



PRIMARY EDUCATION
IN THE
CENTRAL PROVINCES AND BERAR

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PRIMARY EDUCATION IN CENTRAL PROVINCES AND BERAR

AIMS.

Primary Education should aim at ensuring literacy of a type such that it will not easily lapse after the pupil has left school. It should lead to the formation of healthy and hygienic habits of body and mind and should also provide instruction in subjects which will give the pupil a living interest in his environment, and provide useful and attractive occupation for his leisure hours.

PRINCIPLES.

1. The successful completion of the Primary School Course is to be regarded as an end in itself.

2. The course is arranged so as to include not less than four standards of attainment.

3. The course is based on the experiences, interests and needs of the pupils and is intimately related to their environment.

4. The subjects to be taught in a school imparting primary education shall be—

(i) Language.

(ii) Arithmetic.

(iii) Geography, local and provincial, and India in relation to the province.

(iv) Physical education including practical hygiene,

(v) Citizenship, through song, drama and story, (slight modifications should be made for girls).

(vi) (a) For rural schools only—Utilitarian handwork.

(b) For urban schools only—Handwork (drawing, clay-modelling and paper cutting and folding).

(c) For girls' schools only—Elementary homecraft.

LANGUAGE

Class I.

1. **Aims.**—To train the pupils—

- (a) in the use of a definite vocabulary;
- (b) to recognize rapidly and comprehend words which they use in oral form when written, and later other words from the selected vocabulary;
- (c) to write very simple words they know in a legible hand;
- (d) to speak slowly and clearly;
- (e) to encourage the pupil to read for pleasure.

Standard—

- (a) 400 words.
- (b) The primer and the first reader of one of the sets sanctioned by the department. Pupils should be trained to read silently as well as aloud. 60 lines of poetry should be read and understood, of which 30 should be learnt by heart and recited intelligently.
- (c) Copying from the blackboard and later from their text-books; letters to be one inch in height.
- (d) Conversation based on fairy tales, folk-lore, mythological stories and pictures. 25 stories, of which four should be dramatized, should be done.

3. **Correlative handwork.**—To illustrate stories used in the above by—

- (a) tracing in sand with finger and pointed stick outlines of simple objects and natural forms;
- (b) clay-modelling of very simple objects;
- (c) simple paper folding, cutting and tearing of letters and objects.

Class II.

Aims—

- (a) To enlarge further the vocabulary of the pupil.
- (b) To enable the pupil to read any simple book of the same standard as the readers prescribed for this class.
- (c) To train the pupil to write correctly and legibly with and without the aid of the teacher.
- (d) To train the pupil to express himself in simple conversation clearly and correctly.
- (e) To encourage the pupil to read for pleasure.

2. **Standard—**

- (a) 600 additional words.
- (b) Six books from the list of books suitable for reading in class II. One of these shall be taken from the list of readers prescribed by the department. In silent reading a speed of 50 words a minute should be attained. 120 lines of poetry are to be read and understood of which 50 should be learnt by heart and recited intelligently.

- (c) (i) Copy writing for the first three months.
- (ii) Transcription for the next two months.
- (iii) Transcription and dictation for the rest of the year.
Insertion of comma and full stop to be indicated by the teacher. A final speed of eight words a minute should be attained.
- (iv) Writing brief answers to simple questions during the latter part of the year.
- (d) Stories on the lines of those mentioned in connection with class I but of greater length. 25 stories, of which six should be dramatized should be done.

3. **Correlative handwork.**—To illustrate more accurately and with more detail—

- (a) objects mentioned in reading matter by :—
 - (i) free-arm and free-hand drawing;
 - (ii) paper-folding, cutting and tearing;
- (b) simple scenes mentioned in reading matter by :—
 - (i) drawing (रंगोळी rangoli) on a clean floor with powdered chalk, chhui, ashes, geru, coloured soils or coloured rice;
 - (ii) clay-modelling.

Class III.

Aims—

- (a) To enlarge further the pupil's vocabulary.
- (b) To train the pupil to read intelligently any material of the same grade of difficulty as that in the readers prescribed for the class.
- (c) To train the pupil to write correctly, legibly and with some rapidity a piece of simple dictation or expression of his own thought in short simple sentences.
- (d) To train the pupil adequately to express his own thoughts in more sustained conversation.
- (e) To encourage the pupil to read for pleasure.

2. **Standard—**

- (a) 850 additional words.
- (b) Seven books from the list of books suitable for reading in class III. One of these shall be taken from the list of readers prescribed by the department. In silent reading a speed of 70 words a minute should be attained. 180 lines of poetry are to be read and understood of which 80 should be read by heart and recited intelligently.
- (c) (i) Dictation with due regard to speed, quantity and quality. Insertion of comma, semi-colon and full stop to be indicated by the teacher.
- (ii) Writing of sentences illustrating the use of words already taught.
- (iii) Writing of at least four sentences about any familiar object, person or animal.
- (iv) Writing of a very short and simple letter (modern style). In writing a final speed of ten words a minute should be attained.
- (d) Stories dealing with historical incidents, lives of great and good men and women and adventures.

3. **Correlative handwork.**—To illustrate more fully scenes of common interest connected with reading matter by :—

- (a) free-hand drawing with slate or lead pencil ;
- (b) clay-modelling on a co-operative basis ;
- (c) rangoli ;
- (d) card-board cutting and pasting and paper-cutting and folding on a co-operative basis.

Class IV.

1. Aims—

- (a) To enlarge further the pupil's vocabulary.
- (b) To train the pupil to read intelligently any material of the same grade of difficulty as that in the readers prescribed for this class.
- (c) To train the pupil to write correctly, legibly and with fair rapidity—(i) a piece of dictation ; (ii) a short letter of his own composition ; (iii) a summary of any story ; (iv) a short narrative.
- (d) To train the pupil in more advanced oral composition.
- (e) To encourage the pupil to read for pleasure.

2. Standard—

- (a) 1,150 additional words.
- (b) Eight books from the lists of books suitable for reading in class IV. One of these shall be taken from the list of readers prescribed by the department. In silent reading a speed of 85 words a minute should be attained. 200 lines of poetry are to be read and understood of which 80 should be learnt by heart and recited intelligently.
- (c) (i) Dictation with increased speed and with due regard to punctuation (insertion of comma, semi-colon, fullstop, without the aid of the teacher).
- (ii) Letters to parents, relations and friends (modern style), letters asking for posts, scholarships, admission to other schools, and advice ; letters of thanks and acknowledgments. Reading of such letters and other manuscript. Writing of invitations and replies to invitations. Filling in of money order forms. Short descriptive essays including written composition based on pictures.
- (d) Oral composition based on pictures and topics of local interest. In writing a final speed of 14 words a minute should be attained.

3. **Correlative handwork.**—To illustrate with greater speed and finish scenes, involving action and connected with reading matter by :—

- (a) free-hand drawing with slate or lead pencil, crayon or brush ;
- (b) constructing two or more scenes on a co-operative basis, as a project, with any material.

NOTES.—1. Each lesson in each class should, as a rule, combine practical oral and written work.

2. As far as Hindi is concerned, the words contained in the Rev. J. C. Koenig's list shall be used throughout the course.

ARITHMETIC

The following should be the aim of teaching Arithmetic:—

- (a) the practical application to the pupil's daily needs, whenever possible of all arithmetical processes taught;
- (b) to discipline the pupil's mind to perform neatly and methodically arithmetical processes with reasonable speed and a high degree of accuracy;
- (c) to train the pupil to check the result of his own work.

NOTE.—Each lesson in each class should, as a rule, combine practical, oral and written work.

Class I.

A. Practical—

- (a) Counting concrete objects up to 100.
- (b) Arranging objects in groups of tens, the total number of groups not to exceed ten.
- (c) Addition and subtraction in concrete form: the figures used in problem or answer should not exceed 50.
- (d) Games based on the above.

B. Oral—

- (a) Enumeration and reading of numbers up to 100.
- (b) Memorizing addition and subtraction tables, no number above 20 to be used.
- (c) Ten times table up to 10×10 .
- (d) Mental addition and subtraction: the figures used in problem or answer should not exceed 20.

C. Written—

- (a) Writing of numbers up to 100.
- (b) Simple addition and subtraction: the figures used in problem or answer should not exceed 50.
- (c) Use of +, —, and = signs.
- (d) Arranging numbers according to a required sequence.

Class II.

A. Practical—

- (a) Counting by groups of hundreds up to 1,000.
- (b) Arranging objects in groups of twos and fives, the total number of objects not to exceed 100. Construction of tables 2 to 10 with the help of concrete objects up to the limit of ten times.
- (c) Work and games to illustrate processes of multiplication and division.
- (d) Work and games to introduce the ideas of $\frac{1}{2}$ and $\frac{1}{4}$.

B. Oral—

- (a) Enumeration and reading of numbers up to 1,000.
- (b) Memorizing addition and subtraction tables, no number above 40 to be used.
- (c) Drill work in tables 2 to 10 up to the limit of ten times.
- (d) Rapid mental work in the four simple rules including the combination of not more than two different permits; the figures used in problem and answer used in problem and answer not to exceed 50.

C. Written—

- (a) Writing of numbers up to 9,999.
- (b) Simple problems in the four simple rules including the combination of not more than two different processes at one and the same time; the figures used in the divisor and multiplier should not contain more digits than the pupil's knowledge of the tables permits; the figures used in problem and answer should not exceed four digits.
- (c) Use of \times and \div signs.
- (d) More advanced work in sequence of numbers.

Class III.

A. Practical—

- (a) Recognition of current Indian coins, measures of weight, capacity and length (local and standard).
- (b) Actual use of coins, weights and measures, to be illustrated through games and handwork.
- (c) Construction of simple balances and foot rules.

B. Oral—

- (a) Drill work in tables 12 and 16 up to 16 times; tables of money, measures of weight, capacity, length and time.
- (b) Rapid mental work in the four compound rules: problems should be simple and directly connected with the pupils environment.
- (c) Understanding of calendar (local and standard) and ability to tell the time by the clock.
- (d) Tables of $\frac{1}{4}$ and $\frac{1}{2}$ up to $\frac{1}{4} \times 10$ and $\frac{1}{2} \times 10$.

C. Written—

- (a) Reduction (ascending and descending) of coins, weights, measures (as above) and time.
- (b) Simple problems in the four compound rules.
- (c) Simple 'bazar' accounts.
- (d) The use of the 'rekh' symbols.

Class IV.

A. Practical—

- (a) Finding approximately of surface area of rooms, compounds and fields.
- (b) Projects illustrating buying and selling, elementary banking and post office dealings.
- (c) Making of simple note-books for mahajani accounts.

B. Oral—

- (a) Explanation of the terms 'bigha' and 'acre'.
- (b) Rapid mental work in very simple problems involving profit and loss, taxes, rent, wages and interest.
- (c) Table of $\frac{2}{3}$ up to $\frac{2}{3} \times 10$.

C. Written—

- (a) Simple problems in surface measurement (involving only length by breadth).
- (b) Simple problems, connected with the environment of the pupil involving:—
 - (i) buying and selling;
 - (ii) simple interest, taxes, rent and wages: the unitary method to be used.
- (c) Mahajani accounts.

GEOGRAPHY

Aim.—To train the pupil to take an intelligent interest in his immediate environment and in the country in which he lives.

NOTE.—Each lesson in each class should, when possible, combine practical, oral and written work:

Class I.

A. Oral and observational—

- (a) Identification of five animals and five plants or trees found in the neighbourhood of the school.
- (b) Observation of the sky, sunrise, sunset, sun, moon, stars and clouds.
- (c) Observation of the movements and size of a shadow in the course of a day.
- (d) Stories of children of three other lands, to be illustrated by pictures, 'cut-outs' or sand-tray models.

B. Practical.—Paper 'cuts-outs' to illustrate sun, moon, stars and stories of children in other lands.

Class II.

A. Oral and observational—

- (a) Fixing of the four cardinal points. Direction of winds.
- (b) Rain, rainbows.
- (c) Observations of high, low and sloping ground and different types of soil to be met with in the locality.
- (d) Observation of surface drainage, including that of a neighbouring nullah, pools and tanks.
- (e) Observation or illustration of various modes of transport:—cart, tonga, motor car, railway train, boat and aeroplane.

B. Practical—

- (a) Making of simple weather vanes.
- (b) Making and maintaining by the class of simple weather charts and rain-gauge.
- (c) Compass games.
- (d) Modelling of common land and water forms in sand and clay.
- (e) 'Cut-outs' or card-board or clay models to illustrate means of transport.
- (f) Very simple clay or sand-tray model of a class room leading to a ground-plan (not drawn to scale) on the slate.

Class III.

A. Oral and observational—

- (a) Observation of the local 'bazar' and of articles and products sold therein. Tracing of sources of food supplies and their connection with the soil and climatic conditions under which they are produced. Tracing the sources of other necessities of life such as clothing, shelter and fuel.

- (b) Local communications including places of interest and importance in the neighbourhood and principal paths and cart-tracks.
- (c) Study of the tahsil and the district with relation to physical features, climate, products, occupation, trade centres and communications.
- (d) Reading of maps of village, tahsil and district.

B. Practical—

- (a) Collecting specimens of chief products.
- (b) Construction of a plan of the school and its immediate neighbourhood in clay or card-board.
- (c) Relief map of district in clay, showing communications and trade centres and places of interest.

C. Written—

- (a) Recording in the simplest form results of observation as in A (a) and (b) above.
- (b) Ground plan with key of—
 - (i) school and neighbourhood;
 - (ii) village, indicating principal roads and main features.
- (c) Map of district showing principal features.

Class IV.

Oral and observational—

- (a) The chief natural divisions, climate, chief products, occupations, communication, towns, names of districts and divisions of these provinces.
- (b) Chief means of communication connecting these provinces with the rest of India.
- (c) Elementary study of the relief of India, the peoples of other provinces, their lives and occupations.

B. Practical—

- (a) Relief map in clay of these provinces and of India.
- (b) Pictorial representation or relief maps in clay or in the ground to illustrate life in various parts of India.
- (c) Drawing of maps (with or without stencils) of these provinces and of India showing the points mentioned above in A.

C. Written—Written work on the above.

CITIZENSHIP

Aims—

- (a) To cultivate the sentiment of patriotism on a broad basis.
- (b) To train the pupil to do what he can to improve his environment.
- (c) To impart an elementary knowledge of what constitutes a good citizen.

NOTE.—The topics mentioned below in each class are to be treated through songs, stories or dramatization.

Class I.

Good manners; polite modes of addressing parents, near relations, teachers, friends and strangers, love of home, school, village and fields; kindness to animals.

Description and construction in clay or earth of an ideal hut or house.

Class II.

The policeman, kotwar, postman and doctor.

The rules of the road and 'safety first' measures.

Class III.

The patwari, malguzar, muccadam.

Songs to inculcate pride in local rivers, canals, hills, crops, and handicrafts.

The post office, railway station.

Class IV.

The village panchayat and local bodies. District and tahsil officers.

Songs to inculcate pride in district, province and country.

Hospitals, co-operative banks and the danger of indebtedness, famine and relief works, the police thana, child welfare and social service.

Elections, demonstration farms and taxes (these can be omitted in girls' schools).

PHYSICAL EDUCATION INCLUDING PRACTICAL HYGIENE

NOTE.—Mr. Danielson's syllabus should be followed as regards physical activities.

Class I.

Children to be taught how to wash hands, feet, eyes, ears, mouth and hair and to clean the nose and nails. Importance of daily bath. Cleaning of teeth, preferably with a neem or babul datoon.

Class II.

As in class I, washing of clothes. How to chew food properly.

Class III.

As in class II. Importance of fresh air, fresh and clean food, water and milk. The danger of cholera, diarrhoea, dysentery, and enteric from bad food and drink. The proper way to sleep. Danger of flies and of spitting. Need of clean houses. Correct disposal of refuse of all kinds. Preparation of datoons.

Class IV.

As in class III. The danger of mosquitoes, fleas, bugs, lice, drug and intoxicants. The functions of the chief organs and the need of cleanliness and regularity concerning them.

Simple first-aid-bandages, treatment of insect bites, how to wash and keep clean wounds and sore eyes.

Construction of field latrines (by boys only).

UTILITARIAN HANDWORK FOR RURAL SCHOOLS

NOTE.—The following lists are suggestive. Teachers should pay due regard to differences of talent and local material.

Class I.

Aims.—Introductory training of the hand and eye in creative work.

Making of plates and cups from leaves (पत्तल and दोना head-pads (कुंडरी), grass moras.

Cleaning of material for making string.

Class II.

Aims.—Training of the hand and eye in more complex processes than those provided for in class I.

Paper-weaving as preparation for bamboo matting.

Simple paper-flowers.

Making of string from सन, दसोडा, बककल, पटवा, महुवा, घास with the help of देरा and चकरी.

Simple chicks and thatera of bamboo and टट्टा from thick strips of bamboo.

Class III.

Aim.—To teach indigenous arts and crafts for profit and use in their daily life.

Coloured clay dolls. Hollow clay-work and its firing on a co-operative basis.

Bamboo matting of various patterns. Bamboo chicks of superior quality.

Basket making from paper pulp, bamboo, grass or cane. Walking-sticks of cane, plain and plaited.

Bags of knotted string, stringing of rope on charpoys and machans.

Simple button making and fans of various types.

Bead work.

Spinning or simple knitting.

Class IV.

Aim.—As for class III but more advanced. All work to be done on a co-operative basis and, if possible, as a project.

Work in clay of a finished type. Making and firing of tiles and bricks.

Wire-work: baskets.

Grass and bamboo matting of more intricate patterns. Brooms कांसरा, गेती, नथनी and rope making and repairing.

Tape and niwar weaving.

Knitting or spinning and weaving.

NOTE.—School gardening and minor operations in connection with agriculture should be done by pupils regularly throughout each year, wherever possible. Each class should have graded work planned out in gardening. Wherever possible, care of some animals, such as rabbits, goats, pigeons, chickens or cows, should be undertaken in schools.

HANDWORK FOR URBAN SCHOOLS

Aim.—Training of hand and eye and the development of self-expression.

Class I.

(a) Free-hand and free-arm outline drawing and mass filling, in chalk, slate pencil or crayon of very simple forms.

(b) Cutting out and pasting in brown paper books pictures of all kinds (scrap books).

Class II.

(a) Collection and display of such things as stamps, match labels, pictures and advertisements.

(b) Paper-weaving and the making of simple paper-flowers.

(c) Cutting out of silhouettes for wall decoration.

(d) Simple brush work.

Class III.

(a) Collection and display of articles on a more systematic basis.

(b) Simple clay-modelling and colouring.

(c) Bead-work.

(d) Work with paper-pulp.

(e) More advanced brush work.

(f) Spinning or simple knitting.

Class IV.

(a) Collection and display of articles on a co-operative basis.

(b) Clay and paper-pulp modelling and colouring.

(c) Simple toy-making.

(d) Simple painting.

(e) Spinning and weaving or knitting.

NOTES.—School gardening and minor operations in connection with agriculture should be done by pupils regularly throughout each year, wherever possible. Each class should have graded work planned out in gardening. Wherever possible, care of some animals, such as rabbits, goats, pigeons, chickens or cows, should be undertaken in schools.

HOME-CRAFT (FOR GIRLS)

Class I.

(a) Giving help in the cleaning of rooms.

(b) Card-work. Stitches, (i) running with coloured cotton and large needle on course cloth, (ii) elementary top-sewing—no fine stitching. Either a handkerchief with a coloured tacking stitch or a basta to be made. Thimble drill to be begun. Plain knitting on two large needles with soft wool.

Class II.

(a) Sweeping of floors, making the home beautiful, making of chulas, pattals and donas and washing clothes.

(b) Stitches—hemming and back-stitching. A baby's kurta to be made. A paper pattern of kurta to be cut out with the help of the teacher. Thimble drill.

Knitting on two needles, plain and purl with soft wool. Galaband to be made.

Class III.

(a) Sweeping, dusting and cleaning of rooms. Cleaning of cooking and other vessels and furniture. Proper care of bedding. Washing, blueing and starching of clothes. Simple cooking (e.g., dal, rice and chapattis). Helping the mother in preparing vegetables.

(b) Stitches.—filling, gathering and putting into a band.

Petticoat, simple blouse or pyjamas to be made. Pattern to be cut out of paper unaided.

Knitting—a simple baby's cap.

Class IV.

(a) Cleaning of rooms (continued). Care of lanterns and lamps. More advanced cooking and the serving of meals. Importance of tinning (kalai karana). Grinding of cereals. Washing as before, use of iron, if possible. Care of house latrine.

(b) Making a garment used in the locality, e.g., jumper, polka or blouse. Pattern to be cut first out of paper and then out of cloth.

Repairs of garments, e.g., patching and darning.

Button-holding.

Very simple embroidery.

NOTE.—School gardening and minor operations in connection with agriculture should be done by pupils regularly throughout each year, wherever possible. Each class should have graded work planned out in gardening. Wherever possible care of some animals, such as rabbits, goats, pigeons, chickens or cows, should be undertaken in schools.

MR. CHAIRMAN AND FRIENDS

It appears to me a little odd that there should be any doubt about the importance of adult literacy in the context of social and economic development. I would have thought that this was one of those obvious truths which really do not need any elaborating or dialating. Everybody knows, for example, that if we do not put water along with the seeds, the seeds will not grow. If we put fertilisers, then the plants grow faster and bigger and we are able to get a larger output from our agriculture. The human being is somewhat like a raw material ; and before we can make the raw material into a finished product, we have got to go in for a large number of inputs into the human being. I am using the word 'input' because it is a most understandable phrase in the context of our economic development today.

Perhaps your asking me to speak on this subject is just a formal excuse for giving opportunities to people like myself to talk about the importance of adult literacy in the context of social and economic development but actually what I am going to say is more than formal. For I know that in the last 13 years of planning and economic development, we have not succeeded in breaking the back of illiteracy in this country. We have increased our national income ; we have set up many factories ; we have also increased very substantially the facilities for higher education. We have increased even more substantially facilities for technical education ; but if we look at the state of literacy in this country the 1961 Census has shown that literacy in this country is still of the order of 24 per cent and if you start breaking down this figure of literacy and examine what is meant by it, you will find that the population which retains literacy in the sense that it makes some use of it is very limited. And that is really the keynote that I want to strike. (It is not just the question of literacy. It is the question of making use of literacy. If you examine statistics of the so-called literate population, you will find the bulk of them have no have had education even upto the 8th class. It may be worthwhile carrying out a couple of sample surveys among the literate population to find out what exactly is the texture of this literacy. It would be useful if one could take a few villages and then find out what precisely literacy mean to the literate population and what use they are making of this literacy. Apart from this, if you break down again this literacy figure in terms of urban and rural areas, you will find that the literacy in rural areas is very much less. It is about 16 or 17 per cent in rural areas. Again, if you look at the figures separately for women and men in the rural areas, I believe that

the illiteracy among women is of the order of about 91 or 94 per cent. How on earth can one talk or, if I may say so, dream of a high and accelerated rate of economic growth against the background of such an almost universal illiteracy in the rural areas. This vast mass of illiteracy is, I think, one of the real handicaps in the way of our economic growth and it is that which Indian planning has not been able to tackle so far.

Economic development is the result of, broadly speaking, two factors: the human factor and the non-human factor. Using the word non-human in purely technical and not in a value sense. And it is the human factor which contributes a little more than 50 per cent of the economic growth which has taken place in different parts of the countries of the world. The moment you concede that the human factor, what was first termed the residual factor, sometimes identified with science and technology, sometimes with education, sometimes with organisation, but often with all the three, but what essentially what I would call the human factor—once it is conceded that the human factor is responsible for a very large a share of economic growth, it becomes important to identify the elements that promote the efficiency of the human factor. Planning can only create facilities for economic development. But the utilisation of those facilities depends on the human factor, upon the will of the human factor to use those facilities, and upon the capacity of the human factor to make use of those facilities. I think it needs no arguing to show that an illiterate person is not able to make his optimum contribution to economic growth because he is not able to respond to the facilities that are created for him. He is neither motivated to make use of those facilities nor is he qualified nor is he able to make use of those facilities. Therefore, for utilisation of the human factor which I say is a major partner in economic growth, you need literacy. I do not like the word 'literacy'. Education, adult education, is I would say, a *sine qua non* for enabling the human factor to respond to the big investments that we have been making for the development of the economy. We have been talking a lot of investment. We have invested Rs. 3500 crores in the First Plan; we invested a little more than Rs. 7000 crores in the Second Plan; we will be investing Rs. 11,000 crores in the Third Plan, and we hope to invest, may be Rs. 21 or 22 or 23 thousand crores, in the Fourth Plan. So massive investments are being made. But we have also been making some investments in human factor in the sense we are producing science, engineering and medical graduates. We are producing diploma holders and secondary school graduates. We have been making a lot of investment in the human factor in so far as these aspects of the human resources are concerned. But when we come down to the vast mass of the people, the working people, the men and women of adult age, who constitute the bulk of the working force in this country, we find that our planning has been a failure, and if I may be bold to say so, our planning has been a failure not only in implementation but in conception and in priorities. We have not fully realised the crucial

that adult education is essential for social and economic development.

As far as I am concerned, I attach to this subject of adult education a very high importance in the context of social and economic development. Indeed, I take pride in saying that it was the Planning Commission which was responsible for making an evaluation of the only big successful adult literacy movement in this country which was started in Maharashtra and which is called the Gram Shikshan Mohim movement. We sent our officers to Maharashtra who went round, made a full study and submitted a report. I am now seriously thinking, with a certain amount of editing, of printing that report on behalf of the Planning Commission and making it available to a larger audience than perhaps is now acquainted with it because it is in a cyclostyled form and it is not generally available to the public. And you may be interested to know that I was also responsible for getting the Maharashtra Government to do an evaluation of Gram Shikshan Mohim. I am glad to say that as far as adult literacy and adult education is concerned, the Maharashtra Government is thinking of wiping out illiteracy in five years while even the most ambitious programme produced by the Central Ministry of Education does not think in such bold terms.

I insist on using the word education because I know literacy does not include education. You have got 100 millions of literate people in this country. But I do not think anybody would say that we have 100 million educated people in this country or 100 million people who use their literacy. I give you three major reasons or three major links between adult education and economic development.

First, and I think, in a way the basic background for economic development is knowledge and desire for better ways of living on the part of the people. Even today, 82 or more per cent of the population in India live in villages. Now, people must get some knowledge of what is better life, even in elemental terms, in terms of clothing, shelter, education, health services, etc. Not only should there be knowledge of the better ways of life but there must also be the desire for getting better ways of life. This is the sheet anchor of economic development. It is the desire for a better way of life, knowledge of a better way of life, which is the basis for the motivation of economic development. And only then will the people be prepared to put in more work, show more enterprise, imagination, daring and take more risk, all of which constitute the background for economic growth.

The second thing which is necessary for economic development is readiness on the part of the masses to take to new ways of production and not be bound by traditional types and traditional ways of production. If you have a desire for a better way of life, then you must produce more. A better way of life is not going to be obtained by charity or by gift or agitation or more talk. In the last analysis, a better way of life can be secured only by more production and better production, and by not

following the old ways of production. Therefore, in addition to acquiring knowledge of better ways of life and developing a desire for better ways of life, it is important that people should also be made to cultivate readiness to take to new methods of production, what Jawaharlal Nehru used to call, science and technology, what even Acharya Vinoba Bhave calls, science and spirituality. Scientific approach means, apart from the rationality, inculcating confidence for trying new things. The moment a scientist says that everything is known that is to be known, the scientist has no more reason to exist. There must be the readiness to adopt new methods, try new techniques, go in for new experiments even though this has not been done by one's father and by one's grandfather.

The third thing which is required in order to have the necessary background for economic development and the necessary building up of human factor for purposes of economic development—it is very important specially for those who are living in the rural areas—is that they should take a commercial or economic view of one's economic activity. By and large, in our country, the bulk of the people follow economic activity not as a matter of business but as a way of life, as a method of securing subsistence, not as a business activity. The moment you say a thing is a business activity, then calculation comes in, estimation comes in, analysis comes in, profit and loss come in, inputs and outputs come in, accounting comes in. Everybody knows that as long as a person regards economic activity merely as a way of life, he does not achieve economic progress. If we want economic progress, a person has got to treat his economic activity as a business and not as a way of life. This means that he must know some accounts, he must look on his economic activity as a business, what he is putting in, what he is getting out, how what he puts in can be broken down in components, which component brings more, which component brings less. This whole economic view of business activity and the business view of economic activity, is, to my mind, also an inevitable part of the background for economic development without which we will not get a proper utilisation of the human factor.

To sum up, therefore, economic development requires knowledge and desire for better ways of living, readiness to take to new ways of production, and cultivation of a commercial or economic view of one's economic activity. I suggest that all this requires knowledge. In order to cultivate these three, what I call the three essential needs without which we cannot have economic development, without which we cannot make the human being play his proper role in economic development, we require dissemination of knowledge on a wide scale. And if I may say so, knowledge requires literacy, as literacy is a major instrument for knowledge. I do not want to play down the other instruments of knowledge. I do not suggest that we do not have other ways of imparting or acquiring knowledge. We have the audio-visual methods of acquiring knowledge. In fact, in the olden days in this country, knowledge was largely acquired

through the audio method, and not the visual method. This country, more than any other country in the world, is known for knowledge passed by word of mouth and from generation to generation. But this was not like radio broadcast talks which one hears for 15 minutes. When knowledge passed by word of mouth in ancient India, the pupil lived with the teacher so that it was not merely what he heard from the teacher expounding the Vedas or the Upanishadas or Gita or something else but he could ask the teacher questions. He could get explanations. Therefore, the knowledge could really become a part of his equipment part of his blood and bones and flesh. To me knowledge has no meaning till it has become a part of oneself, as one's blood, or bones, as part of oneself. If we want to acquire knowledge, literacy is the most important way of doing so because it transcends both time and space. The film is useful, it is something which stimulates. But it is much more expensive to have films and radio than to have the printed word of the ordinary type that we know as books. We cannot convert films and radio-records into books.

For economic development and utilisation of the human factor however, mere literacy is not sufficient. The literacy that we want is not just literacy but what I call functional literacy. Functional literacy is literacy that is geared to the promotion of economic development. This in turn means that it is geared to the stimulation of the will for development and the creation of the capacity for development. Let me illustrate what I mean. Take the whole question of agricultural production. We all know the importance of agricultural production in this country. We have been hearing about agricultural stagnation. We also know that we are becoming dependent more than before on imports. Before the Second World War, our imports used to be 1½ million tons of foodgrains. Now this year, I think, our imports are going to reach the record figure of something like 6 million tons of foodgrains. Obviously we want an increase in agricultural production. Therefore we must have more fertilisers, more pesticides, good seeds, etc. in the whole programme. We have a big massive programme of investment in agriculture in the Fourth Plan. We had of course quite a massive programme in the first, second and third plans. But it is not enough. Economic development not only requires investment but it also requires what I call a favourable response ratio i.e. utilisation of the facilities that are created. If we do not have functional literacy we may create facilities but these will be utilised only by a few people. When Jayaprakash Narayan Committee on Weaker Classes comes to the conclusion that there is something wrong with economic development because only a small proportion of the population in the rural areas have got advantages from economic development, this is because we have neglected this aspect of Planning, namely, the preparation of the human factor to play an appropriate role in economic growth.

Then we have social development. I do not like to separate social from economic development, though I am doing it now for expository purposes. If we want social development, I would say that first thing which is necessary is the creation of a rational attitude. We will find, if we examine the question, that the developed societies, by and large, must have a rational attitude. The creation of a rational attitude would mean conquest of superstitions and freeing of oneself from taboos, totems and astrology. I believe I am right in putting these three things together, taboos, totems and astrology. This rational attitude, to my mind, is an essential condition for social development.

It is important for social development that there should be an awareness of social obligation, an awareness of the fact that, being born in society, one is not free, nor can one think wholly of oneself. Quite apart from religion and philosophy and so on, as a sheer matter of social engineering, one is living in society automatically involves the acceptance of certain obligations without which there can be no such thing as living in society.

Then the other thing which is important from the point of view of social development—and which perhaps is even more important—is the development of the correct attitude, I will say, to begin with, towards woman. I think no society can grow to its full stature which does not have the correct attitude towards woman and this is the attitude of the acceptance of equality and dignity of woman. I think social development essentially involves the acceptance of the human worth of the woman, that she is as much a human being as the male, that she has got dignity, that she has got personality, she has got worth. In other words, a real recognition of the equality of man and woman, to my mind, is an essential condition for proper social development.

Now apart from this attitude towards woman, the other thing which is very important for social development is the correct attitude towards education, and towards knowledge, this attitude towards knowledge should not merely be the kind of attitude which we are having in this country, an attitude comparable to the attitude towards God, that is, worshipful but non-practised. Similarly, the attitude towards knowledge has been one of practice. Social development requires that this should go. This is well illustrated by the way in which the Russian society deliberately went in for developing this correct attitude towards knowledge. Now the development of the proper attitude towards education and knowledge is, in my opinion, a very important instrument for social development.

Then, another aspect which is necessary for social development is taking what I call a long view rather than a short view. A society which takes a short view is not a society which can develop because the essence of society is that it is immortal, it is continuous. Those who constitute this society live and grow and die. But the society of which they form a component has a continuity extending far beyond the lives of those who

collapse at any one moment. Therefore, taking the long view rather than a short view, is an extremely important desideratum for social development.

To this end, social development requires creation of a rational attitude, conquest of superstition, freedom from taboos, totems and astrology, cultivation of an awareness of social obligations and the recognition of one's role in society and developing the correct attitude towards women, towards education, and towards taking the long rather than a short view. To my mind, all these are essential conditions for social development. And again to illustrate these abstract things in concrete terms in the context of our own society are panchayati raj, cooperative movement and family planning. I take these three things together as they are vital for the economic and social development of our country. Panchayati raj is an excellent concept, where you transfer functions to local bodies. Nobody can quarrel with the concept of the panchayati raj but panchayati raj cannot function effectively unless there is social development. Similarly, the cooperative movement. We want cooperative marketing, cooperative farming, cooperative purchasing, producers' co-operatives and consumer co-operatives. We want to go in for co-operatives, because we do not want a regimented capitalist society. At the same time we do not want an apparently unregimented capitalist society. So in order to have the best of both the worlds, we in this country talk of cooperation and cooperative movement as the most important instrument for building up a socialist society that at the same time is consistent with human dignity and individual freedom. How can we have cooperation or co-operative societies without social development? If today we find so many faults in our cooperative societies, it is because it does not have a background of the right type of social development. And then we talk of family planning. Family planning, besides other things, requires education, a different attitude towards women, understanding of the long view rather than the short view, etc. etc. Therefore, these three vital requirements of our development programmes, namely, panchayati raj, the cooperative movement and the family planning movement—all these three, in my opinion, require education, and literacy, as an instrument of education. Again the literacy that we create should be functional, geared both to stimulation of the will for development and the creation of the capacity for development. It must be also geared to creating the right attitudes. The literacy that we give should be geared to the [promotion of rationality, to the denial of superstitions, to the creation of the awareness of social obligation, and towards the creation of the right attitudes towards education, towards woman, and towards taking a long rather than a short view.

If I may sum up this part of my argument, I suggest that without education—there can be no adequate education without literacy—there can be no worthwhile social and economic development. The human

factor which is a most important instrument both for the promotion of economic and social development and which simultaneously is the main beneficiary of economic and social development, requires that there is education on a mass scale. This is not possible without adult literacy. Therefore, I would conclude, as far as this part of my address is concerned, by making the assertion, which I hope is not just an *obita dicta*, that without adult education and adult literacy (a) it is not possible to have that range and speed of economic and social development which we require, (b) it is not possible to have that content, or quality or tone to our economic and social development that makes it worthwhile in terms of values and welfare. Therefore, both for accelerating economic and social growth, for speeding up economic and social development, for improving the quality of the society which we are trying to create, it is essential to have adult education and adult literacy. I would, therefore, put in the forefront of any programme for economic and social development, a programme of adult education and adult literacy.

The last point that I want to deal with is the concept of adult education and educational planning. I feel that essentially adult education should be distinguished from all types of education in so far as adult education is much more functional, much more related to economic and social development than education proper. Education proper extends from the age of 5 or 6 to at least the age of 14 to the bulk of our people, to the age of 16 to a very large number, and to a fairly large number upto the age of 21 or 22. As you know, we have got about 1.6 million students in colleges and universities for higher education in this country, which is very large number compared in absolute figure to almost any country in the world with the exception of the Soviet Union and the United States of America. And by the time we come to the end of the fourth plan, the number of persons going in for higher education is expected to be something like 2.3 million persons. Therefore, education is something which goes on for a long number of years and it has got a mixed motivation. Education proper is not only functional, and it is difficult to accept the proposition that education is solely and wholly intended for economic development or is solely and wholly functional. But adult education is in a different category. Adult education does not extend for so many years. This is the first important functional differentiation. Adult education may be for three months, four months, six months. Education involves years, buildings, teachers, etc. These are the three constituents of education proper. There must be buildings, there must be teachers, and the number of years is long. But that is not so in the case of adult education. In the case of adult education, we probably require no new buildings, the number of years involved is small and therefore the time taken by the teacher for adult education is also not very long. It has, however, to be accepted that the adult does not complete his education just with the training that he gets in literacy. I like Acharya Vinoba Bhave's views on education.

namely, that it should be such that it leads to freedom from the teacher. There is a lot of sense in that dictum. A student who is dependent on the teacher is not really well-educated; and he is not a good teacher who constantly makes his student more and more dependent on himself. That teacher is good who gives enough knowledge and excites enough interest in the student to make the person independent of the teacher and enables him get on his own and learn more for himself and expand his knowledge. Now, while this is true even of education as such, it is very very much true of adult education. The significant hallmark of adult education is that, within a very short period of time, we implant in the adult the capacity to be free of the teacher and at the same time to pursue his own literacy for the purpose of expanding his own knowledge. In other words, the adult becomes his own educator, the adult becomes his own teacher. The sooner an adult performs for himself the function the teacher performs, the more successful is the adult education.

The second thing you have got to remember when we talk of adult education and educational planning is that essentially adult education has to be functional and very much more. I feel basic education should not have been thrust on young children of five, six or seven, but it really should have been meant for adults. It is the adult who knows that education for him has got to be linked up much more with life, environment, economic activity, social activity, development, and planning, than in the case of the child. There is a vast difference between the type of education that the adult requires and the type of education that the child requires. The former has got to be much more functional, basic, related to activity and development, development-oriented, function-oriented, and work-oriented. Only then will the adult be interested. He is more interested in finding out something which will enable him either to get a better understanding of the working of his own particular occupation, increase his food production, stop insects from destroying crops, making his children behave better, getting more value from what he is actually using. He may be an illiterate but his mind is grown up and his interests are already cultivated. We are not writing on a blank slate when we are dealing with an adult.

It is my feeling, therefore, that adult education is something which has got to be handled by a number of Ministries as it involves agriculture, industry, community development, health, local self-government etc. I do not think it is something which wholly forms a part of education as defined in the country for ministerial and departmental classification. It is my tentative thinking that adult education is a subject that has got to be handled by a combination of Ministries rather than by a single Ministry. I have a feeling that, basic education failed, may be because it was put in the Ministry of Education since basic education involves something much more than ordinary education. If you ask me to run a basic school, I would not know what to do about it, whereas I can run other kinds of

things where one mainly goes on the traditional methods of teaching, and the moment we come to something which embraces many aspects of life more than the merely educational, teaching becomes rather difficult. I have the fear therefore that adult education for economic development may also fail, if it were made one of the normal and routine functions of the Ministry of Education either at the Centre or in the States and entrusted to them exclusively. I would, therefore, advance the tentative but definite opinion that adult education for the promotion of social and economic development has got to be handled by a number of departments of Government. Now, if something has got to be handled by a number of departments of government, one could think of Planning Commission at the Centre. But Planning Commission is not the implementing or executive body. When adult literacy is equivalent to primary schools for adults, it should be in the Ministry of Education. But we think of adult education as I do as something which is complete in itself, is terminal and not a point of entry, which has to be linked up with economic and social development and intended to create in the adult self-reliance, the capacity to expand his knowledge and use his literacy for the purpose of social and economic development, I suggest that the organisation for this purpose should be an independent organisation. I wonder whether it may not be worthwhile to constitute an autonomous body for adult education for social and economic development as we have got an autonomous body for University education like the University Grants Commission or as we have got autonomous body for social welfare like the Central Social Welfare Board, with funds placed at its disposal which could then draw upon all the different government department. If you read the report on Gram Shikshan Mohim prepared by my officers, you will find that it has succeeded where all the departments of the government have been brought together. You will find the revenue department, the local self-government department, the health department and other departments coming together. You will find that the Gram Shiksha Movement, which is the adult literacy movement initiated in Maharashtra, has succeeded much more than elsewhere because of this collaboration between various departments. It may be worthwhile, therefore, to have a Central Adult Education Board, which would be autonomous, statutory, and given the functions of liquidating illiteracy and promoting the use of literacy for social and economic development. An autonomous statutory board to whom funds will be given will bring in all the departments which could then have State boards and which will have the big function of not only doing away with adult illiteracy but also seeing that literacy, both existing and to be newly created, is used for the purposes of promotion of social and economic development.

One last word, and I have done. Literacy, as I have already said, is not the word I like very much, excepting as a subsidiary or a supporting word, because, literacy unless used, is worse than useless because it gives one the illusion of being able to get an entry into the houses of knowledge,

It is the utilisation of literacy which ought to be the most important function of adult education. This is what I have been stressing in the Planning Commission. I have gone all out to give much more importance to the utilisation of literacy than merely to the teaching of literacy to people. Utilisation of literacy really means enormous production programmes of books and journals, multiplication of libraries, mobile libraries, museums and all the other various ways and means by which the literacy will be used for the purpose of social and economic development and also for cultural development. If we talk of literacy at all, it should be in terms of utilisation of literacy and not merely of the retention of literacy. I do not like the word 'retention' of literacy. Retention is not enough. Literacy is something which you use. You have to use it otherwise there is no point in having it. Therefore, I would say that utilisation of literacy is necessary for the purpose of promotion of social and economic development.

I am grateful to you all for the patience with which you have heard me. I am so glad that UNESCO is participating in this Seminar. I had the privilege of a discussion, a very brief discussion both with Mr. Bowers and Prof. Thomas and I think a great deal can be done if a world body like UNESCO, which I have always regarded conceptually as the most superior of all international bodies, just as I regard the teacher as a conceptually the most superior of all persons—can help to stimulate this activity in our country. The Unesco can do a great deal to help in this movement for adult education for the purpose of social and economic development—not so much by giving us teachers, as by giving us tools, equipment, and the experience of other parts of the world. We would very much value and appreciate the assistance of Unesco also in terms of its moral support. That is very important because it strengthens us if we feel what we are doing is also something which is believed in and supported by a great world body like UNESCO. But over and above that we would appreciate any assistance we could get from them in regard to the utilisation of literacy programme, that is, in regard to book production, paper, illustration plates, books, charts, equipment for museums, maps—all the various things that are important from the point of view of utilisation of literacy for social and economic development. I think UNESCO can do a great deal and I hope that in this task we will be undertaking for adult education for the promotion of social and economic development in this country, we will also get not only the moral but also the material support of UNESCO.