Method

There are four methods within this sub-group. They are :

(1) the lecture method,
(2) counselling,
(3) case-work, and
(4) demonstration.

The *lecture method* is useful where a large number of facts have to be presented in a definite order within a limited time. It is useful in imparting the knowledge and information that one person has to give to another person. While the limitations of the lecture method, which arise mainly from the fact that it is a one-way process, are now well recognised, the method is indispensible for learning in many situations.

Recitation as well as question and answer methods are also variations of the lecture method. By these methods a teacher can judge the accomplishment of a student.

In *counselling* and in *case-work* a person equipped with the know-how of the subject goes into the history of an individual's case and teaches him ways to overcome his difficulties. Counselling is mostly done *at the teacher's* own place, whereas *case work* is done in the client's home. These methods are very effective when there is a *rapport* between the teacher or the guide and his client or pupil. These are very suitable methods for changing the attitudes of an individual and creating proper appreciation and understanding in his mind.

Demonstration is meant to illustrate some particular process. It is useful in vocational training, *e.g.*, in making a person understand a process which is difficult to grasp from a verbal description only. It is also of very great importance to people whose fundamental education is limited and elementary.

As practised in the Community Projects in India demonstration is of two types : the *method demonstration* and the *result demonstration.*

In method demonstration people are shown *how* to do a thing. For example, "to show how to wash the baby's sore eyes, the village worker (*Gram Sevak* or the Village Level Worker in Community Projects) will measure and heat water over the fire, put in borax acid crystals. The village worker will let this cool. The village worker will show how to put it on the baby's eyes, and talk about keeping clean. The villagers will do this also".*

In result demonstration the villagers are shown the start and end or only the end of a process which takes a long time. The use of manure, for example, lends itself only to the result demonstration.

The demonstrators will of course adopt the usual methods of teaching adults. But a few points need to be emphasised. Firstly, the place of demonstration should be one where the largest number of people, for whom the demonstration is meant, can assemble. Secondly, all the people who have come to attend the demonstration, must be so seated that they can hear and

*Community Projects. A Draft Handbook, Government of India Press, New Delhi., 1952, P. 18.

see all that the demonstrator says or does. Thirdly, as many people as possible should themselves be allowed to do what the demonstrator does. And lastly, the demonstrator should try to build up a group of volunteers, taken from the people respected in the locality who will take it upon themselves to multiply the demonstrations.

Cooperative Method

We will discuss only two methods here—*apprenticeship* and *the group discussion.*

Apprenticeship

In *apprenticeship*, a student learns through working in close cooperation with his teacher—it is employed in learning mechanical vocations as well as in academic institutions. By this method the student gains an insight into his vocation, acquires the skills needed for it and also rehabilitates himself in it with all the facilities which the superior knowledge, skill and vocational standing of the teacher can render. Its main disadvanage is that the student cannot rise above the level of the skill and knowledge of the teacher.

Group Discussion

The *group discussion* method is the method of Social education *par excellence.* Let us consider it in greater detail.

Group discussion is an important Social education technique for cooperative studies for pooling information and/or *coordinating different attitudes* on special matters. It is a suitable method for social, civic, political and economic subjects, specially when there is more importance attached to action and changing of attitudes than to study for the sake of study.

Group discussions range from the large-scale attempts which the Americans call 'Forums' to informal chit-chat amongst friends who exchange views upon a subject of common interest. Here we will deal with group discussions where a dozen or two dozen people sit down to clarify their views on a subject.

The key figure in a group discussion is the leader or the chairman. Much of the success or failure of group discussion depends on the capacity and ability of the leader. Other useful persons in a group discussion are the reporter and the expert. It is the business of the reporter to summarise the results of a discussion from time to time in order to keep the group on the main trail and to summarise the proceedings of the meeting at the end of the discussion. One of the essential purposes of group discussion being a realistic appreciation of facts, it is desirable that an expert in the subject should be present in the meeting to call the attention of the members to the essential facts of a subject. For lack of authentic facts group discussion is likely to degenerate into an inconsequential and rambling talk.

We now describe the main process of group discussion. The leader should plan the discussion beforehand. He should try to visualise the main outline which the discussion should follow or is likely to follow and keep the group tactfully to the plan.

The essential preliminary is to establish a favourable atmosphere for discussion from the very start. For this purpose it is useful to introduce members of the group to one another. After that an outline of the subject to be studied in the meeting should be given to the audience. The whole essence of the group discussion is thinking together. It is, therefore, necessary for the leader to encourage everyone in the group to speak and give his experience on the various points as they arise. The group leader should himself not

talk too much and should tactfully discourage a speaker who is only too ready to grab more than his fair share of the group time. He should handle the group in such a way as to avoid the discussion turning into a debate.

Care should be taken to see that the discussion does not go over the heads of the participants. It should, generally, remain within their experience because their group thinking should be regarded primarily as an instrument of action. In a group discussion we do not aim at training debaters, but persons who can think clearly and carefully about their everyday problems and act accordingly.

The group should gradually be taken out of its exclusive preoccupation with the specific point under discussion and helped to relate it to the wider context from which it has arisen. Thus a group discussing present-day economic conditions may consider the role of governmental policy in influencing these conditions. This is a subject which may arouse some feeling, with the result that the group may lose itself in futile discussions of the achievements and failures of government. Hence, it is desirable that the trends of discussions should be summarised from time to time, and the Chairman should ask the reporter to summarise the points which have emerged out of the discussion, high-lighting the major trends. This recapitulation of the discussion could be brought out on a black board.

The group leader should see that vague statements are avoided. He should ask the speaker to be clear and specific, and through tactful questioning bring out the need for avoiding ambiguity and loose thinking. Facts should be presented in a form which everyone can grasp, assisted by some kind of graphic presentation if necessary. Too much detail should be avoided, but speakers should illustrate their points so as to make them clear and distinct.

The group should not be allowed to lapse into unnecessary arguments. For example, there should be no unnecessary argument about facts. Whenever there is a difference of opinion about a fact, the correct position should be ascertained either from the leader of the discussion or by forming a small committee to find out the facts.

One of the objectives of group discussion is the development of the proper attitudes necessary for the pleasant, well reasoned, social exchange of ideas. One should learn to criticise without being offensive and to take criticism in the proper spirit, *i.e.*, as an instrument of investigation rather than as personal provocation. Every member should learn to be fair to opposing points of view. Above all, the leader should know the art of composing differences without minimising their sharpness, *i.e.*, he should know the art of preserving good-will in spite of honest differences of opinion.

We have said above that the success of a group discussion depends upon its leader. The leader should, therefore, be fully trained. He should be an adept in dealing with different sorts of people. His theoretical equipment should include knowledge of the technique of discussion and rules of conducting formal and informal meetings. He should know something of the reference librarian's art so that he may help adults in finding out facts for themselves. It will be advisable for Social education authorities to start short refresher courses for training group discussion leaders.

Besides enriching in information and forming attitudes of persons participating in them, group discussions should also encourage self-study. Group leaders should, therefore, encourage reading by drawing the attention of their groups from time to time to relevant books dealing with points under discussion.

Group discussions can also be enlivened and enriched by utilizing film shows in close relation to the discussions. The benefit is in fact a two-way traffic. Not only do the discussion groups thus avail themselves of an effective educational medium, but the films also get evaluated by the group.

Group discussion should be organized as part of Social education activities. They should, therefore, take place in the local Social education centre and under its auspices. The group leader should try to bring together in the group three types of persons—those who know the subject, those who count in the community and those who can be benefited from the discussion.

The place and time of group discussion should be so arranged as to attract as many helpful persons from the community as possible. Normally, the number of persons participating in a discussion should not exceed two dozen. However, if the subject matter of a discussion attracts a large number of persons it would be better to limit the discussion among certain members and treat others as spectators than to allow the group to take on the complexion of a disorganised meeting.

Teaching Techniques

Though we have stated the three main methods of teaching or learning separately, as a matter of good teaching practice, the three should always be combined harmoniously. We will illustrate this by taking up briefly a specific subject—namely, teaching of reading—which possesses, in its own right, a great importance in Social education work.

Teaching to Read

In reading we learn to relate symbols to elements in our experience. The best way to teach reading is, therefore, *to tap the learner's life through the medium of the written word.* The more intimate the tapping the more effective will be the learning of reading. In teaching a large number of people it is naturally impossible for the teacher to touch the innermost chords of every pupil's life. But a degree of success can and must be achieved. We may elaborate the idea contained in the italicised words in two stages:

In the first place, reading is one of the ways in which men share their ideas and experiences. Talking, listening and writing—not to speak of drawing, etc.—are other ways of doing the same thing. It is, therefore, essential that all these related activities should be undertaken together. Talking and listening can specially provide a convenient bridge to reading.

Secondly, the reading material should be attractive to the learner. It can be so only if it fits into his life, that is, if it is attuned to his cherished goals and hopes on the one hand, and his capacities and abilities on the other.

What is popularly known as the story material is the best teaching material from this point of view.

Again, a teacher has an important role to play in attuning the reader to the reading material.

With this background of theory we can relate briefly the technique of teaching reading :

First of all, let no teacher forget to put into practice all that is given under the head "b. Favourable Conditions" in Chapter III on the "Psychology of Adults".

At the outset explain to the class the usefulness of the lesson. If you are starting a new book, explain what good will accrue to pupils through the study of the book. In both cases try to explain the general and specific utility. If possible, explain how the lesson can help in the actual day-to-day work of pupils.

Start an interesting discussion on the topic of the lesson. Let the pupils talk about their experiences in this connection. In these discussions try to bring in adroitly the new or difficult words in the lesson. Reading is easier when the content is familiar.

During the time that the class is on a lesson let the teacher and the pupils bring in as much supplementary material on the topic as they can, *e.g.*, if it is a lesson on malaria, pictures, charts, diagrams and even three dimensional models will increase interest in the lesson and thus increase the co-efficient of learning. In more favourable places films and filmstrips on the mosquito and its mischievous activities can be shown.

After the discussion the pupils will start silent reading. Silent reading must normally precede oral reading. During this time the teacher will move in the class to help needy pupils with difficult words or phrases. In the earliest stages, of course, silent reading will have to give place to oral reading closely following the teacher.

Let not the pupils read for too long a time. If the lesson is a short one, it is best to finish it. Otherwise, after a few paragraphs have been read, ask questions on each para to be answered in writing. While the answers are being written the teacher will move in the class to see if the pupils are writing the letters, words, etc., correctly. Compare the answers of different pupils and, by discussion in the class, elucidate the correct answer.

Do not let the answering of questions become a boring affair. Before that happens draw the class into a discussion, if possible, with the help of the supplementary material.

Avoid too much drill as far as possible. Help the pupils to build up a vocabulary through informal methods—for example, find the word in the sentence, find the word/sentence which goes with the picture, etc.

Give opportunities to pupils to help their fellow-pupils.

After the silent reading has been done the pupils may be asked to do oral reading. Correct the defects—such as monotonous reading, mispronunciation, etc., gently. Let the conversational parts be read by different pupils for different characters in the story.

Have frequent reviews. In the earlier stages there may be a review after every fourth lesson. These reviews will help the teacher to know the difficult points on which the pupils are likely to stumble. But the more important use of the review is to bring home to the pupils the advance they have made. This can be done by making up a list of new words learnt by making the pupils use those words in letters to friends and relations, checking the time spent on new lessons as compared to earlier lessons, etc.

All this requires adequate preparation on the part of the teacher for each lesson. The teacher should draw up a plan—at least in his mind—on how and whom and what he has to teach. Preparation is also necessary to collect relevant supplementary material.

Finally, even at the cost of repetition: Always encourage your pupils Always talk to them with respect. Take every opportunity to show them that they are making progress or have *succeeded in learning to read!*

PART II

SYLLABUS, TEACHERS AND TESTS

INTRODUCTION

Having set forth the general theoretical background of Social education, we shall now deal with its special problems. What should be the content of the education which should be provided for adults? How are the teachers of adults to be selected and trained for their specific task? How shall we assess the measure of our success in giving to the adults what we set out to give? These questions are dealt with in the following chapters.

These chapters attempt to give general guidance to Social education workers and administrators. But it will easily be seen that in a country such as ours with its rich diversity, every state, every region, has its special problems, and it is the business of a state government to help people to be prepared to meet their problems. A particular region may be malaria-stricken, another may be a waterless expanse and so on. Every state, therefore, should work out a syllabus according to the needs of its people in various regions and train teachers accordingly. Thus, the content of Social education and other matters dealt with in this part have to be supplemented in the different states by their own contribution depending upon their own problems.

CHAPTER I

SYLLABUS

As we stated in the chapter on the purposes of Social education, adults feel the need of learning in various life situations. However, the content of Social education should comprise fundamental skills like literacy as well as the knowledge and ability to meet important problems in life. Thus the concept of Social education of the 1938 movement, which confined itself to mere literacy, has now been superseded throughout India by a more comprehensive concept, and every state which has a Social education scheme has a syllabus which accords with the new concept. We give here with slight changes, the syllabus as prepared by the Office of the Educational Adviser to the Government of Bombay. We do this, however, not because of any special and important approach it presents to Social education, but because this syllabus is the result of a careful examination and comparison of the syllabuses prepared by education departments of various states.

Item VI in the original syllabus pertains to Agriculture. This has been omitted here, because the Agricultural education of the section of population which most needs it will now be looked after by the Community Projects and the National Extension Organisation much more effectively than Social Education Centres can ever hope to do.

Syllabus for the first test (stage) in Social Education (adapted from the Bombay Syllabus)

I. Language

(1) Reading:

Reading any primer and any simple book (not very different from the Departmental First Reader). Reading the headlines of the newspapers and simple sentences clearly written on the blackboard. Conjunct consonants of most frequent occurrence need only be introduced.

(2) Writing:

Writing simple sentences with common words, not containing conjunct consonants; signing one's own name, and writing one's full name and address, as also names of nearest relatives and things commonly used. Writing a short letter containing simple everyday news. The adult should be able to write each word separately. Use of full point.

II. Arithmetic

1. Simple Arithmetic :
   (*a*) Counting up to 100 (arranging groups of 10, up to 100).
   (*b*) Writing and reading numbers up to 100.
   (*c*) Multiplication tables of 2×5, 3×5 and 4×5 only.
   (*d*) Idea of a fraction: $\frac{1}{2}$, $\frac{1}{4}$, $\frac{3}{4}$. Writing these in the *reghi symbols*.
   (*e*) Adding and subtracting of numbers up to 20 only.

2. Practical Arithmetic:

(1) Idea and recognition of:

(*a*) All coins and currency notes up to Rs. 10.

(*b*) *Seer*, *Tola*, *Paylee*, etc. (The local weights and measures.) The adult should be able to find the weight of a given thing and to weigh a thing of a given weight.

(*c*) He should be able to measure grain by *paylees* and *seers* and keep a note of the quantity measured.

(*d*) A yard, a foot and an inch. He should be able to measure the length of a given piece of cloth.

(*e*) In rural areas, he should have a rough idea of a *bigha* and an acre.

(2) Giving change for a rupee after deducting a given amount.

(3) Simple calculations required in practical life with the help of tables already studied.

III. Health and Hygiene

(*a*) The importance of cleanliness—effects of uncleanliness with special reference to any unclean habits prevalent in the locality. Personal cleanliness (body and clothes) and social cleanliness.

(*b*) Sanitation—how and why to keep surroundings clean. Disposal of waste matter, rubbish, etc. Trench and bore-hole types of latrines.

(*c*) Balanced diet—what it includes, suitable diet for children, adults and patients.

(*d*) Importance of pure water—dangers of impure or dirty water and milk, stale food. Simple ways of purifying water.

(*e*) Need of rest, use and misuse of rest. Exercise for young and old. Sleep—duration of sleep for children and adults.

(*f*) Regularity of life, health habits.

(*g*) Mental health.

(*h*) Importance of proper light and ventilation.

(*i*) The common diseases. How to prevent them. Popular but wrong ideas and beliefs about diseases.

(*j*) Maternity, pre-natal and post-natal care, bringing up children (for women).

(*k*) First-Aid to the injured (Elementary).

IV. General Knowledge

(A) Civics :

The family—the home—how based on the principle of cooperation. Family Planning.

How we are governed.

Local self-government—local board—*gram panchayat*.

Local officers and their duties—policeman, *patel*, etc.

Duties and rights of citizenship—respect for law and order.

Elections, the vote, what it means.

(B) History:

1. Stories from the epics.
2. Incidents or stories from local history and lives of saints and great men of India.
3. Story of our struggle for independence.

(C) Geography:

The cardinal points—finding them during day and night—

The seasons, almanac, tides, moonrise, etc.

The local geography from the economic points of view—resources, imports and exports.

Important regions in India—the people, their occupations.

What we grow, what we import and what we export.

(D) Everyday Science (in urban areas) :

Science in everyday life—some information in broad outline of the various appliances and machines, etc., usually met with.

(E) Practical Knowledge:

(*a*) The post office letters, money orders, etc.

(*b*) The Postal Savings Bank, National Savings Certificates, etc.

(*c*) Reading a calendar.

(*d*) Telling the time from a watch or clock.

(*e*) Evils of drinking.

(*f*) Information about the nearest schools, police stations, post offices, dispensaries, hospitals (human and veterinary), cooperative banks, social education centres, agricultural farms, etc.

V. Principles and Practice of Cooperation

Importance of the Principle and Practice of Cooperation in Life.

Activities of the Cooperative Department.

The Cooperative Shop. The Cooperative Bank.

Dangers of indebtedness. Thrift.

VI. Recreation

Bhajans, songs, *garbas*, *fugadils*, local games and *Kavi Sammelans*, etc.

VII. Local Crafts and Handicrafts

CHAPTER II

SUPPLY AND TRAINING OF TEACHERS

I. Magnitude of Problem

One of the most important and difficult problems in connection with Social education concerns the supply and training of teachers for the purpose. It is difficult because of its great magnitude, if it is to be provided on a nation-wide scale. The number of teachers required would be much larger than those required for Primary schools where we have for the present to cater for the age group 7 to 11 or 14 years. On the other hand, the usually accepted age-range of the illiterate adults who should be educated covers the period of 12 or 14 years to 45 years. So, from the point of view of sheer numbers, it is a very complicated problem.

Further, the Social education teacher must be of the right type. If we are not able to provide the right kind of teachers—both from the point of view of technical efficiency and their attitude to work—the movement will not make much headway. It is obviously impossible to provide a systematic and effective supervision over such a large area and, therefore, we have to depend largely on the teachers' own integrity and sense of duty in this field even more than with Primary teachers.

Finally, there is a whole gamut of subjects and interests covered by Social education. We can hardly find a teacher who can lead his class in the understanding and illuminating of this whole gamut of experience. The Community Projects and the National Extension Organisation through their *Gram Sevaks* (Village Level Workers) will without doubt relieve Social education teachers to some extent of a heavy burden which they could neither adequately carry nor very well refuse to carry. The Community Projects will perhaps share even greater burdens with Social education teachers. But all this also harbours the inherent danger that it might reduce the work of Social education to literacy for those who do not appreciate its full significance. The danger, however, is not so serious, since a vast amount of useful work will still remain to be done by Social education workers. The usefulness of Social education can be further expanded by linking Social education work to the life of the community and by gradually transforming Social education centres into community centres. All this of course means adding another dimension to the already complicated task of selecting and training Social education workers.

II. Sources of Recruitment

In discussing this question, there are several limiting factors to be taken into account. It must be borne in mind that apart from the work of Village Level Workers and Social Education Organisers in the Community Project and National Extension Areas it is largely a part-time work and, for financial and other reasons, it is not possible to employ paid persons who will carry it on a whole-time basis. There are, of course, exceptions, when under special circumstances, full-time teachers can be employed to go from centre to centre, *e.g.*, in the case of women's classes or in factories employing a large number of workers, here arrangements can be made for adults to meet the teacher in successive groups. As a rule, we have to find for essential work in the field of Social education, a very large number of teachers from amongst persons who are engaged in other work, but are prepared to give a part of their time to Social education either in an honorary capacity

or in return for a small remuneration. Another relevant point is that adults can only be taught at times that are convenient to them. During the greater part of the day, they are busy earning their livelihood and factory labourers, household servants and various other types of manual workers either do not get sufficient leisure or can get it only at times convenient to their employers. It is, therefore, necessary that teachers should be available when the workers are both willing and able to find time for the prupose.

If we survey the sources of recruitment of these part-time workers that are open to us, we find that the following category of persons can be approached and persuaded to take on this work :

1. Teachers employed in Primary and Secondary schools or in colleges.

2. Students in schools and colleges who can spare an hour or two for this work, either to earn a little money to meet part of their expenses or in an honorary capacity or because they are required to take it up during holidays and vacations as an integral part of their education as defined by the policy of the Education Department.

(These two categories represent the most important and obvious sources of recruitment.)

3. Other educated persons employed in different walks of life who are prepared to work as part-time teachers.

4. The educated unemployed who may be waiting for the chance to secure some suitable appointment and may utilise the interval for doing this work. Under this category we may also consider students who have appeared for some University or Board Examinations and are waiting for their results and their admission to college in the next higher class.

5. Pensioners and retired people who may have a desire and a flair for social service.

6. Social service organisations, voluntary workers and persons with leisure who undertake this work in the spirit of social service.

7. Clerical and other administrative staff employed by contractors of Public Works Department, Forest Department, Engineering Firms, etc., employing a large number of labourers.

8. Religious and semi-religious organisations, *Bhajanmandalis*, *Kirtankars*, etc., who are normally interested in certain forms of Social education and who may be presuaded to participate more effectively in the service of this campaign.

In the case of rural areas, where the proportion of illiterates is much higher, particularly the smaller villages where there is a great deal of poverty and very few literate persons are available, the problem bristles with even greater difficulties. Yet it is obvious that the movement can be successful only if we can, generally speaking, find teachers from the rural areas who understand the local needs and can establish proper contact with the adults to be educated. The following possibilities can be explored in this connection:

1. Enlisting the cooperation of the local school teachers.

2. Persuading other local literate persons to take up this work.

3. Securing the cooperation of school children to teach their own illiterate parents or other relations.

4. Appointment of a teacher who may attend to three or four small villages situated in close proximity. Instead of trying to collect the adults of these different villages in one place he can go from one village to another at different times.

5. Persuading students to carry on the work of Social education in their villages during the vacation. This can only be successful if necessary instruction and teaching materials are supplied to them in advance by the school and some check is kept on their work either with the help of the local school master or the village *patel* or some other suitable person.

For carrying on Social education work in the wider sense, talks, discussions, entertainment, reading and singing parties can be organised at central villages or at market places and the Social education mobile vans can supplement this work with the help of their staff and equipment.

In the education of women, there are certain peculiar difficulties. Generally, they can be taught only by women or school children or persons of advanced age, as public opinion does not as a rule favour the indiscriminate mixing of the sexes. Women teachers in schools cannot be utilized fully for this purpose because they are usually busy with school work in the afternoons which is the time when women can attend these classes most conveniently. It will, therefore, be necessary to rely mainly on school children or educated middle class women who can give a part of their leisure to social work or to women who are not fully qualified to get employment as teachers but who are prepared to take up any part-time job on a reasonable remuneration. Further in their case, there is a greater justification for the employment of whole-time teachers where available, who would move from centre to centre and carry on the work continuously.

In the case of school-less villages, which are usually small in size and have a very high percentage of illiteracy, the following agencies can be employed :

1. Local pupils going back to the village during the vacations.

2. Persons who are literate and are staying in that village or in the neighbourhood.

3. Moving whole-time teachers, as suggested above.

4. Cooperative classes for two or three villages, wherever possible.

5. Use of mobile squads for Social education purpose when they happen to be in the neighbourhood.

6. Arrangement of cultural programmes at the nearest market place.

In the case of industrial workers, it would be advisable to provide instruction on the premises of the factory or the industrial concern, either during working hours or immediately before or after the beginning of work. This can only be possible if the cooperation of the employers is forthcoming either voluntarily or through suitable legislation. Other possible alternatives include the organisation of classes in labour *chawls* or in temples or mosques or any other public place conveniently situated.

III. Securing Requisite Personnel

Having considered the possibe sources from which the teaching personnel can be drawn, we have now to see how they are actually to be brought into this work. There are various ways of doing so to which reference is made below :

1. One method is to organise a campaign of canvassing appeals and persuasion addressed to different categories of people. This may take several forms:

(i) Appeals made on behalf of the government or public organisations or Social education organisations through news papers, school teachers, touring officers, publicity vans as well as radio, posters and cinema slides—to

various types of people to take up this work of national importance. It is essential that all influential people from the higher public leaders and government officials should participate in it.

(ii) The various agencies mentioned above should be utilised to make people conscious of the state of emergency that exists in this respect, to explain the nature of the problem and give publicity to what has been actually done in other countries.

(iii) All possible opportunities offered by teachers' conferences or gatherings at market places and central villages and the visits of touring officers of different departments should be utilised for propaganda purpose.

(iv) Agencies like government departments, factories and workshops, Forest and Public Works contractors should be approached with the proposal to educate their own illiterate employees within a specified period.

(v) It may be possible, if effective propaganda is carried on for a certain period, to introduce some measure of compulsion in some of these institutions, requiring employers to provide for the education of their employees and requiring employees to avail themselves of these facilities.

(vi) Special efforts should be made to persuade the students to carry on this work in their own families and neighbourhood during term time as well as in vacations and to participate in social education camps wherever they are organised.

(vii) Another possible agency would be the various types of religious and semi-religious gatherings, *bhajanmandalis*, *provedas*, *qawwalis*, etc., which normally attract large numbers of people and which can, with the help and consent of their organisers, be used to some extent as "platforms" for Social education.

2. Another point to be considered is whether some form of compulsion or semi-compulsion can be enforced in this connection. While there is considerable difference of opinion on the question of applying compulsion on a universal scale and the balance of consideration is against it, there are some suggestions which can certainly be explored without much difficulty.

(i) Primary and Secondary schools and colleges should be required to conduct one or more Social education centres as part of their work. In this case the compulsion would not apply to each teacher or student but the institution as a whole would be responsible for the work and the staff and students will share the responsibility amongst themselves. It would be necessary to provide for them facilities by way of books, writing material and light, but it should not be necessary, as a rule, to offer remuneration for the work.

(ii) Government departments should be directed to ensure that all their employees between the age of 14-45 acquire literacy within a specified period, say, five years.

(iii) In order to encourage students to take up this work, certain concessions and privileges like freeships, scholarships and some preference in services can be earmarked for those who do outstandingly good work in this field.

(iv) Teachers under training in Primary and Secondary Training colleges or in refresher courses of longer duration should also undertake the work wherever possible as a part of their training.

(v) Libraries organised in villages should become centres of Social education, imparting literacy where there is no other agency to do so and organise talks, discussion groups, and reading circles in the locality.

(vi) When a scheme of social service on a nation-wide scale is formulated and students are required to do a prescribed amount of social work, before obtaining their certificates, diplomas or degrees, *Social education* must be recognised as an important and integral part of the programme of social service.

IV. Provision of Facilities for Social Education

Having secured the teachers, we have to try and implement our programme which, as we have seen, includes not only literacy but Social education in the wider and deeper sense. How is this to be provided?

While it should be our endeavour to train all teachers and workers in the field to participate in the implementing of the wider programme of Social education, it is clear that all of them will not be able to do so—at least, not in an effective manner. It is, therefore, essential that other supplementary means and devices should be adopted which would help and facilitate the teachers' work. The following are some of the means that can be usefully adopted in this connection:

1. Showing of films, filmstrips and lantern slides at centres wherever the necessary facilities exist.

2. Organising small mobile exhibitions containing pictures, charts posters, diagrams, specimens of local crafts and industries and other illustrative material at places where large numbers of people are likely to gather, *e.g.*, market centres, fairs, religious and seasonal celebrations, etc.

3. Publication and supply of suitable literature in the form of posters, leaflets, talking points for teachers which may be useful for the adults or their instructor. The latter can give talks or conduct discussion groups with the help of suggestive material supplied to them. In this connection the possibility of utilising the services of specialist teachers, like teachers of drawing, hand work and music—wherever they are available—should be kept in mind. They can supplement the work of the other teachers and make it more interesting and attractive.

4. Advantage should be taken of the visits of touring officers of different departments who go to villages to give talks on problems of health, hygiene, agriculture, care of the cattle and other special activities and programmes with which they are concerned.

5. Gramophone records of good music, talks on suitable subjects, messages from leaders can be utilised for education and propaganda.

6. With the help of local talent, or talent available in the neighbourhood, small drama parties can be organised which would go from village to village and stage plays related to the problems of rural life.

7. The rural programme of All India Radio can be made an effective instrument of Social education, if it is properly planned. This should be possible not only where there is a community radio set provided for the village but also where arrangements can be made for providing a loud speaker connected with any private set in the locality.

V. Difficulties to be Overcome

In organising Social education for adults, there are a number of other difficulties which the teachers will have to take into account and which must be discussed and elucidated in the course of their training. A few of these are indicated below :

1. The teachers as well as the adults are usually tired and fagged out in the evening after a day's hard work and they do not often show any great inclination to learn. The remedy would appear to lie in the direction of

organising these centres not as formal classes on the pattern of the traditional school but as vital *Social education centres* or Community Centres providing different types of activities, occupations and recreations. This point is discussed in fuller detail in the chapter on Community Centres.

2. Adults are apt to get discouraged quickly and easily, because they think it is not possible for them to acquire literacy at their age. Sometimes they feel shy at the idea of attending classes. The teacher should, therefore, adopt special devices to encourage them at every step and give them a sense of achievement by helping them to do small concrete things like signing their own names or taking part in a discussion or singing a song or demonstrating a skill which they may possess.

3. Irregularity on the part of adults discourages the teacher and irregularity on the part of the teacher is equally discouraging for the adults. The first can only be set right if the centres are really attractive from the point of view of the adults, while the latter—teachers' truancy—should be severely checked through adequate supervision. If the teacher must be absent, he should make some arrangement whereby a substitute may carry on at least part of the work done at the centre.

4. Vested interests have in some places been carrying on propaganda against the opening of literacy classes, because they are afraid that their special and unjust privileges will be adversely affected through such activities. With the establishment of a national government, such propaganda is becoming more difficult than it was in the past, but wherever such a thing exists, the government should come down upon it with a strong hand.

5. In the centres, the lighting and seating accommodation are usually very inadequate. As a part of the movement for making these centres more attractive and pleasant, these conditions must be radically improved and this can be done to some extent if the teacher is able to win the whole-hearted cooperation and interest of the local community.

6. Finally, it is necessary for the teacher to realise that the psychology of adults is different from that of the children and, therefore, in teaching them new methods of approach and contact as well as new techniques of teaching have to be employed. (This is discussed in detail elsewhere.)

VI. Qualifications of Teachers

We must visualise the qualities and the qualifications which the Social education teacher should possess. The following will give an indication of the type of person who is likely to be successful as a teacher. While it would be idle to expect that every teacher will possess all of them it should certainly be the constant effort of the teachers and their trainers to try and cultivate these qualities:

1. The Social education teacher should be conversant with the general conditions of life and the problems of the locality and should be able to deal with adults sympathetically and give them useful advice in meeting some of their difficulties. In this way, through sympathy, understanding and better knowledge, he can gain influence over them, win their confidence and respect and thus earn the position of leadership in the locality.

2. He should take up this work, as a rule, not under compulsion or merely with a desire to make money but because he has a genuine wish to do some form of social work.

3. In addition to the necessary medium of general education he must have the capacity to talk intelligently and pleasantly and tell stories in such a way as to grip the adults' attention.

4. He should have an understanding of the wider aspects of Social education and be able to give talks and organise discussion groups on problems of health, hygiene, civics and other topics included in the courses.

5. He should understand important facts of adult psychology and be able to treat adults as his colleagues and companions and not look upon himself as a superior or behave as a school master in the conventional sense.

6. He should be patient, not expect too much of his pupils and should strive to draw out whatever talent or capacity they may possess.

7. It would be an added advantage if he possessed some recreational talent or capacity for organising recreational activities, *e.g.*, singing or playing of some musical instrument or organising dramatic performances or games.

VII. Training of Teachers

It is obvious that training of teachers in accordance with the new concept of Social education would not be an easy task as its scope is much wider than mere literacy. It requires not only additional knowledge of subjects but also the capacity on the teachers' part to win the confidence and interest of adults and to make use of methods of approach which appeal to them.

The training should meet the needs of three types of Social education workers—the administrators, the organisers and field workers. The training for the first two need not differ much, except that the emphasis in the case of the administrators will be more on planning, coordinational and evaluative aspects, while that of organisers would be on practical and supervisory aspects.

In the training of administrators and organisers who are to organise Social education, it would be necessary to give them a general idea of the problem and also to train them in the special techniques of Social education based on a proper understanding of their psychological and socio-economic needs. Special courses lasting from two to four weeks or even more can be organised either by the Education Departments or by training colleges having the requisite staff or by the regional committees of Social education or as has been done recently by the Community Projects Administration. These will provide the basic knowledge and skill necessary for the work. It would be desirable to follow them up in subsequent years with refresher courses lasting about a week when the workers can come together, discuss their difficulties and experiences, exchange ideas and go back to work with renewed interest and enthusiasm and a better understanding of their problems.

If these courses are organised on a decentralised basis and about 40-50 officers are trained in each camp or centre it should not be difficult to deal with this problem satisfactorily. Various types of people can help in the conduct of these courses, *e.g.*, educational officers, social workers with suitable experience, local and touring officers of allied departments of government and persons who have specialised in any of the items included in the curriculum of Social education. During the period of this training it is advisable to pay visits to good centres, study their organisations, give talks on the items included in the curriculum and learn something about the use of audio-visual aids for this purpose. The general objective should be that, when they finish this training, they should be able to guide the activities of the workers in an intelligent and systematic manner.

The training courses set up by the Community Projects Administration afford a good example of the kind of training we are considering. The syllabus for these "Social Education Organisers' Training Courses" lasting for five months each is given in Appendix IV-A.

In the training of field workers also, the Community Projects Administration have given a valuable lead through the Village Level Workers' Training Centres. The course in these Centres lasts three months and is severely practical in nature. An illustrative syllabus of these courses is given in Appendix IV-B.

The Village Level Workers' and Social Education Organizers' Training Courses, however, do not solve the whole problem of training of workers in the field of Social education. The former are geared primarily to the needs of agricultural extension work and secondarily to health and other needs. The Social Education Organisers have too large an area (about 50 villages each, if the work is divided territory-wise between the two organisers in a block) for their work. A vast field thus remains to be covered in the field literacy, civic education, library work and other fields, where trained workers at local level are needed. The following are some agencies which can be utilised for this purpose:

1. All Primary and Secondary Training colleges can conduct special courses for the training of Social education workers in addition to training their own students in this work. It should be possible for many of them to utilise the holidays and the vacations for conducting such courses.

2. Regional and district Social education committees where they exist in the cities and the towns can also train workers in their vicinity either through intensive training courses of a fortnight's duration or through evening classes spread over a longer period.

3. The better staffed schools and colleges, which would themselves be running Social education centres, can be persuaded to take up this work if no other facilities are locally available.

4. Social service organisations, interested in this type of work, can secure the service of suitable teachers who can assist in the training of other workers in the field.

5. In the case of rural areas, in addition to some of the agencies referred to above (where they are available) the following can also be used as supplementary agencies :

(*i*) The Special Officers for Social education or the Chief Social Education Organisers in the Community Projects can conduct courses within their jurisdiction. The mobile vans, specially equipped for this work can be used not only to supplement and intensify the social work being done in various localities but also, with the help of their staff and local officers, conduct training classes for local workers.

(*ii*) There will, however, be many small villages where even these agencies cannot be utilised. In such cases, the only alternative is to provide the teachers with leaflets, books, suggestions and other reading material which may partly take the place of regular training. This can be supplemented by means of personal discussions when the centres are visited either by departmental officers or others.

CHAPTER III

TESTS AND EXAMINATIONS

Some Words of Caution

Recent developments in Social education in India have weaned a large part of it from the mistaken idea that examinations form the culmination of any form of educational activity. Nevertheless, in some parts of it, mainly literacy, it appears that they are a necessary evil and have to be accepted.

The question is : How are these tests and examinations to be organised and administered so as to offset their disadvantages? What is to be their nature? Our teachers have been brought up in an atmosphere which is obsessed with the idea of examinations and there is, therefore, a danger that they may apply the same tests and the same means and methods for judging the attainment of adults as they do with students in school. So it is necessary to define clearly the aims and objectives of examinations as far as adults are concerned. Similarly, the nature of examination questions and the standard of answers have to be considered carefully.

It is obvious that the purpose of tests and examinations in the case of adults has got to be different from school tests and examinations. One of the first things to note in this connection is that there should be no rigidities about examinations. The language, the questions, the time and the place must all be adjusted to suit the convenience of the examinees. The purpose of the examination is not so much to find out how much information and facts the adult has learnt as to judge whether he has acquired the minimum necessary knowledge, interests and mental quickening which are necessary for him to perform his elementary duties as a citizen. It may well be that at times the examinee is hesitant or diffident about answering questions. In such cases due latitude must be allowed and the adult should be given encouragement and extra time to show what he can do at his best. In children, there is usually a lot of nervousness at the time of the examination but such a feeling is not generally noticeable in adults. Sometimes, however, adults may know the answers but may fail to express themselves in the language of the books or of polished conversation. In such cases, they should be encouraged and allowed to use their own medium of speech. So long as the knowledge (and the *desire* for knowledge) are there, the mode of expression is not a veryi mportant consideration.

Tests and Examinations Distinguished

It is necessary to distinguish between tests and examinations. Each has an important element in evaluating the attainments of the learner. The purpose of an examination is chiefly to enable the learner to know his attainments in different subjects. This may also enable him to know where he stands in comparison with others. To a teacher the examination may indicate whether the methods that he has followed have yielded the desired results. But while the examination generally comes at the end of a specified course, the tests are held more frequently to ascertain how much has been grasped

by the learner from the unit taught during the period at the end of which the test is held. If an adult does well at a test at the end of a small unit it would be a source of encouragement to him.

Since the tests and the final examination are complementary to each other, it is necessary that in assessing the attainments of the adult finally, the results of both tests and examinations be taken into account to present a true view of the progress made. The very fact that a test is given after a particular unit has been covered, means that easier tests will be followed by harder ones. The experience gained during the tests should stand the teacher in good stead at the time of the final examination.

Tests

It has already been said that periodical tests are helpful both to the learner as well as to the teacher. The former knows his periodical progress and the latter the success or otherwise of his instruction. Normally, the person who administers the tests is the teacher, and this arrangement has a very great advantage. He knows his pupils and can meet them in a natural manner. The adult learners also know their teacher and can approach the test with ease and confidence. The teacher knows how much of the subject he has covered and this will enable him to frame his questions accordingly.

The tests should not be too frequent or they will defeat the very purpose for which they are designed. If the course of Social education runs through six months or so, a fortnightly test should be quite sufficient. If, however, the course is only of short duration, say about six weeks, a weekly test may be necessary. It would not be desirable to set apart a particular day or evening in a week or fortnight for the purpose of holding the test. Of the subjects prescribed for Social education only one should be taken at a time so that a regular cycle is maintained. In language testing, it may be necessary to spread the test over two or three different days in two or three different weeks since there are certain distinct aspects of language-learning which have to be separately tested.

It has to be borne in mind that the test should be largely oral, since the reading and speaking ability of an adult is better developed than his ability to express himself in writing. Consequently, tests requiring written answers should be as few as possible and the questions should be direct, practical and purposeful. At any rate the written tests should appear in the later part of the session. The language of the question should be simple, clear and definite and no attempt should be made to put the question in a twisted form so as to confuse the adult—he should find no difficulty whatever in understanding the purpose or language of the question. The examiner's object is to find out whether the adult knows the answer and not to test whether he can understand difficult or involved linguistic expression.

It is equally important to evaluate the tests properly. In order to make a uniform evaluation possible, the tests should be as objective as one can make them. It may often be necessary to give a test of a practical or demonstrative nature, *e.g.*, a group of adults could be asked to demonstrate the queue system. In such tests, quickness of operation, fulfilling at the same time the

basic requirements of the operation, should be the guiding principle. In any case, the teacher should be clear about the allocation of a definite number of marks to the various aspects of the answer.

The results of these tests should be carefully recorded because their comparison from time to time will show the progress made by each adult. They will also show the subjects in which a particular individual is strong and the teacher will be able to make good his deficiency in subjects in which he is weak. A graphical representation of these results over a number of months will indicate to the teachers and the supervisors at one glance how the class has fared in the tests.

Examinations

Ordinarily the teacher is the best examiner, for he knows the temperament of his pupils better than an outsider. But the presence of the latter may help in raising the prestige of the examination in the eyes of the examinees. As the teachers will have conducted the various tests previously, they should also find satisfaction in their work being evaluated by an outside authority.

The success of an 'adult' examiner requires that he should be a source of encouragement not only to the adult but also to the teacher. He should be able to suggest to the teachers better methods of teaching and technique of testing, etc. To be able to do so, the examiner must have:

(*i*) a sound insight into the psychology of the illiterate adult,

(*ii*) a thorough knowledge of the syllabus, and

(*iii*) a good training in the methods of teaching adults.

Some experience of actual work in Social education would also be helpful to him in understanding the problems of the examinees.

One of the first concerns of the examiner would be to see that the examination is really a means of measuring progress and that it does not become an end in itself. The examiner has also to guard against discouraging the adults knowingly or unknowingly. The adult examinee may be reticent or evasive, his replies may appear to be vague or off the point. The examiner who may be in the habit of deprecating such answers must adjust himself to the needs of the situation and cultivate tact and patience so as to elicit the best of which the adult is capable.

The appropriate way of answering a question is a quality, which has to be learnt. Educated persons do not generally think much about it because they have cultivated it during the course of tests and examinations spread over a number of years. Much margin shall have to be allowed to the adult who has had the opportunity of schooling for less than a couple of months. Hence, emphasis has to be laid on understanding the adult, his temperament, his sense of values, his equipment. The examiner has to prepare himself to ace brief and laconic answers, incomplete expressions, indifference to questions, faulty and sub-standard language, shapeless handwriting and so on from the examinees.

The examination should be partly oral and partly written, partly individual and partly collective. Language and Arithmetic will have to be examined both orally and in writing. In Everyday Science (including Geography and Hygiene) and Civics the examination may be wholly oral. In Civics, some practical work like polling, queue-forming, etc., can be demonstrated by adults. While an examiner may conduct the examination single-handed, the teacher or teachers in charge of the class or classes should co-operate with him in this work.

PART III

AGENCIES OF SOCIAL EDUCATION

INTRODUCTION

By agencies of Social education is meant the bodies or institutions which "deliver the goods", which contact the "consumers" of Social education and satisfy their needs.

There are many types of such agencies, *e.g.*, classes of people like teachers, government servants, volunteers—regular educational institutions like schools, colleges, universities, libraries, museums, correspondence schools, rural colleges, community centres, agricultural extension groups and workers' educational associations—informal educational devices like forums, study circles, discussion groups, listening groups and camps—recreational educational bodies like theatres, cinema societies, clubs, fairs, and *melas*, etc.—and finally, institutions whose primary function is not education—*e.g.*, religious bodies, the Army, Parents' Associations, Cooperative Societies and other Government Departments.

In the pages that follow we will describe the work mostly of educational institutions as such. Community centres are important Social education institutions for urban as well as rural areas. Their work is or can be supplemented by other regular educational institutions and a description of the Social education work of Janata Colleges, of schools, of universities, of libraries and of museums has been given. From among the informal agencies we have selected camps, because of their fairly wide use in India. Then follow the educational aspects of religious fairs and market days, taken from the recreational-educational group. Finally, from the primarily non-educational agencies we have given an account of the help which various government departments can render to the education of adults.

The main idea underlying the description of the Adult education agencies has been explained in the *Foreword.*

CHAPTER I

COMMUNITY (EDUCATION) CENTRES

Our people are becoming increasingly conscious of the handicaps of ignorance and illiteracy. There is an obvious desire in them for improvement. We must satisfy this desire and provide them with knowledge that will help them in self-improvement and increase their efficiency through orgainsed community centres for which there is now a growing movement in the country.

Schools as Community Centres

We have seen that the scope of Social education in India is so vast that it is not possible to set up an entirely independent paid organisation to attend to this work exclusively, and it is, therefore, necessary to make the fullest use of the existing educational agencies for the purpose. With the contemplated introduction of compulsory Primary education in the country, every village of reasonable size would sooner or later have a Primary school and many towns and all large cities will have Secondary schools located in them. Obviously, therefore, the most widespread agency at our disposal for Social education would be our Primary and Secondary schools. It is true that, in the past, they have confined themselves almost exclusively to the teaching of young children. But, with the change of our ideas about education and the recognition of the fact that education is a life-long process, we are beginning to realise that education does not end with childhood but continues into adolescence and adulthood and is really co-terminus with life. Schools must, therefore, re-orient their ideas and techniques and extend their sphere of influence to the adult population in the locality. This is necessary not only in the interest of the education of adults, but also because schools cannot get a real foot-hold on the life and win the affections of the community unless they are able to win the confidence and the respectful attention of parents.

There are certain other advantages possessed by schools, which make this approach to Social education more economical. Every school has a building of some sort, either its own or rented, and it is not in use for more than six or seven hours a day. It has also some furniture and teaching equipment, and a certain educational standing which can be pressed, without any serious difficulty, into the service of Social education. Unlike places of worship which are generally open to members of particular worships it is open to all classes and communities and can, therefore, be made a suitable centre for the gathering of all adults. Again the school is often used by touring officers of various departments as their temporary quarter when they go to the village and if—as suggested elsewhere—these officers are to participate in Social education in the wider sense, the school is a suitable choice from that point of view too.

If the school is to become a community centre, it should preferably have a community hall attached to it which would serve as a place for public lectures, for the housing of the reading room and library, for the meeting of village cooperative and other societies and for holding various public functions. The mobile vans touring from village to village, the exhibitions to be displayed in different parts of the country, the radio sets to be installed for

community listening, will all utilise this place as a nerve centre for the educational and cultural life of the village. Even now in a very limited sense, our schools serve as community centres because people go there for postal work or to get letters written or documents read or to make other necessary inquiries from the teacher. We have to extend and enrich the idea with a deeper educational purpose.

We should, therefore, begin to visualise a school as a Community Centre, where, at different times of day and night, children and adults, men and women, officials and non-officials, can all meet for certain educational, cultural, social and recreational activities and, thereby, develop a proper community spirit.

It has been suggested in some States—and it is a proposal which should receive serious consideration by others—that all schools should conduct Social education centres as part of their work—the Primary schools, with more than one teacher, conducting one and the Secondary schools at least two such centres. This should apply to Government, Local Board as well as private schools. The idea is not to make Social education work compulsory either for all children or for all teachers but to treat the school as a unit responsible for conducting the centre cooperatively, work being divided amongst the staff and the students in a manner that is convenient to them. In addition to conducting such a centre, the schools can carry on propaganda and persuade their students to participate in this work in a variety of ways like the following :

(*i*) Starting of home classes for their parents and relations who are illiterate.

(*ii*) Conducting this work during vacations and holidays.

(*iii*) Preparing simple reading material or charts which can be used by them or by other workers.

(*iv*) Making use of festivals, celebrations and social functions for giving talks, or recitations or teaching through simple visual aids.

Cooperation of Other Agencies

In order to organise this work, it is obvious that the headmaster, even with the help of his staff and his pupils, will not be able to shoulder the whole responsibility. He should, therefore, try to enlist the cooperation of various other persons living in the village or visiting the village, *e.g.*, members of the *Village Panchayat* and other social workers, local government officers, influential villagers, like the doctor or the *vaid* or the priest and local village artists and craftsmen who can help him in building or repairing or decorating the school building and the community hall. So far as government, local officials and members of the semi-government bodies are concerned definite instructions should be given to them to offer their active help to the teacher in this work, which is after all a matter of joint responsibility. It is also desirable that, at least in certain selected schools, where this work is to be organised on a more systematic basis, "a community teacher" should be appointed on the staff, who may devote himself specially to this aspect of the work.

Model Schools-*cum*-Community Centres

It would not be possible to convert all schools into community centres at the outset, because neither the resources nor the personnel nor the requisite experience would be available for the purpose. It would, therefore, be preferable to organise a few central schools in each district as community centres. These schools should, so far as possible, be better housed, better staffed and better equipped and should develop into "Model Schools" from the point of view of the education of children and into "Community" centres from the point view of the adults. Each one of them should have a "Community Hall" complete with the materials normally required for the activities in view, *e.g.*, a good library service for children as well as adults, audio-visual equipment, particularly, of the more economical type like pictures, charts and posters, and the teacher should be given a special short-term training in the new aspects of Social education. As these schools begin to function successfully and valuable experience is gathered, the scheme can gradually be extended further afield. In the meanwhile, teachers in neighbouring schools should have an opportunity to spend some time and observe the work at these schools so that they may acquaint themselves with their methods and materials as well as their whole approach to the problem of Social education.

The foregoing suggestions about better equipment do not imply that a great deal of expenditure must necessarily be incurred on each one of these schools. If teachers of the right type are forthcoming, some of these things can be provided with the help of local effort, and, in some cases, they may even be able to carry on without them, *e.g.*, if the school hall is not available, the teacher and the children can fence the compound and use an open space for the meeting of the adults. They can get some of the equipment prepared locally with the cooperation of the village carpenter, etc. In some cases, they may even be able to put up the community hall themselves with a small stage which can be used for dramatic performances.

We have so far dealt with the role of schools as community centres. If, however, a more suitable place from the point of view of situation, place, equipment, personnel and social convenience is available in the locality, this could as well be adapted for its use as community centre by the people. The cardinal principle is that it should be a place where people of the locality can meet.

Organisation of Community Centres

We will now give a few suggestions which should prove useful to the organisers of community centres :

(i) Centres should be established at suitable places within easy reach of those whom they seek to serve. Every dwelling should be considered a unit for purposes of the centre and be listed as a member, in urban areas where space is limited a shop or a room in a house would be sufficient for the needs of a small centre.

(ii) Special attention should be paid to its decoration; charts, graphs, pictures, cartoons and products of local industries and crafts, simply and neatly arranged, will form a suitable and attractive environment.

(iii) A survey should be made of the locality and the information collected should be embodied in charts like the following:

(*a*) charts showing the number of illiterate, literate and educated persons,

(*b*) charts showing the number of school-going children and of those for whom no facilities have been provided,

(*c*) charts showing economic conditions,

(*d*) charts showing number and condition of cottage industries, and

(*e*) charts showing number of religious, educational and social institutions.

(iv) A daily and weekly wall-paper should be prepared from newspaper cuttings. Special numbers may also be brought out from time to time dealing with various aspects of contemporary affairs.

(v) At a fixed time in the afternoon or evening, a short talk should be arranged to explain and comment upon important news-items. This will be particularly useful for imparting information about History, Geography, Economics, Politics, Religion, etc. Every effort should be made to illustrate these talks with the aid of maps, charts and diagrams. The audience should be encouraged to ask questions and discuss relevant matters in which they are interested.

(vi) A circulating library should be established, consisting of literature appropriate for literate adults, women and children. Books may be issued at the centre and sent round from house to house if possible.

(vii) Groups of 10 to 15 adults should be formed from time to time for various educational projects that can conveniently be undertaken for such purposes as :

(*a*) acquiring literacy,

(*b*) further education of the literate,

(*c*) religious duty,

(*d*) elementary arithmetic, book-keeping and accountancy,

(*e*) developing hobbies and crafts,

(*f*) imparting scientific theoretical knowledge of craft to those engaged in it, and

(*g*) learning first-aid.

Other practicable projects might suggest themselves to workers. The important thing is not to attempt too much. One or more of the projects mentioned above might be undertaken, strictly according to the means and opportunities available. Every project should have a definite time limit. This will make it easier to find teachers for the various groups formed. A trained accountant or technician or school master will undertake to teach a group all the more readily if he finds that this work will cover a few weeks only.

(viii) Educational posters and other literature should be given the widest publicity in the area which the centre is to serve. For this purpose the publications brought out by organisations like the *Idárá Taleem-O-Taraqqi* and other literature could be utilised according to the requirement of the centre.

(ix) Programmes for mass education should be arranged from time to time, when

(*a*) prominent citizens or men of learning could be invited to address the inhabitants at the centre,

(*b*) debates and discussions on current affairs could be held,

(*c*) dialogues, dramas, pantomimes and *kavisam melans* or *mushairas* (poetic symposia) could be staged,

(*d*) cinema shows can be given by mobile cinema vans, and

(*e*) functions could be arranged in connection with festivals.

(x) Children of the locality should be persuaded to form projects of their own and carry them out under the auspices of the centre. Songs in chorus, verse recitals, "Bait-Bazi" sports and competitive games may be organised in this connection.

(xi) Various special projects may be arranged such as :

(*a*) *mela* and exhibition week,

(*b*) health week,

(*c*) education expansion week,

(*d*) 'Help the Centre' week, and

(*e*) Community Medicine Chest, etc.

(xii) People practising different professions should be invited to organise themselves into guides for social purposes and to encourage the acquisition of literacy or technical knowledge.

(xiii) Excursions, social evenings, indoor or outdoor games, sports and *akharas* should be organised.

(xiv) The Social education work done should be intelligently distributed throughout the year and there should be more activity during the period when villagers enjoy comparative leisure. During the period of heavy work, when the sowing or harvesting season is on, the centre may well concentrate largely on recreational activities, while in periods of leisure, more time can be given to active teaching and instruction. Again, if the centre is in a school, it will be necessary to work out a proper division of time not only to ensure that this work will not clash with normal school work but also to provide suitable hours for men and women.

(xv) It would not be right to rely entirely on the government or on local bodies or even school managements for finance. While certain types of expenditure should certainly be met from these sources, the local community can, if it is really interested, provide some of the necessary materials from its own resources.

(xvi) In order to keep teachers alert and interested and to save them from the boredom that often follows from working in isolated and out-of-the-way places, it is necessary to send out suitable material prepared for their guidance—leaflets, bulletins, charts, etc., giving new ideas, helping them in their work and describing efficient work done in other centres.

(xvii) A community centre should be managed by the village or *Mohalla Panchayat* or its sub-committee. Where such a *Panchayat* is non-existing the management should vest in a committee elected by representatives of families in the locality.

(xviii) Special times should be reserved at the community centre for women's activities. These should be managed by a women's committee.

We have for the sake of convenience spoken of community centres as if they are invariably of a uniform pattern. They may not be. A community centre is nothing if it does not serve the real needs of the people, and is not in accord with their social, economic, intellectual and aesthetic level. The pattern of a community centre will, therefore, depend on the pattern of the needs of the people and their level of humanity.

CHAPTER II

THE JANATA COLLEGES

The great and developing plans which are now afoot in our country for the economic and social salvation of our people envisage their participation as an integral factor in their success. The dynamics of this participation can only be supplied by local leaders. It is thus necessary for the success of our plans that there should be a type of institution, fairly widespread in the country, which should take up this essential work of creating centres of leadership in the villages.

This will probably be agreed to by all persons. However, differences come in when we begin to draw up a precise blue-print of such an institution. On the one hand there is a school of thought which wishes to run these institutions to impart production skills to the people. On the other hand, there are those who wish to give priority to the imparting of basic attitudes. While efforts can be made to set up an institution which will synthesize these two view points, the emphasis is bound to differ from locality to locality. However, there is a case for an institution which will give a firm grounding to the promising youth in the villages in the attitudes and skills which form the core of Social education and which are, therefore, essential for the participation of the people in the country's plans. These institutions are coming to be called "Janata Colleges".

Objectives

These Janata Colleges will have the following objectives:

(*a*) To inculcate in their trainees right social outlook and attitudes towards various problems.

(*b*) To provide cultural leadership to village community, especially the Community Centres which are springing up in large numbers in the Community Projects and National Extension Areas.

(*c*) To strengthen group-ties—not in family and caste groups, but functional groups—which are necessary for the realisation of the economic and social ideals enshrined in our Constitution.

(*d*) To sustain the morale and strengthen the purpose of the people in executing tasks which have devolved upon them. The youth have to be geared to a national purpose and only the consciousness of this national purpose can create a strong morale in the people.

(*e*) To provide an intellectual leaven in the minds of the illiterate masses in the country.

Residential Approach

(*a*) The essence of a Janata College is community life kindled by the spirit of learning the new attitudes required for the new social order that we are aspiring to. Apart from the fact that in rural areas, residential approach is a sheer necessity, for otherwise it may not be possible to scrape up enough students, common residence of small groups for some lengths of periods is

in itself an educational influence not to be minimized. In the first place, the residential community can devote itself to this work free from distraction and with a detachment which is conducive to thinking and to imbibing new attitudes. Most of our time in our homes is claimed by the importunating problems of family occupation and it is not possible to acquire any deep-rooted attitude in this environment other than as a result of a shock. The environment in our homes is also not very comfortable. Residence in Janata College will put a person in favourable conditions free from these distractions.

(*b*) In a residential community, there is always stimulation of minds arising out of contact with new personalities.

(*c*) It has been noticed again and again that small, but not too small, periods of residence in a community, such as the Janata Colleges, will give an experience which is always to be remembered and cherished. The effect is enhanced if the surroundings are delightful. Such an experience pre-disposes the mind to accept doctrines which this community has been set up to nourish and thus affords a better chance for the moulding of attitudes.

The residential educational institution is an old device in our country for the *Ashrams* and *Viharas* were nothing but these. The Janata Colleges will thus be *Viharas*, but not the *Viharas* which will wean away the youth from their worldly toil, but will strengthen them to take up the great tasks which await them when they go back to the villages.

Curriculum

We may divide the curriculum into three parts:

(*i*) Things to study,

(*ii*) Things to do, and

(*iii*) Some group projects.

(*i*) *Things to Study* :

The things to study, consistent with the objectives mentioned above, will relate to the evolution of Indian civilization and the tasks that confront us for the fulfilment of our present needs and ideals.

(*a*) *History of India.*—The history of India will, of course, have a place of honour in this curriculum. This history will perhaps be best taught through the biography of the great men that have made our civilisation what it is and it will cover all the aspects of the people—cultural, political, social, etc.

(*b*) *Constitution of India.*—Apart from the fact that the Constitution of India is our Constitution, it is a document of first rate importance on how a democratic society is to be organised for a Welfare State. The Constitution should, therefore, be taught and studied at the Janata College not in the spirit of idol worship, but with the attitude of enlightened reverence.

(*c*) *Indian Literature.*—The civilisation of a people is best studied from the popular point of view in its literature. The curriculum of Indian literature in Janata Colleges would not be an erudite history of literature but a tasting of specific masterpieces of Indian mind. In fact this may be linked with what I have called later on the Project of Great Books.

(*d*) The next important subject to be sudied at Janata Colleges will constitute our social problems. The trainees will study in this connection the strong and weak points of our society and how to capitalise our strength and overcome our weaknesses.

(*e*) *Economic Problems.*—The trainees will learn the essentials of our Five-Year Plan and the economic resurgence of the nation. They will have a fairly closer view of our resources and our needs and the priorities we have set before ourselves on the march towards economic freedom. The trainees will also get an idea here of our achievements since Independence in the economic and social fields.

(*f*) The study of the main currents in world politics and the role we have chosen to play in the political drama of the world will also be taugh at the Janata College.

(*ii*) *Things to do*:

The trainees at the Janata Colleges should be made to lead a fairly strenuous life, though of course free from the stress and strain of any kind. The aim of this will be, in the first place, to build a body ensured to work and hardship; secondly, to perform the essential services necessary for the maintenance of the Janata College community, for example, services in the kitchen, in the field (if there is any land attached to the college) etc.; and thirdly, each trainee may be encouraged to select a hobby or craft for himself. In all these, the trainees will learn by practice methods of group work, including study circles and group projects.

Songs and community singing has proved a great moulding force in many institutions of Janata College type. This will, therefore, form an essential part of the curriculum of the colleges.

The organisation of the daily programme at the Janata College may be left to the Principal. In general, it may be stated that it would be best to keep the morning time for studies and the evening time for practical activities with some rest in the middle of the day.

(*iii*) *Group Projects* :

For learning the art of working together the trainees at the Janata College should come together in small groups to work out some projects which will be useful to the community and educative to the group. Some of the projects may be mentioned as follows:

(*a*) running of a community newspaper;

(*b*) study of great masterpieces of Indian literature, religious or secular—the Great Books Project;

(*c*) organisation of recreational programmes for the community, *e.g.*, drama, variety shows, etc.;

(*d*) taking up some problem in the community for study, trying to think out a solution for the problem and to work it our.

It will be seen that the above curriculum does not make any provision for teaching of agriculture and/or crafts which are such favourites in many Janata Colleges. The reason is that we have come to a stage where the imparting of vocational skills should be left to vocational institutions and the

Janata Colleges should confine themselves to purely those activities which cement the bonds between men and men and enable them to take up their common tasks with high morale.

In so far as possible, the approach of a Janata College to the studies and activities mentioned above will not be the academic approach, but what may be called a life approach.

The Material

The main educational material in the Janata College will be the word of mouth. The most important source of this word of mouth would, of course, be the Principal and his associate teachers. It is, therefore, necessary that they should be selected with the utmost care.

The Janata College, however, need not rely solely on this teaching source. On the other hand, it will fully utilise whatever facilities are available in the way of audio-visual aids and, particularly films, close to the interest of the trainees. The Janata Colleges should especially be strong in their libraries. These libraries will stock easy-to-read books on various subjects of interest to the trainees. Particularly, these colleges will stock a fairly representative collection of the best that is the product of the Indian mind in philosophy, sociology and other areas.

Methods

The discussion method is the method *par-excellence* of Social education and the discussion method will be the main method to be used in all Janata Colleges. As as far possible, the discussions will be supplemented by other learning situations where the teachers and trainees cooperate, for example, in the preparation and staging of dramas or reading aloud from great books, etc. The main concern of the college will be to create a socialistic outlook and also create an intellectual leaven in the minds of the trainees. However, the college will surely shun academic methods and, therefore, such things as examinations will have no place in the college practice. On the other hand, the students will learn through living together, in working community kitchen, study circles, group projects and meetings devoted to reading, etc.

Equipment

The teaching equipment of a Janata College will include a library, films, filmstrips and projectors, charts, maps, radio and musical instruments. If there is a possibility of a number of students taking up some craft or agriculture as a hobby, then the appropriate equipment will, of course, be acquired.

The hostel will have equipment which is planned to give the trainees comfort without luxury. The college equipment or the hostel equipment will also include a first-aid box and its use will be taught to the trainees by one of the teachers.

Buildings

Simplicity will be the keynote in the Janata College building. The conveniences in the building should certainly be above those found in the average village home, but certainly not beyond the means of the majority

of students. We can also recommend without hesitation that as far as possible discussions and classes in the Janata College should be held outdoors under the trees and, therefore, only minimum building accommodation should be provided. These would be as follows :

(*i*) One community hall-*cum*-library. The hall should be spacious enough to accommodate, besides the trainees, the villagers who may attend some of the social functions held in the Janata College.

(*ii*) The principal's office with an attached office for records, etc.

(*iii*) One classroom, providing 12 sq. ft. per student.

(*iv*) A store-room.

(*v*) The students' lodging.

(*vi*) The Community kitchen with store and dining-hall at the rate of 9 sq. ft. per person.

(*vii*) The necessary number of lavatories.

(*viii*) A dispensary.

(*ix*) A guest-house.

(*x*) The principal's and other teachers' quarters.

Staff

The permanent staff of a Janata College should be kept as small as possible. This will be in the interest of the maximum communication between the staff and the students. Too many teachers will not have that social effect on the trainees as a few of them. It is, therefore, recommended that only the following full-time staff should be employed :

(*i*) Principal.

(*ii*) One Assistant Teacher.

(*iii*) One House-keeper.

(*iv*) One Matron and his or her assistant.

If the Principal's and the teachers' wives can take up the latter two functions, so much the better.

Any other need for staff may be met by employing either part-time lecturers or inviting special lecturers on special occasions or an eminent personality from the area may be invited to speak to the trainees on some occasions.

In view of the great responsibility placed on the Principal of the college his selection should be made with great care. He should be a man with a very mature personality and wide-awake intellectual interests. There should be no bar to the employment of retired teachers and professors. On the other hand, they bring with them a life-time of experience and their age will generate in the people a reverence due to the Principal of such an institution. Only such a Principal can give the students an idea of a community and promote an expansion of their personalities through their experience in the Janata College.

Students

It will be seen that in conformity with the objectives of the Janata College only mature students can best benefit from this type of institution. It is recommended that the students should be between the ages 25–40. Only at this stage does a person achieve that balance of authority and responsibility which is best conducive to the community life which is to be lived in the Janata College.

It goes without saying that the students of the Janata College must possess a fair degree of literacy. It is not expected that they will be highly literate or that they will be of an academic bent of mind, but for the work required by the Janata College a mastery of the written word of a moderate degree is essential.

We are not just now envisaging these Janata Colleges as co-educational institutions. The co-educational idea has yet to find its soil in the rural areas in India.

Relationship with the Community

It is in the very objective of the Janata College that what the students learn here, they will make full use of it when they return to their villages and that they will be able to give a certain leadership to the communities to which they return. Thus, the Janata College will gradually find an integrated place in the life of the community to which it belongs. However, we also have in mind certain specific devices whereby the Janata Colleges will make their presence felt in the community in a more routine way. The following are suggested:—

(*a*) Public meetings or malas may be held at the Janata College for the people of the district for the celebration of festivals, public days or for stimulating interest in the Five-Year Plan.

(*b*) In their leisure time the teachers may go into the villages for short, intimate talks with the villagers for interesting them in the setting up of community centres, for provoking discussions on the Five-Year Plan and other topics of social and economic reform.

(*c*) An excellent device to bind the institution of this type to the communities will be to have district festivals lasting for two or three days. We have seen what excitement the Caravans of knowledge create in the area where they stay for two or three days. The Janata Colleges can fulfil this function once in a year.

(*d*) The Janata Colleges can also invite eminent persons in their areas to serve on their advisory boards. These may meet from time to time to deliberate on the problems of the Janata College and how to make it popular with the community.

In the larger interests of the community, the Janata Colleges should make their presence felt in the areas where they are located. They may be able to help to make the rural life more interesting than it is and thus to moderate the rural exodus to the cities. There is, of course, nothing wrong in this exodus if a person finds opportunity for higher life in a city, but the sad fact is that the exodus more often than not is not in the interest of higher life. It is just for the sake of bread and a little excitement. If the Janata College

can help the community, through the persons it trains or directly through the programme mentioned above, it may be able to save people from the unhappiness that often attends those who leave the villages for cities for no more than a mess of pottage.

Finance

The trends of the tax-structure in the country makes it imperative that the State must support the Janata Colleges. The State, of course, includes the entire machinery of the Government from the Central to the district level. It may be mentioned that this trend is not peculiar to India. Even in Denmark, the fountain head of the Folk High School idea, the economic conditions have brought the movement of Folk High Schools to a standstill and the Denmark Government is now heavily subsidising it. In India, the position, if any, is aggravated by huge mass of the unemployed and the under-employed.

It may perhaps be possible for the Central Government to share expenditure on:

(*a*) Buildings—on the minimum standards as mentioned above;

(*b*) Equipment, as may be necessary; and

(*c*) Staff—again, the minimum recommended here.

It may be advantageous to fix the salaries of the Principal and the teachers of Janata Colleges on an all-India scale, so that transfer from one Janata College to another may be possible.

Over and above these minima, the State Governments or the District Boards will be entirely responsible for financing the colleges. For example, if a community desires to have an outstanding person as Principal and wish to pay him more, they may do so, provided the salary above the minimum is met by them.

It may also be possible for certain students to join together to finance certain courses if they are very keen on them. The State Government may make this easier by giving a certain proportion of the salary of the additional teacher.

The expenditure above the minimum will, of course, be met by the State Government and the community concerned or even the students. Some funds also should be available for inviting lecturers from outside, whether on terms of mere hospitality or including T. A. and/or fees. Some money should also be reserved for hospitality to visitors. The Janata Colleges, more than any other institution, should not lose sight of this typical Indian trait in calculating its costs.

What Education Departments Should Do

The Education Departments can help the movement for Janata Colleges directly as well as indirectly. For example, they can produce literature for Janata College students and teachers. They can also help in the guidance of the college curricula through their inspectoral staff. These inspectors will, of course, not perform their police functions—this is getting out of date even for the more conventionel types of institutions. The inspector should guide the Janata College rightly along the right path.

Thus though the Education Departments should interest themselves in the setting up and proper functioning of the Janata Colleges, it would be best not to interfere too much in their work. The Janata College type of institution is a delicate plant and too much meddling with it may prove deleterious to its growth. As far as possible, the community catered for by the Janata College should be induced to take a positive interest in the institution.

The most important point is the selection of the right type of Principal and so far as possible leave him free in selecting his staff and in laying the emphasis on the various aspects of the curriculum. The choice of the Principal spells success or failure for a Janata College, more than any other institution.

CHAPTER III

LIBRARIES AND MUSEUMS

At the present stage of Social education in India, two types of activities claim priority—the teaching of literacy to the people and the maintenance of a certain minimum of educational level among literates as well as illiterates. In the latter task, libraries and museums fulfil an important function—libraries for literates and museums for literates and illiterates alike. It is, therefore, desirable that Social education workers should know how to use these two agencies in the service of Social education.

Libraries

The role of library as a Social education agency is unique. With a varied book stock, it can appeal to all ages, classes and occupations. Its offerings are never forced and, therefore, are the more readily acceptable. Above all, it is an agency for continued education.

The Local Library Centre

It should be the aim of every Social education centre (or community centre) to have a local library centre. The two are essentially inter-related. If there is a community centre at the village, the choice of location of the library is determined. Usually, a community centre is built to house the library as one of its functions. But even if that were not so, the library must evidently link itself with a community centre, since the community centre needs a library.

If the community centre does not exist, the various alternatives for housing the library, in order of preference, are—

(*i*) the village school;
(*ii*) the informal gathering place of villagers like a *Chaupal* or a *panchayatghar*;
(*iii*) the village grocery shop—by courtesy ; and
(*iv*) the house of a person who is popular in the village—again, by courtesy.

Librarian

The choice of a librarian is similar to the choice of the location of the library, and lies in order of merit between:

(*i*) a community centre organiser,
(*ii*) a school teacher, and
(*iii*) any volunteer willing to work as librarian.

Since our village library is taken to be a part of a system, it is the duty of the higher-rung librarian to train the village library worker. Further, even the village librarian may have the minimum qualifications, namely, he should be literate and sensitive to the literary needs and modes of his people.

The question of remuneration of a village librarian is difficult to decide. If he is the community centre organiser, his duties, and therefore, his remuneration will cover his librarianship. If he is a teacher, he could legitimately expect payment for his extra duties. If he is a voluntary worker, it is not possible to lay down a rule, though we could wish that the tradition of voluntary service would die hard in the land of 'Bhumidan Yajnas'.

The Book Stock

The village library, however small, should always have a well-rounded collection. Even the smallest collection can be so. A well-rounded collection is like a six-pointed star; it has books on the following six types of subjects :

(*i*) Vocational and economic—*e.g.*, agriculture, cottage industries, cooperatives, etc.

(*ii*) Home, health and recreation.

(*iii*) Cultural, *e.g.*, easy reading from classical literature or popular writers, etc.

(*iv*) Social interests and civics.

(*v*) Current topics.

(*vi*) Religion and enrichment of personality.

Opening Times

The opening time of a village library must depend on the convenience of the villagers. If a village library is a part of the community centre, it will open and close with the community centre. Otherwise, it opens for a few hours in the afternoon and even that may not be so for all week days. However, it is necessary that the times decided upon should be observed strictly.

Routine and Records

The village librarian should be left as unhampered by library routine as possible. In the first place, he has not the training for it and the more complicated the routine is, the more likelihood there is of his making a complete mess of it and being discouraged and demoralised into the bargain. Secondly, the restricted hours of a library require that as much of his time as possible should be spared from formalities and used for real educational work. The means should not be allowed to usurp the place of ends. The village library should have only three records:

(*i*) A list of members borrowing books.

(*ii*) A list of books that may belong to the village library.

(*iii*) A list of books received from the distributing library.

Activities

The activities of the village library are five-fold:

(i) The library issues books to whoever wishes to borrow them. This is aided by a display of book jackets or merely listing the names of new arrivals on community centre bulletin boards or library bulletin boards. As the village is a small close-knit unit, the librarian will know what book is liked by whom and inform him if and when the book is available.

(ii) Many a village librarian has tried to bring home to literates and illiterates alike the joys and pleasures that lie hidden between the covers of a book, by organising reading circles, where literate adults read out interesting and exciting portions from some books which they themselves have read and enjoyed. The interest is heightened if the topic of the book is a current one.

A variant of the reading circle is the play-reading circle. Here, a few adults divide between themselves the different roles in a drama and read their parts.

(iii) If there happens to be a *Seva Samiti* or Youth Club or a like institution in a village, the village librarian sends them new books received that may be of interest to the institutions or to the leaders. In this way, the librarians serve the real purpose behind reading, for reading is of real benefit when it makes for enlightened action, and since the institutions mentioned above have their own programmes of action, the books will help them to formulate their programmes intelligently and execute them wisely.

One of the institutions which the village librarian will particularly like to cultivate is the village school. It is possible that the headquarters library may serve the schools directly. Otherwise, the village librarian will give due attention to the needs of the school children.

(iv) Such services to institutions may result in the organisation of study circles. This is possibly the best outcome of a library service. Study circles are more intensely purposive than institutions and are usually the out-growths of the programmes of youth clubs and similar kindred institutions. In such cases, the study circles are a necessary preparation for intelligent group action that lies at the core of all Social education work.

(v) Even a village librarian may organise Library Days either as part of the Social Education Week or independently. The programme for such Days will follow the pattern of other similar days, *e.g.*, Social Education Day, including *prabhat pheries*, talks by eminent men, reading from books, etc.

A Town Library

If the local library is situated in a big town it can contribute much more to Social education. We may mention here seven kinds of service which a well-organised public library can render to Social education centres in its own town :

(1) Readers' Advisory Service:—The purpose of this service is to prepare programmes of study for individuals according to their needs. Readers' Advisory Service may serve an individual or a club or an association.

(2) A town library can help clubs and associations to more knowledge and information required in their line. The library may acquire books which are useful to the leaders of the associations and introduce them to these books or it may reach the members of the clubs and associations directly either by publicity within the clubs or association premises or even reaching people in their homes. This can be done by distributing books, by book displays or by distributing book-lists to members.

(3) The library can bring together persons interested in one subject in a kind of study club where either books may be reviewed by persons who have read them and thus create a taste in others for reading the books or, what is more suitable in a country like India, passages from books could actually be read out at group meetings.

(4) The library can also organise talks on how to read books and how to study.

(5) The library can also help people who meet to discuss certain subjects by supplying them with the books on their subjects or by bringing to their notice experts on the subjects who may be invited to their meetings to give a broader and deeper point of view than the members can have unaided.

(6) Every good library should provide a lecture hall which can be offered for use to local societies for lectures, meetings, etc.

(7) A library can also cooperate with other Social education agencies, *e.g.*, they can keep a card-index of Adult education agencies in the region, make available information on Social education opportunities in the city, etc.

Larger Library System

Even a big library becomes stale after a time if its book stock is allowed to stagnate. It is, therefore, the sign of a good library service that old and useless books are weeded out periodically, and fresh books are continually acquired. This test of a good library service holds with greater force for small rural libraries since their book stocks are necessarily smaller and likely to become stale sooner than in big libraries. A library to which no fresh blood is added does not attract its clientele.

It is, therefore, desirable that libraries, especially small libraries, located in Social education centres in villages should be knit together into a larger system served by travelling libraries. The book stocks of these centres should be continually fed from bigger distribution libraries.

In such a library system the question of transport assumes a very important place. For this purpose four agencies of transport can be utilised :

(*i*) motor vans,
(*ii*) local transport, such as horse-carts, donkey-packs, etc.,
(*iii*) post offices, and
(*iv*) school boys.

Wherever local centres are served by good motorable roads, motor vans, or the "book mobile" is the most efficient means though it may not be the cheapest. The one great advantage of a book mobile is that it carries with it the invaluable services of a trained librarian who can interpret the book needs of inarticulate people and attempt to satisfy them. There is much scope for coordination of different government departments in the use of automobiles for public purposes, *e.g.*, publicity vans going about in a country can also convey books to local centres. In areas where there are no motorable roads, local transport, such as horse-carts, bullock-carts and donkey-packs may be used. Post offices can serve well when small packages of books are to be sent to isolated centres. School boys can take books to their parents. This device will be specially useful in difficult areas and in difficult weathers.

The existence of a travelling library system presupposes the existence of distributing libraries with fairly large stocks of books to be distributed among the constituent local library centres at regular intervals of, say, four months, with smaller exchanges at smaller intervals. The functions of such a distributing library would be the following :

1. To distribute books to centres within its areas and collecting them at regular intervals.
2. To keep records of the movements of the books in the area and statistics pertaining to the use of books, members, etc. The record need not be a very elaborate one. It should be as simple as possible, but at the same time it should be accurate and with the help of this record the librarian should be able to point out the movements of a book or the number of books, at a particular centre at a particular time, fairly quickly.

3. The distributing library can help to organise the library system within its area if its librarian is trained for the purpose. By his personal contacts with influential people in the area, and by his tact as well as technical knowledge he can build up an efficient library system.
4. The library can also guide local library centres and promote efficient library service by helping them to keep the necessary records and by giving technical advice on other matters.
5. The distributing library can conduct small refresher courses to library workers at the local centres.
6. It is a very important task of the distributing library to select books with the best judgment and experience available. It is as much the duty of the librarian in charge of the distributing library to do this as it is the responsibility of the local librarian to make known to him any deficiency in his book stock and try to get it filled.

If the distributing library is situated in a town, its organisation and administration will have to be the same as that of any public library. The material at the distributing library should also include audio-visual material, like films, filmstrips and recordings. If the library has a mobile van the distribution of audio-visual material does not present a problem. Otherwise, each library will have to work out its own methods, especially because the material cannot simply be despatched in boxes like books. A trained person has to accompany the material. Anyway the importance of audio-visual material for a population at a low literacy level is beyond doubt.

Of equal importance to acquiring suitable and adequate reading and audio-visual material is the need of keeping the material fresh by constant weeding out and additions.

Regional or Central Library

A distributing library can serve efficiently only a limited area, the size of the area depending upon transport facilities, local sentiments, etc. It is considered desirable that a district should define the scope of a distributing library. There are, however, some types of library service, for example, the preparation of bibliographies, the preparation of material for readers' advisory services, etc., which can be done economically only if the library system covers a wider area. Hence, it is necessary that above the distributing libraries there should be a central library which covers a whole language region. This central or regional library will serve as a copyright library. It can also purchase books in bulk and render technical library services, such as classification, cataloguing, etc., for the whole of the language area. It can also assume the responsibility of training library personnel for its area. As mentioned above, the preparation of bibliographies and material for readers' advisory service is its special prerogative. Just as a distributing library supervises local library centres, similarly the regional library can assume responsibility for the efficient working of all libraries under it and issue administrative instructions for the discharge of this responsibility. A regional library can also cater directly for student groups.

We have seen the need of a library centre as part of the community centre. We have also seen that in order that a local library centre may render efficient service to its members it has to be part of a larger library system with two stages over it, namely, the distributing library and the regional

language library or the central library. Such library systems are now gradually developing in some parts of India. Bombay and Madras are two notable examples.

It is desirable that at each level of library organisation there should be a predominantly non-official library committee to interpret the needs of the public to the library organisation and *vice versa*.

Museums

The aim of a museum is the exhibition of objects of interest in its chosen field. Its educational service consists in presenting the material in visual, three dimensional form. As more than 75 per cent of the learning of an adult is obtained through sight, the educational value of museums cannot be minimised—it is particularly marked for adults on a low level of fundamental education.

There are seven main types of museums, according to the subjects in which three dimensional visual material is useful. They are museums for:

1. Arts,
2. Applied Arts,
3. History and Archaeology,
4. Ethnography, Cultural Anthropology and Folk-lore,
5. Natural Science—
   geological,
   flora and fauna,
   acquaria,
   vivaria,
   botanical gardens,
   zoos,
6. Technology, and
7. Science.

The arrangement of objects within the museum, which is the result of specialised study, is itself of great educative value. The sight of a well displayed realistic exhibition inspires respect in one's mind for the actions of God and man. These institutions can, however, widen their sphere of service and strengthen their appeal by using modern techniques of public relations and media of mass communications. Some of these methods are briefly referred to here.

Within the museum the educative value of an exhibit can be enhanced by adding the written or printed work to it in such a way as not to detract from its visual value and effect. In some museums, for example, a description of the importance of an exhibit is given on a panel on the wall close to the exhibit. Records of description of exhibits can be displayed to visitors. The Madras Government Museum has experimented successfully with magnet wire recorders. These devices are specially valuable in scientific and technical museums. Museums can also arrange popular lectures bearing on their sphere of work. The best device, however, is to employ guide-lecturers to educate the visitors about the things in the museum. Again, a museum can arrange special temporary exhibitions on selected themes. There is a certain novelty and news-value about them which is sure to attract people. Finally, the museum can popularise its treasures and increase popular appreciation of them by making calligraphical replicas and casts, etc., of them. There are technicians in the country who can do it quite satisfactorily.

Expanding Museum Services

A museum can "move" out of its walls just as a library does, and exactly in the ways a library does. A good library enters into co-operation with other agencies, and institutions in the community—so can a museum. In Madras, *e.g.*, the Government Museum occasionally arranges demonstrations for High school teachers. It also trains boy scouts to guide visitors in the museum. Museum officials may speak in schools and centres for adults. Temporary exhibitions can be arranged in schools and colleges, town halls, factories and other places where people normally congregate.

Many museums are now using different media of mass communication to increase their service. Thus, they print guide-books, *e.g.*, "What to see in the museum" series. It has been suggested that Indian museums may co-operate by printing a guide-book for museums and an Annual for all of them. Again, picture postcards and photographs of treasures are a traditional means whereby museums can give to the public a knowledge of objects in their possession. Coloured reproduction is another medium which Unesco has popularised. Museums have also "gone on the air". Special radio broadcasts attract listeners' attention to their collections. Finally, museums also display their treasures on the screen, *e.g.*, the Poona Museum—the Raja Kelkar Museum—prepared a documentary film of its own.

Mobile Museums

Another method of expanding museums service, which has been used fairly widely in the U.S.A. and Poland, deserves trial in India, namely, the use of a mobile van for taking the museum not only out of its own, sometime discouragingly awe-inspiring shell, but out of the city itself that has so far tended to monopolise the enjoyment of this service. Travelling museums bring a new experience into the life of those who, because of distances or shyness, would not otherwise have enjoyed them. There is little doubt about the superiority of a museum "in its own home" over a "museum on wheels", but the latter may well stimulate people to go to the established museum. Finally, travelling museums can make a virtue of eclecticism and bring together exhibits from different museums and sources bearing on a particular subject to enable people to see them more conveniently and economically than they could in their original places.

Local Museums

There is one other point about museums which Social education workers should bear in mind—namely, the possibility of setting up local museums. Every region has something that is worthy of display—an industry, flora and fauna, costumes, etc. A museum can be set up by bringing them together in a building or a room with the help of school children, teachers, parents and Social education workers. This will become an important visual educational aid for the Basic school as well as the adult centre of the community.

It would be of advantage to Social education workers to know what museums there are in their regions or states. A list is, therefore, given below. Besides these, there must be many private collections that will be known locally and can supplement the list:

Museums in Part 'A' States

Andhra . .	Victoria Jubilee Museum, Vijayawada.
Assam . . .	Assam Provincial Museum, Gauhati.

West Bengal	Asutosh Museum of Indian Art, Calcutta University. Bangiya Sahitya Parishad Museum, Calcutta.
Bihar	Patna Museum, Patna.
	Government is encouraging the establishment of a museum at Vaisali.
Bombay	Prince of Wales Museum of Western India, Bombay.
	St. Xavier's College Museum, Bombay.
	Bharata Itihasa Sansodhak Mandal, Poona.
Madras	Government Museum, Madras.
	Government Museum, Pudukottai.
Orissa	State Museum, Baripada.
	State Museum, Bhubaneshwar.
	State Museum, Khiching, Distt. Mayurbhanj.
Uttar Pradesh	Central Government Archaeological Museum, Sarnath.
	Archaeological Museum, Mathura.
	Provincial Museum, Lucknow.
	Private
Uttar Pradesh	Municipal Museum, Allahabad.
	The Bharat Kala Bhawan, Banaras.
	Municipal Museum, Fyzabad.
Madhya Pradesh	Central Museum. Nagpur.
	Raipur Museum, Raipur.
Museums in Part 'B' States	
Madhya Bharat	Gwalior Museum, Gwalior.
	Indore Museum, Indore.
	Dhar Museum, Dhar.
Jammu and Kashmir	State Museum, Srinagar.
Hyderabad	State Museum, Hyderabad.
Mysore	The Museum, Bangalore.
Travancore	National History Museum, Trivandrum.
	Art Museum, Trivandrum.
	Sri Chitralayam, Trivandrum.
	Museum of Antiquities, Padmanabhapuram.
	Museum, Trichur.
Museums in Part 'C' States	
Himachal Pradesh	Bhari Singh Museum, Chamba.
Bhopal	The Archaeological Museum, Sanchi.
	The Central Museum, Bhopal.
	The Site Museum, Fort Raisen, Raisen District.
Delhi	Central Asian Antiquities Museum, New Delhi.

CHAPTER IV

UNIVERSITIES AND SOCIAL EDUCATION

At the present level of our Social education universities can help the movement only by the production of suitable literature and by training teachers. Yet another important role of the universities can be to institute schemes of social service by students. This itself is an education for students, and in turn it could include the education of adults as one of the forms of social service which students could promote.

Universities are, however, traditionally devoted to "higher learning" and in other countries they have tried to carry this higher learning to adults outside the university campus. We have included this type of work in the present chapter in the belief that though it is different from the main stream of Social education in India, there may be universities in India that may try out these methods in our own urban areas.

This, they can do in two ways: by organising university correspondence courses and university extension lectures.

Correspondence Courses

Correspondence courses, or instruction by mail, is well adapted to graduate and under-graduate courses in arts, humanities and social subjects. The experience of countries with correspondence teaching suggests that "on the whole it is as necessary, desirable and educative as classroom instruction and under certain conditions and for certain purposes it is even superior". Correspondence courses are superior to classroom study in the following ways:

(*i*) they make it possible to give individual attention and instruction to a student,

(*ii*) they fit into special conditions of students and teachers,

(*iii*) they meet the needs of a student temporarily deprived of opportunities of classroom education, and

(*iv*) they enable employees to improve their vocational efficiency*

Two things are essential for success in the correspondence teaching course :

(*i*) correspondence teachers selected by a university should not be second-rate;

(*ii*) correspondence teaching should consist of simple outline courses with the help of informal texts which enable instruction to be adjusted to each student.

Extension Lectures

The second method of extension lectures is the result of the idea worked out in England in the 19th century that, if the adult student cannot go to the university, the university should go to the adult. The Folk High Schools of Denmark, though they are independent of universities, are an expression

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* Mary, Elizabeth : Adult Education in Action. New York, American Association for Adult Education, 1936 (131).

of the same general idea. University Extension takes two forms. Firstly, that of organising courses of public lectures in different regions, and secondly, that of establishing university settlements in different regions.

Some Indian universities like the Punjab, Bombay, Calcutta and Delhi have arranged extension lectures from time to time but these have usually suffered from two defects—firstly, the lectures are often not adapted to the mental level of the audience. Secondly, they have not been organised as a series of lectures on certain selected subjects, but have taken the form of isolated lectures on different themes. Actually, there is a big opportunity open to Indian universities to assist this movement by spreading useful knowledge about popular science, about social, economic and political subjects of general interests and about the arts and the humanities.

University settlements have not yet been tried to any extent in India. Even in foreign countries they are being replaced by special colleges, such as rural or labour colleges. But one of the most successful expressions of this idea working in the daily lives of the people is the Folk High Schools in the Scandinavian countries and the new County Colleges in England.

Social Education by Students

We now come to the role of universities that is more in accord with the level of Adult education in India. First, they can organise their student body for social work, of which Social education is an important item. Batches of students have already undertaken this kind of work in the form of Social education camps in Mysore and elsewhere. They go out in vacations to a rural centre, do literacy work, village cleaning, first aid and other types of Social work. However, the work so far done is amateurish and much thought and labour will have to be given to its organisation and the training of students before it can attain a place of importance in Social education work in the country.

Other Forms

Another direction in which the university can take part in Social education is to assist rural libraries by preparing suitable lists of books. They can also prepare lecture notes or lectures on various subjects at different levels of vocabulary, *e.g.*, lectures suitable for neo-literates, for persons who have received only school education and for those educated persons who are anxious to keep abreast of certain subjects of special interest to them.

CHAPTER V

CAMPS, RELIGIOUS FAIRS AND MARKET DAYS

We have so far dealt with formal Social education agencies. But much of the work in the field is done by informal agencies such as camps and other *ad hoc* groups. In this chapter we will discuss three of them, namely, camps, meetings of people at religious fairs and on market days.

Camps

How to Organise a Social Education Camp:—Ordinarily, one is accustomed to hear of camps organised by boy scouts in connection with their scouting activities. Similarly, there are camps organised by the units of the army. Recently, the camps organised by the National Cadet Corps have become quite familiar to the people. Social education camps are, however, of a different type. In fact, strictly speaking, it is a misnomer to use the word 'camp' in connection with Social education gatherings. Since, however, some volunteers have to go from their homes to a village, stay there for a month or so and carry out the work of literacy and enlightenment in the villages, the work is used to denote such corporate activities of the villagers and the volunteers. The "summer camps" of Social education of the Government of Madhya Pradesh that have been held since 1948 are examples of this type. These camps commence from the 1st of May and last up to the 10th of June every year. Volunteers are sent to previously selected centres in villages and they have to stay there for five to six weeks.

Such camps occupy a unique position among the agencies of Social education. Whether it is a camp of short or long duration its activities have to be carefully planned. The person who is entrusted with the organisation of a camp has to think ahead over a number of problems and numerous details of camp life, so that everything goes according to plan and the camp serves its full purpose. Since these camps are held with a view to instructing illiterate adults and to spreading enlightenment amongst them, it is all the more necessary to give careful thought to their proper organisation.

The Social education camps may assume two different aspects depending upon the aims of organising such camps. Occasionally, it may be necessary to call together at one place only Social education workers from different parts of a province and train them in the method and technique of Social education. Teachers' training institutions are best suited to this job. Here, however, we are not concerned with this type of camp. The other type of camp involves sending out a certain number of volunteers to a village for a specified period to provide Social education as well as literacy to villagers. This chapter is limited to the organisation of such camps only.

Preliminary Instructions:—Those who have to participate in camp life, whether as volunteers or as teachers, come from different, places. It is necessary that these persons are acquianted beforehand with the routes which they have to follow in coming to the place. They should also be informed in time about the transport available, articles to be brought with them and the conveniences and conditions available at the place of the camp.

Selection of Site and Accommodation for the Workers:—As soon as volunteers reach the destination, they expect that arrangements for their accommodation will have been well made. It may be necessary for a party of organisers to go on in advance to make the necessary arrangements. If a good building can be obtained, well and good. Alternatively, arrangements have to be made either in tents or huts but, in any event, the place must be properly sheltered and the persons should get suitable accommodation. The selection of a site should be governed by factors like the availability of water, nearness to large open ground, the presence of shady places in the vicinity. Important officials of the place, particularly the revenue officials and the *patels* should be consulted and their help secured.

It is necessary to contact the volunteers as soon as they come, and to speak to them cheerfully and prepare their minds for living the 'good' camp life. This helps the volunteers in settling down smoothly to their allotted work.

The Camp Office:—It may be necessary to open a small office of the camp and put someone in charge of the same. There are numerous duties which the office has to fulfil, *e.g.* to receive letters brought by the postman, to collect letters for despatch, to keep the general accounts of the camp, to keep the time-tables of the class, to maintain all records of the activities of the camp. Of such records, the attendance register, the log book, the daily diaries of the volunteers and the accounts books are important. The office should also serve as a place of enquiry for newcomers and for dealing with complaints and difficulties generally.

Cleanliness of the Camp:—It is necessary to insist on a high standard of cleanliness in the camp—this is in itself an educational device. The premises of the camp should be kept clean by regular, daily sweeping—the volunteers setting an example of self-help to the villagers. Since there are no *pukka* drains in villages, some arrangements should be made for the disposal of waste water. If possible, a small soaking pit should be prepared and used for this purpose. The villagers do not have *pukka* latrines either. It is suggested that the trenching system at a suitable distance from the camp may be utilised for the disposal of the night soil. In this connection the advice of officials concerned of the State Public Health and Agriculture Departments should be sought.

Camp Decoration:—It is advisable to decorate a camp properly. The decorations should be simple, depicting the artistic side of village life. The work of decoration can form part of actual teaching in the camp. The decorations will thus have a recreational as well as an educative value.

The Camp Mess:—The problem of messing is important, too. Those who come to the camp often labour under the impression that they will have fine messing arrangements here. In the circumstances prevailing at present, the planning and the care bestowed on this aspect will make camp life and its atmosphere pleasant. Apart from the regularity of meal times, it is necessary to observe cleanliness in the preparation and serving of food. As regards the menu, if the food generally conforms to what is usual amongst the villagers of that locality, it will facilitate matters. This means that there will be only a few items of food and that the volunteers may have to sacrifice some of their usual preferences. There is often a danger of the mess indulging in feasts and one has to guard against the preparation of costly dishes. Sometimes there is a tendency amongst the volunteers to press for making individual arrangements in local hostels or with acquaintances. If camp life is to

remain a real corporate life, these attempts must be discouraged. Moreover, common messing arrangements will result in economy of expenditure and the promotion of comradeship.

Working Hours of the Camp:—The actual work of the camp must be divided into suitable periods of time. Local conditions will have to be taken into account. For instance, it may be good to greet the morning with a *prabhat pheri* in which national songs, etc., figure prominently and in which playcards and other aids are utilised to arouse public consciousness and sympathy. It is not necessary to give details of the work done throughout the day in the camp, since these are determined by local conditions. The following programme, which is generally observed in the Social education camps of Madhya Pradesh, indicates the nature and planning of work and it can be adapted to suit local conditions:

1. 5-30 a.m.—Reveille.
2. 5-30 to 6-30 a.m.—Morning Duties.
3. 6-30 to 7 a.m.—*Prabhat Pheri.*
4. 7 to 7-30 a.m.—Conference Prayer and Organiser's Talk.
5. 7-30 to 8 a.m.—Tea.
6. 8 to 10 a.m.—School and Social Work.
7. 10-30 to 11-30 a.m.—Baths.
8. 11-30 to 12-30 p.m.—Meals.
9. 12-30 to 2 p.m.—Rest.
10. 2 to 3 p.m.—Women's Class.
11. 3 to 4 p.m.—Social Work—Women's Class for Art and Needle Work.
12. 4 to 4-30 p.m.—Tea.
13. 4-30 to 5 p.m.—Recess.
14. 5 to 6-30 p.m.—Games, etc.
15. 6-30 to 7-30 p.m.—Meals.
16. 7-30 to 8 p.m.—*Bhajan* and Training for Citizenship.
17. 8 to 9 p.m.—Literacy Class for Men.
18. 9 to 10 p.m.—Entertainment—Camp Fires, Cultural Activities.
19. 10 to 10-15 p.m.—National Anthem.
20. 10-30 p.m.—Lights Off.

A word about hours of teaching. In some cases, afternoon hours may be more suitable for women, but generally the proper hours of study, both for men and women, who work during the day-time are the late evening or night. Suggestions in this respect should be invited from them and adopted as far as possible, even though it may mean some inconvenience to the workers.

Aids in Teaching:—Every worker should know that effective teaching will require a number of visual aids, whose importance has been discussed elsewhere. Pictures, posters, playcards are useful aids, but if a camp could arrange for a radio set, the entire atmosphere might be changed. It will afford recreation, instruction and education. However, as far as possible, the aim should be to promote creative activities.

Provision for Recreation:—Camp life would remain incomplete without an adequate provision for recreation which is as necessary for the volunteers as for villagers. Games have a limited value in this respect. Music may often help, but the best arrangement would be one in which local folk songs, folk dances, folk lore, folk plays and other varieties of recreation of rural life are properly and fully utilised. This will give encouragement to the local population to put forth their best efforts and may help in the preservation of valuable elements of folk culture. Such recreational activities should be a daily feature between hours of work. A special day a week could even be allotted for this purpose. Most people and especially rural people in India are religious by nature and their devotional prayers and songs can be utilised at the end of the day's work as a fitting conclusion to the day's routine. Occasionally, or on a fixed day in a week, there may be religious gatherings wherein activities like *kirtans*, or *qawwalis* or the singing of *bhajan*, etc. are, carried out.

Making Contacts:—Workers in the field of Social education should constantly endeavour to form as many contacts as they can with the villagers. At the beginning, a small committee comprising a few influential persons of the locality should be formed and with its help contacts should be established. It would for instance be a good move on the part of the workers to visit the sick and the disabled and to help and comfort them. This would create goodwill between the villagers and the volunteers. The monotony of camp life can also be relieved by organising occasional picnics to the farms or fields of the villagers. Apart from their recreational value such picnics, if carefully organised, bring villagers and camp organisers and volunteers closer together and help in establishing better understanding between them.

Religious Fairs

How to utilise them to the ends of Social Education:—Religion plays an important part in the life of an average Indian. Village people are extremely religious and express their devotion and religious feelings on all occasions. The holding of periodical *melas* or fairs and the observation of festivals at different places on different occasions are a regular feature of rural life. Such fairs may be held at holy places or at the birth places of great religious teachers. Since large numbers of people from many parts of the country meet together at fairs, workers in Social education should naturally take advantage of such gatherings.

Arranging Social Education Exhibition:—A stall could be hired or a tent pitched in which big posters regarding literacy, charts about hygiene, pictures depicting the rules of the road, specimens of craft work of the locality, etc., could be exhibited. A small bookshelf, with useful and easy books, newspapers and pamphlets should also find a place here. A few workers could take turns at explaining the exhibits to the villagers. If possible, good music should be played in the stall from time to time which will help to attract people to it.

Corner Lectures:—A Social education worker could also give short and interesting talks on useful themes at different points in the fair. The talks could persuade people to visit the exhibition stall. It may often be necessary to use a loud speaker. The talk should be simple, short and specific. If the language of the villagers could be employed as the medium of the talk, it would be appreciated all the more. The singing of *Bhajans* or reciting ballads at the beginning would help to collect people.

Rendering Social Service:—There are a number of occasions in a fair when some form of social service can be actually rendered, *e.g.*, helping people to discover places, restoring lost children and lost property, rendering first-aid, etc.

Demonstrating the Value of Cooperation:—Usually in such fairs there is a great deal of confusion and disorder. At the shops and bathing *ghats* and other central places large crowds of people collect and jostle one another in a disorderly manner. Here is an opportunity for the Social education worker to show the working of the queue system in actual practice. If this can be done, not only will the work proceed smoothly but a valuable lesson will be impressed on the minds of the visitors.

Teaching Health and Hygiene:—Unless sanitation and hygiene are properly maintained at fairs, it is difficult to ensure the safety of human lives. Volunteers can help the medical authorities in charge of fairs in maintaining cleanliness and in the campaign for inoculations, etc. Food shops and the water supplies of the place need to be kept clean. A Social education worker can by actual example and service, impress upon people the supreme necessity of maintaining sanitation and cleanliness in these places.

Forming Personal Contacts:—Since people come together from many quarters it is likely that there may be some at least who are interested in Social education but who do not know one another. The medium of street corner lectures and the Social education exhibition stall may help in bringing together people with similar ideas. This will enable the person in charge to form certain personal contacts which could be subsequently developed.

It has to be remembered that a worker in such gatherings must be a man of great patience with capacity for hard work. He must have good manners, persuasive speech and a clear idea of what he is after. He should have at his disposal some modern visual aids, *e.g.*, a magic lantern, a gramophone, pictures and posters.

Market Days in Villages

Like the days of religious festivals, market days occupy an important place in rural life. Indian villagers are accustomed to make their purchases at weekly markets which are not held everywhere but only in certain central villages. Naturally, the place where a weekly market is held is visited by people from the surrounding areas. Many of the suggestions given above for religious and festive occasions could be applied here also. Very often the same sets of people come to the market every week and a regular repetition of information and propaganda in connection with Social education stands a greater chance of appreciation by those people. The market places in India need to be well organised and there is a vast field of work for Social education workers in this connection. Health campaigns, informative talks, the queue system, social service and finally, the possibilities of personal contacts—all find their place here. If there is a shortage of workers in a certain locality, the same batch of workers might visit the market places situated at different places in the locality by turns.

CHAPTER VI

INTER-DEPARTMENTAL COOPERATIÓN

The work of Social education is so vast in scope and amount and it has to be completed so quickly that we must not only utilise all our available agencies for the purpose but we must bring about proper co-ordination amongst them so as to stop all overlapping and wastage. It is only then that there can be some hope of our tackling this problem satisfactorily.

Actually, however, the present position is far from satisfactory. There is not only no real cooperation between official and voluntary agencies but there is also an obvious lack of co-ordination amongst the various departments of government so that often the work done by one department is not known to others and, consequently, there is considerable waste of effort and resources. It is essential that there should be some method whereby the work done by them may be pooled together and some central agency can co-ordinate their activities so that they may carry forward their programmes of Social education. Every department should look upon itself as an agency of Social education in its particular field because it is concerned not only with the carrying out of certain departmental functions but also with the impact of its work on the public mind. Democracy implies intelligent participation, by citizens in the policies and programmes of government and, therefore each department should undertake to educate the people with whom it comes into contact in its own special field—Agriculture or Health or Rural Development or Cooperation.

In the field of Social education, in particular, government effort cannot achieve much unless it is backed and supplemented by the work of socially conscious voluntary agencies. They have certain advantages over the ordinary government machinery inasmuch as they are in closer and more informal contact with the people, and, therefore, they can arouse local effort and enthusiasm more easily. Moreover, as they can often command the services of honorary workers, it is possible for them to organise their activities more economically and really good social workers, if they are available, can often do far superior work to that done by paid workers. For this and other reasons, one of the great problems in the organisation of Social education is to establish proper co-ordination and contact between official and non-official workers.

While it is true that Social education work has not developed in our country to the same extent as it has in some other countries, there are many agencies which can be utilised for this work provided the right approach is adopted, *e.g.*, cooperative societies, social service leagues, religious and semi-religious organisations, literary clubs, libraries, games and clubs, etc. In their own way, they are all doing Social education work of one type or another but there is a lack of planning and co-ordination which should be set right. Where such agencies do not exist, it should be possible to create them either by enlisting the help of influential local people who are socially conscious or through the touring officers of the government who go from place to place and come into contact with the people. They can bring interested people together, discuss the problem with them, show them how they can

organise themselves into working groups and thereby stimulate local enterprise. It would be advisable to arrange preliminary inter-departmental discussions and exchange of ideas so that officers of the various departments may appreciate the nature of the work to be done and steps may be taken to keep them in touch with what is being done by other departments.

One of the objects of such inter-departmental activity should be to make the people in distant villages realise what is being done in other areas and this realisation can be greatly helped if some of the propaganda devices mentioned elsewhere are utilised for this purpose, *e.g.*, *kirtans*, *pavadas*, pictures, posters news sheets and periodical publications issued by departments or Social education agencies.

It would be helpful to indicate very briefly the type of work which can be done by various departments of the government in connection with the campaign of Social education.

Education Department:—The bulk of the work will obviously have to be shouldered by this department which it can carry on not only through the centres set up specially for this purpose, but through schools that can organise home classes conducted by students, through local social education committees, through village libraries, and through the Visual Education Department which can use its films, filmstrips, slides, and other forms of visual aids for the education of adults.

Agricultural Department:—The officers of this department can visit the Social education centres in the course of their tours and give lectures and demonstrations and organise their exhibitions and other educative programmes in cooperation with these centres. If the centre becomes associated. in the minds of the rural population, with these different types of useful activities, which are necessary for the betterment of their life, it will come to occupy an important place in their life.

Forest Department and Public Works Department:—These departments can organise classes for the labour employed in the various areas on big projects either directly or through contractors, who should be required under the terms of their contract to make this facility avaliable to their workers. They can utilise their educated and literate staff for the purpose. The Forest Department can also be of special help in the education of the backward classes like the *Adivasis*, *Bhils*, *Warlis*, who are mainly concentrated in the forest regions. In addition, it can prepare bulletins, charts and posters designed to educate people about erosion, tree planting and the use of forest products. These can be utilised by teachers at Social education centres to supplement their work and make it more directly useful for adults.

The Police Department:—It should be the special function of this department to stop the propaganda against this movement which is still carried on by vested interests because they are afraid that the education of the masses will not be in the interest of the privileges which they enjoy at present. It can also use its local influence to persuade adults to attend the classes regularly and the services of its employees can be utilised for talking to adults on subjects like road safety, prevention of crime, the functions of the police, how it can help the people and how the people can help it in their turn. Use can also be made of their mobile vans, wherever they are available, for Social

education work related to its activities. Above all, they can organise systematic literacy work in the jails, provide Social education facilities for prisoners and make use of them for doing *safai* work and other forms of social service in the neighbouring area.

The Revenue Department:—Officers of this department—from the village *Patel* to the Collector—are usually very influential and they can be of enormous help to Social education workers at different levels. They can help in carrying on educational propaganda, pay visits to classes whenever they go out on tour, encourage good workers in various ways and remove local difficulties like those of accommodation or lighting, which the teachers cannot easily solve by themselves. Moreover, the knowledge that all the officials of the government are keenly and sincerely interested in the success of the movement would inevitably facilitate the teacher's work.

The Publicity Department:—The real purpose of this department should not merely be to catalogue the achievements of the government but to effect the *general education* of the people as citizens interested in what is going on in their own country and in the world around them. As a Central Clearing House, it should be possible for the department to make useful books, charts, films, etc., bearing on various aspects of Social education, available to those who are carrying on this work. Various departments often bring out their own publications dealing with their work and activities and these can provide useful teaching material for Social education workers. They are, however, often unaware of what material and teaching resources are available for them and cannot, therefore, make use of them. On the other hand, the departments do not know how to put this matter across to the adult population. It would obviously be the part of wisdom for this and other departments to utilise Social education centres as agencies through which information about their work and useful knowledge about what is being done in the country could be made available to the largest possible number of people. Again, the vans of this department, if they are properly equipped with books, pictures, charts, diagrams and other audio-visual aids, can be made into valuable allies of the Social education movement.

Health and Local Government Department:—One of the greatest problems with which Social education has to deal is the improvement of people's health and fight against common diseases. The Health Department is at present engaged in this work but its effectiveness could be increased a hundredfold if every Social education centre could become a potential source of health education. The department could help in this work by making its literature, charts and films available to the teachers and instructing its medical officers to use the centres for their lectures and demonstrations. Local bodies, being often entrusted with the provision of educational facilities, should not only take an active part in the promotion of Social education by opening new centres but also use their influence to persuade teachers in schools to take up this work in earnest.

The Rural Development and Prohibition Department:—Both these departments—where they exist—employ a large number of officers and workers who come into direct contact with the people in the villages. They also bring out a considerable amount of propaganda material and organise various types of activities or recreation programmes for their benefit. If these activities are organised round the Social education centre and they are properly utilised by the teachers as part of Social education, the arrangements will e mutually beneficial.

The Radio:—This department organises special broadcasts for the rural population but full possibilities of this have not been adequately utilised. It is necessary to make a careful survey of the needs, interests and problems of the rural population and to adjust the programmes accordingly. With the establishment of new broadcasting stations, it would be possible to relate the programmes more closely to the psychological and local needs of adults and thus make a significant contribution to their education through talks, features, news, good dramas and music which are essential elements in an all-round education.

An important point to note in this connection is that a good deal of the material, prepared by government departments for propaganda or educational purposes, is not usually found suitable for neo-literates. Either the treatment is not interesting or the language is difficult or the bearing of the material presented on their life is not clearly brought out. It is, therefore, desirable that there should be some method whereby the material can be made really useful for adults and even for their teachers many of whom are educated up to the primary standard only. This can be done in two ways—either the facts and the data collected by the department through its experts should be made available to the education department for proper presentation or the draft material should be referred to it for checking up and improving the method of presentation.

The main points which will help inter-departmental co-ordination may be summarised as follows :

1. The work done by different departments, particularly in the preparation of material for propaganda, should be made known to other departments.

2. All departments should use the Social education centre as the common meeting ground through which they can put their special programmes to the public.

3. Whenever the touring officers visit any village, they should make enquiries about the local adult classes, contact the local committee, if any, and see what help they can give in this work.

4. Each officer should be required to make a half yearly report to his own department regarding the work done by him in the field of Social education and an annual (or six monthly) summary of the reports received should be sent to the Education Department or the other bodies concerned indicated by it.

5. The list of Social education centres, maintained by official or non-official agencies, should be made known to all touring officers to enable them to establish necessary contacts.

6. Their tour programmes should be made known widely to teachers to enable them and the members of the Committee to contact them during their tours.

7. Arrangements should be made to provide useful publications of all departments to each village library or Social education centre, to serve as reading material and help the teacher in his work.

8. Committees should be formed at provincial, regional, district and local level, consisting of officials as well as non-officials, who should be responsible for the general supervision of Social education work within their jurisdiction.

APPENDICES

APPENDIX I

SOCIAL EDUCATION IN OTHER LANDS

I. The Literacy Campaign in Russia.
II. The Antigonish Movement in Canada.
III. Cultural Missions in Mexico.
IV. Swedish Folk High Schools.
V. Village Colleges in England.

Introduction

In a Handbook like this, an account of Social education schemes in other countries can be justified only on the basis of their direct relevance to conditions in our country. The five chapters that follow fulfil this criterion. In the U. S. S. R., a stupendous and a largely successful effort has been made to wipe out illiteracy in its far-flung and vastly different regions. The Antigonish Movement in the Maritime Provinces of Canada and the Cultural Missions of Mexico bring out the role of Social education in arousing the people to improve their general economic and social conditions. The work of Folk High Schools in Sweden and the Village Colleges in England shows how these agencies have successfully tried to bridge the gulf between the elite and the masses by making available fruits of culture to the latter, which is one of the primary purposes of Soical education.

These brief accounts are not meant to be a full description of these significant experiments in Social education, but only to present certain features which have special interest for our workers in this field.

I. The Literacy Campaign in Russia

Under the rule of the Tsars, Russia was educationally almost as backward as India and, in certain areas in the Russian Empire literacy was even lower than 5 per cent. By 1932 in White Russia, R. S. F. S. R. and Ukraine there were no illiterates under 50 years of age and by 1940 even in the most backward areas of the North and in the Asian republics illiteracy was reduced drastically—being as little as 5 per cent. in some areas. In Kazakistan where illiteracy was highest at the time, there were not more than 30 per cent. illiterates among people over 50.

How was this achieved? We can consider Russia's attempt at the removal of illiteracy in two parts—in Russia proper and in the backward areas of the North and the Asian Regions.

The Soviet Government planned a mass attack on illiteracy as early as about 1920. There were literacy classes or "Red Corners", as they were called in factories, Reading Huts in farms and literacy centres in the Army and in prisons. The first stage of literacy training was carried out almost entirely with the help of youth. In the early days of Soviet Rule an organisation called 'Down with Illiteracy Society' was formed to plan and execute the work. Lenin's Widow, Madam Krupskaya, gave herself almost entirely to the work of this Society. In almost every school there was a children's cell of the 'Down with Illiteracy Society'. The children were induced to join the cells in large numbers and were organised into brigades on the analogy of an army. It was, indeed, a soldier's war, that they undertook in this field and they carried it out in the same disciplined spirit.

At that time there was no proper accommodation, no text-books, no money for this work and the economic condition of Russia was very poor. The children took it upon themselves to overcome all these hurdles. Rooms were found in schools or in the local soviets. Youths made cut-out alphabets themselves and even made up textbooks. Money for books and pencils was obtained through concerts organized by them. Most of the pupils were women. The youth found room in schools where the children of mothers attending literacy classes were looked after by monitors elected by the children themselves.

The work was well planned. To begin with the children gathered statistics of illiterates in different areas in which they had to work and then they organized classes for their education. They adopted various measures to ensure regular attendance by their elders, and taught them in school rooms and other public rooms and even carried on their work with their parents at home. These children literally taught millions to read and write. In Red Huts and Red Corners they read aloud news and easy books to illiterate persons and thus carried on both literacy and post-literacy work. Competitions between different grades of these young teachers, between children and parents and between factories and farms were the order of the day.

In the first part of the attack on illiteracy children did almost all the work but later on the local educational authorities took on some of the burden. The 'Down with Illiteracy Society' was responsible for preparing lists of illiterates and semi-literates. They were responsible for securing accommodation, equipment, money and voluntary teachers for Adult schools. They carried on propaganda for literacy and tried to ensure regular attendance on the part of both teachers and adults. In short, they were responsible for creating suitable conditions of work. The local education authorities trained teachers and supplied textbooks, syllabuses and notes of lessons for them. They made study rooms available for teachers and even set up model schools for adults. They entered into agreements with factories, farms and village soviets for eliminating illiteracy and improvement of education of semi-literates.

This was the general plan. But in rural areas volunteers were not forthcoming in requisite numbers. Hence paid teachers had to be recruited. The 'Down with Illiteracy Society', with the help of the Commissariat of Education and local education authorities, organised seminars for these teachers who had not themselves completed their seven years of schooling. Fully trained teachers regarded it as their social obligation to train village teachers in these seminars which taught methods of teaching, methods of preparing lessons, use of teaching aids and choice af textbooks to village teachers. The teachers who took classes at seminars were themselves trained by specialists and supplied with literature on Adult education. The 'Down with Illiteracy Society' also arranged periodical conferences of all those who were engaged in Adult education.

The campaign against illiteracy was taken up everywhere in the spirit of a national campaign. It was made difficult for the illiterates not to attend literacy classes.Those who made good progress in literacy work were rewarded. while those who showed apathy or indifference were punished. In the factories, *e.g.*, the latter were called for "discussion" before the literacy section of the Factory Committee. The names of the more recalcitrant ones appeared on the "Blackboard of Shame" and sometimes absence from literacy class was even regarded as absence from work. The names of those who showed

the best attendance and those who made the best progress were put up on wall-newspapers, bulletin boards, etc., as a mark of honour. They were even given special tickets for theatres, cinemas and houses of culture and received prizes.

As a result of these tactics the Soviet people had practically succeeded in removing illiteracy by 1932. After that the function of Social education in Russia has been to provide for the semi-literate adult population education of the standard of two or four years of elementary schooling as well as technical education. The following agencies took part in this work with the same zeal as was shown in the liquidation of illiteracy: Museums, Galleries, Clubs, Peasant Houses, the Red Army, prisons, evening classes in Universities, Correspondence institutions and workers faculties or institutions of higher Secondary education known as the "Rabfacs". The courses covered by these institutions comprised scientific, educational and cultural items—music, drama, art, literature, etc. Almost all institutions had libraries and wall-newspapers were largely used.

The campaign against illiteracy and ignorance was equally, if not more, impressive in the backward areas of northern Arctic regions and the Asian villages. In spite of the difference of ideology between the Soviet rulers and the people of these backward regions, the government did not make any attempt to destroy the worthwhile elements in their cultures. Their languages and traditions were respected and it was an integral part of their policy to give education in their own languages.

In these areas religious heads like "Mullahs" and "Shamanas" had great power over the people, and they were often opposed to any kind of education for the people. Hence the teachers worked among the poor. Classes were held for these poor men. There literacy was imparted and the people were taught to organise soviets for local Government. From the very start, the Russians tried to organise cooperatives and collectives so as to raise their standard of living. Thus education was linked up with economic advancement which, in itself, formed a very strong incentive in favour of education.

Work with women was particularly difficult because of their backwardness and low status in society. Women were generally afraid of their men-folk. One of the greatest and most heroic episodes in the history of world literacy is the effort of Russian women to rescue women in these backward areas not only from ignorance and illiteracy but also from the fear of oppression by their society and its conservatism. There is only one way to win over the women in such backward areas to education and that is through an approach designed to improve the health of their children. Well-trained Russian women with a good knowledge of local languages, started health centres, where literacy was also taught. These women were rightly called "soldiers of education". They faced bitter opposition and even courted the risk of murder at the hands of the more reactionary of the men for working among their women-folk. However, they were soon able to train up local women to take up teaching work with both adults andchildren.

Thus within about 20 years, *i.e.*, by 1940 illiteracy was reduced to 5 per cent. in these backward areas and the movement did not stop at literacy. In due course technical institutions, universities and even academies of science developed where there were few Primary schools and no adult centres previously and not only the children and youth but the adults also took advantage of them to raise their standard of culture and efficiency.

II. The Antigonish Movement in Canada*

The Antigonish Movement is one of the most important experiments in Social education of our times. Aroused by this movement many poor forlorn farmers, fishermen and coalminers have been able to reconstruct their lives on a higher economic and social level.

The scene of the movement comprises the three eastern provinces of Canada, called the Maritime Provinces, with a population of about a million. The main occupation of the people is farming, but there are also fishermen, lumbermen, coal miners and steelworkers in descending numerical importance.

In these provinces there were difficult psychological and material problems of all sorts—economic, racial, linguistic and religious. The people had lost their ambition and initiative and vested interests wanted this to continue and were resentful of any attempt to take them out of the slough. There were no funds, no leaderships, no willingness to cooperate with any outside group that would lead them to better things. The natural resources of the provinces were good, but they were not exploited. Fishing was so bad that, from 1918 to 1933, the value of marketed fish had come down from $23 million to $10 million. Farming and industries told the same story of frustration. There were so few opportunities for youngmen and women of intelligence and ambition that in the fifty years before 1931, the provinces had lost 5,38,000 of its youth through migration.

Such was the condition of the region when in 1929 the University of St. Francis Xavier, located in the town of Antigonish in Nova Scotia, established an Extension Department for formulating a programme of economic reconstruction of the area. The programme was really one of Social (Adult) education. The funds came from several sources. In the early years the Carnegie Foundation as well as the Government of Canada and the Universit- gave grants and a number of donations came from philanthropists.

The Extension Department drew up a programme of Social education and adopted appropriate techniques for the purpose. The founders of the movement believed that the life of the people could not improve unless the people themselves improved which was possible only through education. But this education should start from the economic end and try to improve their lot—unless the economic problem was solved no other problem could be solved. In accordance, however, with sound principles of Social education, the Extension Department set about to solve the economic problem by :

(*a*) arousing in the people's mind, a faith in themselves and in their lands, seas and mines;

(*b*) stimulating the desire and capacity for self-help;

(*c*) organising them so that they may solve their problems by co-operation and group action;

*The material for this part of the Appendix has been taken from the Article entitled "The Antigonish Movement in the Maritime Provinces of Canada" contributed by the Extension Department, St. Francis Xavier University, Canada, pp. 39-51 of "Educational Approaches to Rural Welfare papers submitted to the Technical Meeting on Agricultural Extension, Turrialba, Costa Rica, August 23 to September 2, 1949" published by the Food and Agricultural Organisation of the United Nations and Inter-American Institute of Agricultural Sciences.

(*d*) teaching them to think scientifically about their social and economic problems ; and

(*e*) making it possible for farmers, fishermen and industrial workers to avail themselves of the use of the instruments placed at man's disposal by science and technology.

The central method whereby the leaders of the Antigonish Movement attempted to do all this was the method of study circles together with its variations of radio-listening groups and what are called "kitchen meetings".

The success of study circles depends upon trained leaders and suitable study material. For training of leaders there were:

(*a*) the leadership schools, similar to Folk Schools of Denmark, but offering courses of six weeks' duration;

(*b*) specialised courses in community organisation and administration of cooperatives; and

(*c*) one to four day's refresher courses for people trained in leadership schools.

The study material consisted of:

(*a*) pamphlets published by the Extension Department;

(*b*) books supplied to the people through a well-organized library service;

(*c*) educational films, the films circuit being conducted jointly with the National Film Board, Canada; and

(*d*) Radio programmes—broadcasts by the Radio Station through its "University of the Air".

The results of the programmes can be judged from the fact that, up to the end of 1948, there were 430 Credit Unions for 8,900 members with a saving of $ 8·5 million. The fishermen's cooperative, called the United Maritime Fisheries Ltd., did a world business of about three million dollars a year. There were about 150 consumers' cooperatives and a number of agriculture cooperatives whose business in 1947 amounted to $13 million. Similarly, Cooperative Insurance, a Wholesale Organisation, Cooperative Housing and other projects like the Medical Service are being organised.

During the more than 15 years that the programme of Extension Department has been under way, there has been a great improvement in the economic position of the people. With this, religious intolerance has, to a large extent, disappeared and migration has been effectively checked. In the past two decades there has been a general awakening among the people which has manifested itself in more attention to education, a better scientific attitude towards the problems of farmers and fisheries, greater interest in public utility services and greater eagerness to avail themselves of Government Social Welfare Service. What is more, the people have come to acquire a faith in themselves and in their country and hope for a better future.

III. Cultural Missions in Mexico*

Just as the Revolution in Russia gave an impetus to education, so did the Mexican Revolution. The people believed that the revolution had been brought about to secure land and education for the masses. The new Government, therefore, had to fulfil these expectations of the people. The now well-known "Cultural Missions" were consequently set up in 1923 which are really travelling normal schools. Each Mission was assigned a certain area in which it travelled and gave three weeks' cultural and professional courses for teachers. They also organised Rural schools on the basis of community centres teaching children in day time and adults in the evenings and on holidays. Each mission consisted of:

(*a*) a chief, in charge of education work,

(*b*) one teacher, in charge of physcical education and sports,

(*c*) one social worker dealing with nursing, child welfare, home accounts, home economics and vaccination campaign, and

(*d*) three teachers of small industries.

This staff worked amongst children as well as adults. During the day they organised schools for children and, in the evenings, conducted programmes for adults.

They continued to work till 1938, by which time there were 18 such missions. In 1938 they were closed down owing to criticism of their work and growing opposition to them. However, from 1923 to 1938 they had organised 90,946 rural schools managed by 1,26,382 teachers who had taught 59,12,388 students. In 1938 alone they had organised 11,248 rural schools for 6,83,432 students.

In 1942 these missions were again revived to help the rural communities to solve their economic and social problems, to improve health and sanitation and to bring about harmonious relationship between individuals and villages. The missions attempted to do so by arousing people's capacity for self-help and by organising them to use their own moral, physical and environmental resources. The main activities comprised:

(1) giving practical instructions in agriculture to peasants in conservation of soil, selection of seeds, fertilisers, irrigation and combating of diseases of plant and animals;

(2) giving instructions in matters pertaining to health and sanitation;

(3) helping the villagers to improve their home life and their personal cleanliness and habits;

(4) encouraging home industries;

(5) training women in nursing and first-aid, child care and home economics;

(6) encouraging wholesome forms of recreation for the people like organized games, music, dancing, drama, debates, films and radio programmes;

(7) introducing village-to-village competitions and organising regional fairs and civic festivals for promoting friendship between villages :

*The material for this article has been taken from Hughes, L. H. "The Mexican Cultural Mission Programme"—Paris, Unesco, 1950, P26.

(8) promoting public work projects, such as construction of roads, bridges, school buildings and water supply systems, etc.; and

(9) organising literacy classes and education of adults.

Each member of a mission had his own duties, but they all worked co-operatively and helped one another whenever necessary. Each member submitted weekly reports to his chief and these were examined every month by the central office at Mexico.

There were four types of missions in 1947:

(*a*) 48 Rural Missions,

(*b*) Special Cultural Missions,

(*c*) 17 Motorised Missions, and

(*d*) 8 Cinematographic Missions.

Rural Missions are composed as follows :

(*i*) A Chief of the Mission : Organizes and supervises the projects started by the Missions. He looks after community organizations and public works and promotes cooperatives. He is also responsible for organizing literacy campaigns.

(*ii*) The Home Economics Leader: She is responsible not only for the improvement of the homes but also for the development of suitable home industries. Besides doing work with women, she also promotes recreational and cultural activities within the families.

(*iii*) Nurse and Midwife : She teaches the people general principles of health, sanitation and cleanliness of environment; trains groups of women and girls in first aid and home nursing and gives prenatal and post-natal care.

(*iv*) Teacher of Agriculture: Organises farmers and encourages better cultivation of lands. His sphere of work includes animal husbandry. He also organizes producers' and consumers' cooperatives.

(*v*) Construction Teacher: He gives instruction in masonry and helps people in expanding and improving their homes. He also helps in promoting public utility works such as bridges, sewers and public buildings through cooperative effort of the people. Each mission is provided with basic construction tools and equipment. The teachers also carry their own tools, instruments and other materials.

(*vi*) Teachers of Trades and Industries : They promote new industries and give on-the-job training to all who care to take advantage of such facilities.

(*vii*) Teacher of Mechanics: He helps the people in the area to instal pumps, mills, hydro-electric plants, etc.

(*viii*) Music Teacher: He teaches music and singing to boys and girls; helps in getting them the necessary instruments and organizes singing groups. He also collects regional folk songs.

(*ix*) Leader of Recreational Activities: It is his work to preserve and encourage regional sports to promote atheletic activities. In co-operation with the music teacher he studies folk songs and folk dances. He also provides leadership for amateur theatre groups.

When a mission takes up a region, it selects a village which is a centre of about a dozen surrounding villages. Economically backward areas are preferred so that the value of the missions could be demonstrated to them.

The first thing that a mission does is to set up community organisation in order to husband the human and natural resources of the area to solve its fundamental problems. Special committees are formed to look after agriculture, industries, hygiene, etc. Each committee has a chairman, a Secretary, a Treasurer, and some members. The mission staff act only as advisers to these committees, which are primarily responsible for carrying out activities in the planning of which they themselves have a hand.

The Chairman of the various committees form the main Committee called the Committee of Economic and Social Action. Its function is both to prepare the plan of work and to execute it. The plans include statements concerning the present conditions of life, objectives to be achieved, methods of achieving objectives and plans for measuring results. The Committee of Economic and Social Action, in addition, provides the material resources needed for the Missions' work (such as office space, class-rooms, shops, hospital rooms), supervises the various projects, tries to create the proper psychological conditions for the people to carry on the work and takes it upon itself to continue the projects started by the Mission when the latter has left.

When a mission completes its work in a community the occasion is duly celebrated, and an exhibition of the work accomplished forms part of the ceremony. As far as possible these celebrations are held on civic holidays, the observation of which is encouraged by the mission.

The work of Special Missions is similar to that of Rural Missions—only it is confined to urban, instead of rural areas.

Each Motorized Mission has the following staff:

a Chief in-charge;

one Operator of sound and projection equipment; and

an Assistant.

During 1948-49 these missions were used in the campaigns pertaining to hoof and mouth disease, which is very prevalent in Mexico, and the menace of the mediterranean fruit fly. These missions have also carried on successful propaganda for compulsory military service.

The programme of these missions is similar to that of the mobile cinema van in other countries. Each mission has a library which is used by the people wherever the mission goes. Each mission has the following equipment:

a truck equipped with library,

a record player,

a loud speaker and microphone,

an electric power plant,

a motion picture projector, and

at least 15 educational films which have been loaned by the department of Audio-visual Education of the American Embassy.

The Cinematographic Mission consists of a Chief, an Operator and a Muleteer. The equipment includes an electric plant, a motion picture, projector, a microphone, a record player and a stock of records and films. These missions go where the motorised missions cannot go. Otherwise their work is similar to them.

Each mission covers an area of about five square miles. The missions have so far worked in 146 zones. The rural Missions alone have touched more than five lakh persons. They have cost 12,917,645,60 *pesos* from 1942 to 1949. This works out at an average cost of 13·55 *pesos* per person. Of the total population contacted by these missions 2,40,515 are reported to have participated in, or been benefitted by the missions' programme, which means nearly half the people living in the zone in which the missions have worked.

IV. Swedish Folk High Schools

The objectives and the pattern of the Folk High Schools in Sweden are generally the same as those developed in Denmark by Graundtvig, Kold and others. These may be summarised as follows:

1. The Schools aim at raising the cultural level of the masses. In accordance with this objective there are no set syllabuses and examinations.

2. In the actual teaching work there is more emphasis on the living word, *i.e.*, personal contact between students and teachers, and discussions among the students themselves than on book knowledge.

3. A folk high school is really a living community. The pupils reside for some months in the schools. The teachers freely intermix with the students and the principal of the school regards the pupil-body more like his own family. The folk high school, therefore, is as much an experience in comradeship as in education. The discipline within the school itself is organised on a democratic basis.

4. In accordance with the objectives of the schools, the training is not vocational. Even in the folk high schools which give some vocational training, there is a definite emphasis on the cultural aspect of life.

5. The Danish folk high schools were originally a product of intense nationalism and "National" education rather than liberal and academic education was stressed. Though they have lost that intense nationalistic outlook now, they still continue to give emphasis to subjects which were taught in the earlier schools in accordance with the ideals of Graundtvig, *i.e.*, national history, mother tongue and gymnastics. Singing has also held a very important place in the routine of these schools.

The Swedish folk high schools have, however, an individuality of their own. They have more contact with the universities than their Danish counterparts. They were never "National" in a narrow sense, but were, in the true sense of the word, schools for the people, attended by pupils coming from rural areas, urban areas, farmers, industrial workers, etc.

Finally, they were more like country schools than the schools of Denmark.

The Statute governing Folk Schools in Sweden lays down that the schools shall "impart to young adults general and civic education, the main stress being put upon stimulating instruction calculated to promote

individual thinking and moral strength, which ensures that the people shall be made familiar with their local conditions and traditions and with their country, its historical development and present social conditions, its spiritual and material resources". Certain subjects were made obligatory for all pupils. These were Swedish History, Social Science, Hygiene, Singing and Gymnastics. As in the Danish Folk Schools so in their Swedish counterparts, singing has a very important place. Often national songs are sung before a lecture in History or Literature.

Though the main ideas of the curriculum have been laid down by law yet each college has freedom to experiment and strike out new lines. Thus some colleges emphasize cultural interest, others economic and political interest, still others even vocational interest. There are classes in subjects as varied as baby-nursing, jurisprudence, motor driving, gymnastics, sex and hygiene, etc. In teaching of Geology the folk schools were the pioneers in Sweden.

The Folk High Schools in Sweden have preserved the old culture of the country, specially in the matter of national dress. They have preserved arts and crafts of the country from being ousted by the rising tide of industrialism. Most of all, they have led in reviving national festivals and folk-music. National and religious festivals are regularly observed.

Extra-curricular activities like concerts and expeditions are also regularly carried on in the schools. The beginnings and ends of school terms are specially marked by entertainments and dramas. Students service as a mode of education is encouraged in most of the schools. Thus women students help on the domestic side and men students do their share of work in agriculture.

A typical daily routine of the pupils is as follows :—

Week days—

6-30	Rise.
7-00	Early breakfast.
7-10–7-25	Morning prayers.
7-25–7-55	Tidying rooms, domestic work, etc.
8-00–8-45	Lectures.
8-45–9-30	Breakfast.
9-30–12-05	Lectures.
12-05-14-00 or 13-00–14-55	Lunch preceded by gymnastics on certain days of the week.
14-55–15-40	Lectures.
15-40–16-05	Coffee.
16-05–19-30	Individual work.
19-30	Evening meal followed by community singing, reading etc.
21-30	College door closes.
22-00	Silence signal.

Sundays :—

9-30	Breakfast.
12-00	Coffee.
14-30	Lunch.
17-00–19-00	Coffee, lectures.
19-00	Dinner.
20-00–21-00	Meetings.

In the beginning the Folk High Schools had a one-year course and were open only to men, but now a majority of the schools have also a second year course for both men and women students and during the summer they have separate courses for women. Other shorter courses are also organized in these schools which are confined to a smaller group of subjects.

The Folk High Schools are financed from State funds and funds of the County Councils. They also get financial assistance from Trade Unions and the Cooperative Unions. The State contributions covers the full cost of teachers' salaries. In addition, it provides scholarships for deserving students. In 1948-49, the Government grant under the first head amounted to 25,90,000 Swedish *crowns* and nearly two-thirds of all the pupils were receiving some sort of scholarships, the total expenditure amounting to 1,900,000 Swedish *crowns*. The County Councils as well as Towns and Parishes also gave a large number of scholarships.

In 1947-48 there were 5,700 pupils, including 4,900 women, in the 70 Folk High Schools in Sweden. A large number of applicants could not be admitted for lack of space which shows the popularity of this type of education.

Besides bridging the cultural gulf between the elite and masses, the Folk High Schools in Sweden have become important points for diffusion of Social education in other respects as well. They offer space for conferences, meetings and group discussions and provide Social education leadership in large numbers*.

V. Village Colleges in England

Village Colleges in England are really Community or Cultural Centres for rural districts. No village by itself can supply the cultural facilities available in towns or cities. The idea was, therefore mooted that groups of villages should cooperate to provide these through the agency of "Village Colleges".

The first Village College was opened in 1930. The second and the most well-known was set up at Impington in 1939 in the County of Cambridgeshire, which is planning to have eight such colleges. By the end of World War II two more had been opened bringing the number of existing colleges to four.

A village College serves as a school for children during day time. After 5 p.m. it serves as a cultural centre for the adults of the rural district. Three days in a week the villagers are brought to the college from their homes in transport arranged by local authorities.

The accommodation and adult activities of these colleges are varied. At Impintgon, *e.g.*, the college has a canteen, an indoor games room, a reading room, a library, a lecture hall and smaller meeting rooms. There are recreational activities, like drama, music dances, etc. There are classes for

*Most of the material for the above account of Folk High Schools in Sweden has been taken from Margaret, F. People's Colleges, London, Faber and Faber, 1944. 99 P.

formal education for persons of all ages. There are vocational groups which receive training in carpentry, cooking, laundry, tailoring, etc. Trained agriculturists impart knowledge of modern agricultural methods and agricultural machinery to farmers. There is also provision for teaching subjects of commercial importance, such as book-keeping stenography and foreign languages.

No fees are charged for becoming a member of a student of the college but most of the services are paid for by those who use them. Lecture halls and meeting rooms are also let out on modest hire. Sometimes voluntary workers take the place of paid workers. For example at Impington, 70 village women working in shifts have offered their services to prepare and serve meals and refreshments in the canteen.

The levies mentioned above meet but a part of the expenses of the College. The rest are covered by local taxes paid by the village served by the College, and by grants from the Ministry of Educaton. There are also a number of endowments assisting the colleges.

The administration of the colleges is democratic, while the formal management of the establishment is in the hands of a Director appointed by the Ministry of Education. There is a managing body for each college which includes representatives from all the villages concerned as well as the Chairman of the Students' Council which is elected by the members of the College. The various activities of the College are organised and controlled by the sub-committees of the Council.

The Village College is thus designed as a cooperative effort of village people to get for themselves the educational advantages which are usually the privileges of urban people.

Mr. C. E. M. Joad in his book '*About Eaucation*' has assessed the threefold value of the English Village Colleges as follows:

"1. They bring education of a community to the centre of village life; here it is going on under one's nose in the very same building as that to which one goes evening after evening to dance, to drink and chat.

2. They project the gap between school and daily life—that unfortunate gap during which the State..... has been content to throw them (the citizens) helpless upon their own resources without supervision, help or encouragement. This gap is filled by the youth work of the colleges which have provided classes for young people, have given them skill in various arts and crafts, have introduced them to drama and music; above all, they extend them opportunities for mixing on equal terms with adults.

3. The colleges have transformed the conception of education by bringing Adult education right into the life of the community as a whole; they have made of it an activity which the goodwill of the village community approves and which its cooperation sustains. You have gone to the college to meet a friend; it is the most natural thing in the world to drop into a lecture*."

The above account of Village Colleges has been taken from J. Farenc's paper on "The Village Colleges in England" published on pages 115–118 of *Adult Education : Current Trends and Practices*, Paris, Unesco, 1949.

*Joad C.E.M. *About Education*, London, Faber and Faber, 1945. Pages 134—145.

APPENDIX II

ORGANISATIONS ENGAGED IN SOCIAL EDUCATION WORK IN THE STATES

Assam

1. All-Assam Libraries Association, Tejpur (Assam).
2. Mukul Sangh, Shillong.
3. American Baptist Mission, Gauhati.
4. Seva Samaj, Golaghat.
5. Sankat Sahai Samiti, Gauhati.
6. Sabita Seva, Gauhati.
7. Adhyayan Chakra, Barpeth.

Bihar

1. Janata Hitaishi Pustakalaya, Village and P. O. Bagar, District Shahabad.
2. Soical Education Centre under Sivaji Pustakalaya, Village Thanka, P. O. Ballipur, District Darbhanga.
3. Rama Krishna Mission, Vivekanand Society, Jamshedpur.
4. Bihar Radhaswami Satsang Association, Muzaffarpur.
5. Manbhum Adivasi Sewa Samiti, Purulia.
6. Durga Pustakalaya, Bairagaria.
7. Shree Shanker Pustakalaya, Govindapur Bazar, P. O. Kakna, Champaran.
8. Gandhi Naisu Pustaklaya (Greater Patna).

Bombay

1. B. S. D. S. Committee, Andheri.
2. Bombay Presidency Adult Education Association.
3. Uttar Bharati Mazdur Sangh.
4. Bombay Presidency Women's Council.
5. Matunga Samaj, Ambewadi.
6. Bhagni Samaj, Bhuleshwar.
7. Rani Paraj Seva Sabha, Surat.
8. Mahadev Desai Samaj Seva Vidyalaya, Ahmedabad.
9. The Azad Hind Seva Sangh, the Gadoji Betagiri, District Dharwar.
10. Lok Seva Samiti, Dharwar.

Madhya Pradesh

1. Nagpur Social Education Association Nagpur.
2. Samaj Shiksha Samiti, Jabalpur.
3. Y. M. C. A. Centre, Nagpur.

Madras

1. The South Indian Adult Education Association.

Andhra

1. Guild of Service, Nellore.
2. Social Service League, Cuddapah.

Punjab

1. Simla Mazdoor Welfare Society.
2. Haryana Janata Sudhar Society, Sonepat (Rohtak).
3. Saraswati Sugar Mills School, Yamna Nagar.
4. Thapar Co-educational School, Yamna Nagar.
5. Mahadev Desai Gram Sudhar Mandal, Faridabad.
6. Nagarik Sabha, Simla.
7. Social Education Board, Rohtak.
8. Sanatan Dharam Pratinidhi Sabha, Palampur.
9. Janata College, Hoshiarpur.
10. Adult Education Campaign Club, Khalsa High School, Kairon.
11. District Literacy League, Ludhiana.
12. Social Education Centre for Women, Dehreka (Ludhiana).
13. Social Education Centre, Narli.

Uttar Pradesh

1. Balwant Rajput Social Service League.
2. Arya Samaj, Roorkee.
3. Vidyapith Sewak Sangh, Meerut.
4. Mazdoor Sabha Samiti, Mussoorie.
5. Sewa Dal, Mussoorie.
6. Sewa Samiti, Dehra Dun.
7. Shri Punjab Sewa Dal, Dehra Dun.
8. Harijan Sewak Mandal, Jalaun.
9. Hindi Vidyarthi Sampradaya, Jalaun.
10. Sewa Dham, Gonda.

West Bengal

1. West Bengal Adult Education Association, Calcutta.
2. All-India Women's Conference.
3. Bengal Women's Education League, Calcutta.
4. Nari Siksha Samiti, Calcutta.
5. Saroj Nalini Datta Memorial Association, Calcutta.
6. Bharat Scouts and Guides, Calcutta.
7. Ramkrishna Mission Ashram, 24-Parganas.
8. Ramkrishna Mission Sarada Pith, Howrah.
9. Bangiya Jatiya Krira O Sakti Sangha, Calcutta.
10. Viswa Bharati Rural Reconstruction Institute, Birbhum.
11. Bengal Bratachari Society, 24-Parganas.

Hyderabad

1. All-India Conference of Social Work, Hyderabad.
2. All-India Harijan Sevak Sangh.
3. Andra Saraswata Parishath.
4. Scheduled Castes Federation.
5. Bapu Memorial Vidyalaya.
6. Social Child Welfare Centres.
7. Hindi Prachar Sabha.
8. Christian Missions.

Madhya Bharat

1. Praudh Shiksha Samiti, Garoth.
2. Adult Literacy Committee, Indore.
3. Madhya Bharat Praudh Shiksha Sanstha.

Mysore

1. The Mysore State Adult Education Council.
2. Harijan Sewa Sevaka Sangha.
3. The Kanada Sahitya Parishad through Local Karnataka Sangha.
4. Mahila Samaj.
5. The Student's Congress, Bangalore.
6. Goseva Sangha, Bangalore.
7. The Sewa Kasturba Trust.

Rajasthan

1. Nari Seva Sangh, Bikaner.
2. The Nari Jagriti Parishad, Bikaner.
3. Hindi Sahitya Samiti, Bharatpur (Alwar Division).
4. Maru Bhumi Seva Karya, Sangria (Bikaner Division).
5. The Sahitya Samiti, Kotah.
6. Mahila Mandal, Udaipur.

Travancore-Cochin

1. Kerala Christian Council—Adult Education Committee.
2. Y. M. C. A. Rural Demonstration Centre, Martandam.
3. The Travancore Cochin Library Association.

Delhi

1. Idara Talim-O- Taraqqi, Jamia Millia, New Delhi.
2. Delhi Municipal Committee.

Ajmer

1. Mayo College Adult Education Association.
2. The Shiksha Prasar Samiti, Beawar.
3. Gram Shiksha Parishad, Bhinai.
4. Ajmer Municipal Committee.
5. The Western Railways.

APPENDIX III

SOCIAL EDUCATION LITERATURE

(Possible subjects of general interest)

A. Land Management

a. (i) Conservation and restoration of soil.
(ii) Use of compost and manures.
(iii) Protection and fencing.
(iv) Irrigation and drainage.
(v) Control of erosion.
(vi) Wise use of forests.

b. (i) Cultivation of crops by rotation.
(ii) Use of tools and implements.
(iii) Seed selection.
(iv) Control and elimination of plant diseases and pests.
(v) Food crops and commercial crops.
(vi) Backyard garden of fruits and vegetables.

c. (i) Improved method of animal husbandry.
(ii) Selective breeding and mixed breeding.
(iii) Simple veterinary practices.
(iv) Association of animal husbandry with agriculture.

d. (i) Storage, cleaning and processing of agricultural products.
(ii) Marketing and distribution.
(iii) Cooperative organisation for production, marketing and buying.

B. Health Education

a. *Personal Hygiene :*
(i) Personal hygiene and general information about body, food and nutrition, sex, sleep, rest, etc.
(ii) Need for cleanliness and proper habits of living.
(iii) Knowledge about housing, its care and cleanliness, proper ventilation, water supply.
(iv) Causation and treatment of common diseases.
(v) Home-nursing and common ailments.
(vi) Prophylactic and curative treatment of infectious diseases.

b. *Community Hygiene:*
(i) Building of roads.
(ii) Proper drainage, sinking of soak pits, use of trench latrines cleaning wells, etc.

C. Domestic Skills

a. *Domestic Economy:*

(i) Practical art of cooking.
(ii) Balanced diet.
(iii) Mending and washing of clothes.
(iv) Dress making.
(v) Embroidery.
(vi) Knitting.
(vii) Fancy work.
(viii) Home decoration.
(ix) Creative use of leisure hours.

b. *Child Care:*

(i) Emotional development of children.
(ii) Children at school.
(iii) Parent-teacher relationship.
(iv) Importance of hobbies and recreational activities.
(v) Children's home-work and how to make it light.
(vi) Vocational education of children.
(vii) Children's friends.
(viii) Children's toys.
(ix) Children's recreation.
(x) Children's place in the family.

c. *Family Education:*

(i) Marital hygiene.
(ii) Family relationship.
(iii) Family Planning.
(iv) The Family as a basic unit of society.
(v) Family living, a democratic process.
(vi) Women's problems.

D. Recreation Skills

a. *Physical Recreation* :

(i) Playground movement.
(ii) Physical culture gymnastics.
(iii) Athletics, sports and games.

b. *Intellectual and Artistic Recreation* :

(i) Visual aids.
(ii) Debating.
(iii) Public speaking.
(iv) Singing.
(v) Music.

(vi) Dancing.
(vii) Painting.
(viii) Fancy work.
(ix) Hobbies.
(x) Social dancing.
(xi) Excursions.
(xii) Community feasts.
(xiii) Community festivals.
(xiv) Holiday celebrations and camps.
(xv) Travel lore.

c. *Self-expression through Arts and Crafts*:
(i) Singing.
(ii) Music.
(iii) Dancing.
(iv) Painting.
(v) Drawing.
(vi) Poetry.
(vii) Drama.
(viii) Story-writing and fiction.
(ix) Clay work and sculpture.
(x) Fancy work and designing.
(xi) Plastic and graphic arts.
(xii) Folk songs.
(xiii) Community singing.

d. *Vocational Skills:*

a. *Rural:*
(i) Agriculture.
(ii) Farming.
(iii) Gardening.
(iv) Animal Husbandry.
(v) Poultry.
(vi) Bee-keeping.

b. *Cottage Industries:*
(i) Weaving.
(ii) Smithy.
(iii) Carpentry.
(iv) Pottery.
(v) Tanning.
(vi) Tailoring.
(vii) Silver Smithy.
(viii) Gold Smithy.
(ix) Basket-making.
(x) Toy making.

E. Public Utility Services

a. *Transport* :

Modern means of transportation, State transport system.

b. *Communication:*

Post and Telegraph, Telephone.
Radio and television.

c. *Defence* :

Our Army, Navy and Air Force; how they function, and co-ordinate our defence system.

d. *Law & Order*:

Police Force.

e. *Municipalities & Local bodies.*

F. Social and Economic System

a. *Community Life* :

(i) Caste system.
(ii) Religious groups.
(iii) Social groups in a community.
(iv) Folkways and lores, their effect on community living.
(v) Superstition and prejudices, how to overcome them.
(vi) Community festivals.
(vii) Schools as centres of education and culture.
(viii) Community centre, its role in community welfare.
(ix) Self-help and community living.
(x) Community development programme.

b. *Economic system* :

(i) Production and distribution of wealth.
(ii) Types of economic system.
(iii) Worker's role in production.
(iv) Trade Union and its importance.
(v) Role of cooperatives.
(vi) Cooperative Commonwealth.

c. *Popular Sciences* :

(i) Physics.
(ii) Chemistry.
(iii) Mathematics.

d. *Physical* :

Simple experiments and useful inventions.

e. *Social:*

(i) Biology.
(ii) Sociology.
(iii) Psychology.

NOTE.—The Ministry of Education has now brought out a bibliography of books for neoliterates in Hindi. It includes alphabetic charts, Primers, readers, supplementary reading material and magazines, as well as Guide books for teachers of Social education.

APPENDIX IV-A

SYLLABUS FOR THE TRAINING CENTRES FOR SOCIAL EDUCATION ORGANISERS AND CHIEF SOCIAL EDUCATION ORGANISERS IN COMMUNITY PROJECTS

GROUP I

Social Sciences

(*Proposed lecture work hours* : 45)

1. Rural Society—its structure—Caste System and prejudices.
2. Methods of approach to rural society—individual, group and community and mass.
3. History of Rural Welfare in India—social legislation.
4. Problems of individual, family and community in Indian villages. Special problems of children, youth and women.
5. Principles of Social Organisation. Techniques of village, community and group organisation—training for leadership.
6. Aims and objects of social work—methods of social work—case method, group method, community method and mass approach.
7. Social Psychology—Rural Psychology—factors determining them.
8. Social Investigation—methods and techniques of social diagnosis—methods of ascertaining felt needs.
9. Methods of establishing sound community relations and communal harmony.
10. Backward Classes and Tribal people—their problems.
11. Techniques of assessment and evaluation of work—maintenance of records.

GROUP II

Rural Economics, Civics and Cooperatives

(*Proposed lecture work hours* : 35)

Rural Economics

1. Indian Rural conditions—Rural Society—its structure and problems.
2. Village economy—the nature of land utilisation—the occupational distribution of population—the standards of living.
3. Land economics—Land tenures and legislation.
4. Rural indebtedness—its causes and cure—Debt legislation.
5. Agricultural unemployment and under-employment—village crafts and cottage industries.
6. The Five-Year Plan—various development programmes in operation, Rural planning.

Cooperatives

7. Principles of cooperation—its economic and social significance.
8. Various types of cooperative activities, multi-purpose cooperatives—cooperative farming.

Civics

9. Elements of Civics.
10. Meaning of citizenship—developing qualities of democratic citizenship.
11. Our country and our Government, Indian Constitution and administrative set up from village to Centre.
12. Village administration—*Gram Panchayat* and other institutions—problem of improvement.
13. Leading political, social and cultural organisations in the country—their objectives and methods in terms of village welfare.

GROUP III

Village Extension Services

(*Proposed lecture work hours*: 36)

1. Village extension services—principles, techniques and methods.
2. History and progress of rural extension programme in other countries of the world—U.S.A., Mexico, China, etc.
3. History and progress of village extension services in India with special reference to Gandhian constructive programmes.
4. Improved agricultural methods and techniques—with special reference to Indian village conditions.
5. Animal husbandry and veterinary—care of animals—good breeding.
6. Public health—its modern conception—environmental hygiene—personal hygiene.
7. Rural sanitation and water supply.
8. Improvement of housing—general layout of the village.
9. Utilisation and disposal of rubbish, night soil, urine and house waste.
10. Rural medical relief and anti-epidemic measures.
11. School hygiene and health education—methods and programmes.
12. Diet and nutrition—balanced diet—care and preservation of food and drinks.
13. Maternity and child-welfare—family planning.
14. Care of the physically handicapped.
15. Preparation of key point talks on subjects like hot weather cultivation, wet cultivation, soil conservation, manures, mixed cropping, improved implements, improved seeds, vegetable and fruit growing and on health and hygiene.
16. Utilisation of available facilities and services.

GROUP IV

Social Education and Allied Subjects

(*Proposed lecture Work hours* : 60)

1. Social education—the new concept—its aims, meaning and content.
2. Methods and techniques of Social education—administrative set-up—personnel and agencies.
3. Community Development Projects—aims and objectives—their organisational set-up—need for co-ordination of different development services.
4. Role of village level workers, Social education organisers and chief social education organisers.
5. Plan of work—effective supervision of Social education work—techniques of help and guidance of field workers.
6. Organisation of administrative machinery of Social education—preparation of annual programmes, maintenance of records and accounts.
7. Planning and conducting village surveys—techniques of working with the people from their felt needs—drawing up village projects and plans.
8. Techniques and methods of promoting villagers' participation.
9. Elements of adult psychology and child psychology.
10. Organisation of literacy classes—methods of literacy—preparation of lessons and reading material.
11. Citizenship training—teaching of health and hygiene—every day science—learning by doing and activity methods—dignity of labour.
12. Organisation of follow-up activities with a view to prevent relapse into illiteracy and ignorance.
13. Audio-visual aids—use of instruments like magic lantern, filmstrip projector, film projector, epidiascope, gramophone and other aids—preparation of visual aids.
14. Organisation of leisure-time activities. How to use leisure profitably.
15. Organisation of recreational and cultural activities like dramas, *kathas*, *kirtans*, *bhajans*, folk songs, folk dances, etc.
16. Organisation of physical welfare activities like games, sports, *akharas*, mass drills, trips or excursions.
17. Methods of organising and promoting village social activities, festivals and fairs. Starting child welfare, youth welfare and women's welfare movements.
18. Creation and development of sound public opinion by group discussions and other means.
19. Village Library Service—creating interest in reading and writing.
20. Setting up community centres—organisation, administration and functions of a community centre—programme, planning and evaluation.
21. Refresher courses and short-term training for school teachers and village level workers in adult literacy, follow-up and other Social education work.

22. Managment of village radio set and organisation of listening groups.
23. Techniques of publicity and demonstrations for rural areas.

GROUP V

Religion, History and Culture

(Proposed lecture work hours : 20)

1. Rural life, culture, customs and manners.
2. Village superstitions and taboos.
3. Brief outline of history of Indian Culture.
4. Brief outline of Indian History and its interpretation.
5. Role of religion in community life.
6. Comparative religion—unity of fundamental conceptions.
7. Religious festivals, their original significance and re-orientation and reorganisation—their cultural values.
8. Importance of character and moral standards in village work.
9. Development of aesthetic sense.

APPENDIX IV-B

SYLLABUS FOR VILLAGE LEVEL WORKERS' TRAINING CENTRES—BAKSHI-KA-TALAB, LUCKNOW

Many State Governments have devised their own syllabuses for training of Village Level Workers for the Community Project areas. Most of them however, follow the syllabus at Bakshi-ka-Talab, Lucknow. The syllabus of that Centre is given here. The detailed syllabus under Agriculture, Horticulture, Plant Protection, Agricultural Engineering, Animal Husbandry and Veterinary, Health, Sanitation and Village Hygiene, Adult Education, Cooperatives, *Panchayats*, Rural Administration and Civics, Cooking and Messing, Scouting, Housing and Roads is not given in detail as it is not necessary in this Handbook. It may only be mentioned that the syllabus in these subjects covers both the theory and the practice in the field.

OUTLINE OF CURRICULUM

A. PRELIMINARY

1. Post-freedom problems of India :
   (a) Social and Political.
   (b) Economic.
2. Steps taken by the Central and State Governments and the degree of success achieved by them.
3. Etawah Project : A New Experiment.
4. Proposed Community Development Projects.
5. Object of this training : A brief outline.

B. RURAL EXTENSION SERVICE

1. Meaning and Scope of Rural Extension Service.
2. Principles and Philosophy of Extension work.
3. History and Progress of Rural Extension Programme in other countries of the world :
   (a) U.S.A.
   (b) Mexico.
   (c) Greece.
   (d) China.
4. History and Progress of similar work in India:
   (a) Gandhian Schools.
   (b) India Village Service.
   (c) Martandam.

5. Role of an Extension Worker in the life of village people : Some experiences of the people who have already worked in the field :
   (a) Gandhian School Workers.
   (b) India Village Service.
   (c) Pilot Projects, Etawah and Gorakhpur.
6. Duties of an Extension Worker.
7. Qualities required of an Extension Worker.

C. Widening Villager's Horizon : Villagers' Participation and Social Education :

1. Rural Psychology: factors determining it.
2. Rural life and culture.
3. Rural customs and manners.
4. Methods of approach to a villager:
   (a) Individual approach.
   (b) Group approach.
   (c) Community approach.
5. Methods of ascertaining "Felt Needs".
6. Principles and methods of widening villager's horizon:
   (a) Demonstration.
   (b) Sight seeing.
   (c) Rural Institutes.
   (d) Film programmes.
   (e) Radio and Gramophone.
   (f) One-act Plays.
   (g) Meetings.
   (h) Group discussions.
   (i) Mass publicity.
   (j) Farmers' fairs.
   (k) Competitions.
   (l) Newsletters.
   (m) Processions and Pageantry.
   (n) Religious Institutions: temple, church, mosque and their influence on society.

7. Methods of enlisting villagers' willing cooperation :

   (a) Democratic alliance.

   (b) Cultural traditions.

   (c) Recitations, *Bhajans*, *Kirtans*, *etc.*

   (d) Participation in feasts, festivals and fairs with a view to integrate them for rural reconstruction programme.

IMPORTANT PRELIMINARIES OF EXTENSION ACTIVITIES

1. Surveying the area : questionnaire and interpretation of results.

2. Determining felt-needs and priorities of programmes and concentration of effort.

3. Fixing of realistic targets.

4. Preparing annual programme of work and breakdown schedules.

5. Ensuring reliable supply-line.

TECHNIQUE OF SUPERVISION, HELP AND GUIDANCE OF THE LOWER FIELD WORKER

1. Organisation of the administrative machinery.

2. Getting various departmental services to the villagers to which he is entitled.

3. Preparation of "key-point lessons" for explaining important items.

4. Inner democratisation of an Extension Organisation:

   (a) Social gatherings.

   (b) Importance of contacts up and down the line.

   (c) Group Level and Village Level Workers' meetings and their importance.

5. Evaluation and assessment of progress.

6. General principles of maintenance of accounts in different development departments of this State.

7. Refresher camps.

AGRICULTURE

HORTICULTURE AND VEGETABLE GARDENING

PLANT PROTECTION

AGRICULTURE ENGINEERING

J. Animal Husbandry and Veterinary

K. Health, Sanitation and Village Hygiene

L. Adult Education

M. Cooperatives

N. Panchayat

O. Rural Administration and Civics

P. Cooking and Messing

Q. Scouting

R. Housing and Roads

S. Sight-seeing Programmes to important institutions connected with activities under the curriculum.

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