

MANUAL
ON
SOCIAL EDUCATION



Issued by
COMMUNITY PROJECTS ADMINISTRATION
GOVERNMENT OF INDIA
Dec. 1955

MANUAL
ON
SOCIAL EDUCATION

First Impression Feb. 1955, 5,000 copies

Second Impression Dec. 1955, 10,000 copies-

CONTENTS

	PAGES
INTRODUCTION	ii—iii
PART I	
CHAPTER 1.—What is Social Education	1—4
CHAPTER 2.—The Approach	5—11
CHAPTER 3.—Programme Development	12—16
CHAPTER 4.—Personal Development	17—18
PART II	
CHAPTER 1.—How the Chief Social Education Organizer Functions? His Jobs.	21—29
CHAPTER 2.—How the SEO Functions? His Jobs	30—53
CHAPTER 3.—How the Gram Sevak Functions—His Jobs	54—57
PART III	
APPENDIX 1.—Chapter on Social Education in the First Five-Year Plan	59—64
APPENDIX 2.—Chapter on Social Education in the "Community Projects— A Draft Handbook"	65—71
APPENDIX 3.—Syllabus for the SEOs' Training Centres	72—75
APPENDIX 4.—Revised Job charts for the SEOs' and the CSEOs'	76—78
APPENDIX 5.—Some Sample Forms of Registers, Reports, and Returns	79—89
APPENDIX 6.—Chapter on Training from the "Teachers' Handbook of Social Education" of the Ministry of Education, Government of India.	90—91
APPENDIX 7.—Syllabus of Social Education Recommended by the Ministry of Education, Government of India	92—94
APPENDIX 8.—Chapter on Tests and Examinations from the "Teachers' Handbook of Social Education" of the Ministry of Education, Government of India	95—98
APPENDIX 9.—Integrated Library Service in a Selected Area	99—104
APPENDIX 10.—Model Plan for a Community Centre	105

INTRODUCTION

This is a manual conceived and written primarily for practising Social Education Organizers at work in Community Project areas or National Extension Service Blocks. However, it can be read, with profit, by other members of the staff in the Project areas and Blocks. Gram Sevaks should read it in conjunction with their *Village Level Workers' Manual*. Project Executive Officers and Block Development Officers should read it in conjunction with the *Community Projects Draft Handbook* and other general materials which give an over-view of the village development scheme. Instructors at the Training Centres for Gram Sevaks, Social Education Organizers, Block Development Officers and Public Health Workers, should read it in order to achieve a better understanding of the way in which the Social Education Organizer fits into the work of the Project area or Block.

Everything which has been said in the manual is based upon the following important considerations:

- (1) That the Social Education Organizer is a member of a team of workers of which the Gram Sevak is a very important member since he has the most primary contact with the villagers.
- (2) That Social Education is a *process* and not a product. In terms of village development work this means that Social Education is conceived of as the *means* to achieve the objectives of village work and should *not* be thought of as an *end* in itself.
- (3) That the single most important objective of village development work is the change which is brought about in *people* and not in things.
- (4) That a great deal more needs to be learnt about doing effective village work than is presently known and that *experimentation* is the key to the gaining of new insight and knowledge about village work.
- (5) That *all* aspects of the culture of the village and all aspects of the lives of the people in the village should receive attention in the village development programme.

The manual is divided into three parts. Part I includes a chapter on the philosophy of Social Education which includes some of the philosophy of village work which all other members of the staff subscribe to. Another chapter deals with the importance of the "problem approach" to village work which is a valid chapter for reading by all members of the staff. The third chapter takes up the problem of the Programme Development and the fourth chapter discusses the need to work out a programme of personal development.

Part II is concerned with the practical aspects of meeting all the responsibilities and performing all the jobs which a Social Education Organizer is likely to be faced with in his work situation. Part III includes essential source material on aspects of Social Education which will supplement the discussion in Parts I and II.

A cyclostyled draft of this manual was circulated to the Development Commissioners of all States, to the Ministry of Education, to the staff and trainees at the Social Education Organizers' Training Centres and to numerous others in the Community Projects Administration. Many helpful suggestions were given by all and have been incorporated in this first edition of the manual. The intention is to revise this manual after it has been used in the field for a period of time. Suggestions for improvement will be welcome at any time from anyone and everyone interested in the role of the Social Education Organizer.

SOCIAL EDUCATION MANUAL

PART I

GENERAL

CHAPTER 1

WHAT IS SOCIAL EDUCATION?

"Social Education" is a new concept which is peculiarly Indian in its development. It has evolved from the early efforts of "Adult Education" workers primarily in the field of literacy education. "Adult Education" as a movement received recognition and encouragement during the short tenure of office by the Congress Ministries in 1937-38. At that time, however, the movement was limited in scope and not suffused with either a strong social or national purpose.

After Independence it was realized that if the ideals of a Welfare State were to be achieved, every Indian citizen must be made aware of his responsibility, not only to himself, but to his family, his local community and the wider community, which is India.

During the decade between 1937 and Independence, Adult Education workers were also finding that the content of Adult Education needed to be broadened to include all aspects of adult living since they found that adults were eager to learn many more things besides reading and writing. They found with regard to literacy that unless an adult had a real use for literacy in his life it was very difficult to teach him to become literate even under the most expert teaching. In other words, the content of Adult Education had to be related to the day-to-day lives of the adults in order to have social significance and social utility.

Thus, with the advent of Independence, with its concomitant need for developing social consciousness, and with the natural broadening of the field of "Adult Education" to include all aspects of adult living, the concept of "Social Education" was developed to give expression to these new post-Independence emphasis.

Since Independence, the Planning Commission has characterized Social Education in the Five Year Plan as the process of actively associating adults with the definition and solution of their problems. It is said that Social Education is the process of "community uplift through community action." All this then points to a broad field of endeavour in which all adult learning, with particular emphasis on social learning, is conceived of as Social Education.

In so far as your work in the Community Projects and National Extension Service Blocks is concerned, the three most important people who ask you "What is Social Education?" are: the villager, the Project Executive Officer or Block Development Officer, and yourself.

The villager asks: "Who are you and what do you want with me?"

The Project Executive Officer or the Block Development Officer asks: "What is Social Education and what does it have to do with village development?"

You ask yourself: "Why am I in Social Education work and what do I need to do in order to succeed?"

In order to indicate specifically what we think Social Education is in the Projects and Blocks we have taken each one of the above questions and given our answers to them below.

"Who are you and what do you want with me?", asks the villager.

Since the entire Community Projects scheme has been developed to serve the needs of the villagers, nothing should be in the scheme which villagers cannot understand. Therefore, we should be able to explain in the simplest terms what Social Education is.

The villagers living in the villages within your area of responsibility (about 100 villages for the average Social Education Organizer) will not be asking you this question as often as they will be asking the Gram Sevak since he is the primary contact person. Your own primary contacts with the villagers should be almost entirely in collaboration with the Gram Sevak. The only exception will be in the one village which you take up as your special village for your own self-training (see Chapter III). In any case, your answer to this question will be almost identical with that of the Gram Sevak. Therefore, we suggest below the kind of answer which the Gram Sevak will give to this question rather than your answer directly. We suggest that you discuss the following answer with the Gram Sevaks you work with in order to determine how closely you are in agreement on it:

"My business is learning. I am here to help you learn anything you want to learn. At the same time, I am here to learn from you. I have been told that you want to learn new things and that if someone will give you help in learning these new things that you learn quite rapidly and quite well. Other villagers all over India are learning new and better ways of improving the way they live and work and enjoy themselves. If you need materials in helping you learn new ways I can get you those materials. If you need someone to come and talk to you about a particular problem which you need help in solving I can find you someone who may be helpful. If you want to be shown new ways of doing things I can arrange to have someone show you. If you and others in your village want to get together in a group to learn new skills like reading and writing, or if you would like to learn new ways of enjoying yourselves through dramas, games and other kinds of activities, I will be glad to help you. If the children and youths in your village are interested in organizing clubs or special activities, I will be glad to assist them. If the women of your village would like to learn better ways of cooking or making of clothing, or caring for their children's health or any other thing which they would like to know, I can help organize activities for them as well.

But you must really want to learn these things. I am not here to tell you that you must learn these things. I am not even here to tell you that you must *want* to learn these things. However, my experience has been that every man wants to learn something new and wants to improve himself in every way that he can. That is

why, first of all, I want to learn from you all of those things which you yourself have learned recently which have helped you improve yourself and your life in the village.

There are some other people working with me to help you learn the things, which you want to learn. Some of these people are experts on how to grow bigger and better crops, how to keep from getting sick, how to take better care of your animals etc. There is one person who is called a Social Education Organizer who can give you and me help on tackling some of the problems of the village which you and I have been discussing from time to time. He may be of particular help to us in getting your neighbours together for discussions of these problems."

"What is Social Education and what does it have to do with village development?" asks the Project Executive Officer or the Block Development Officer.

He does not want a lecture. He merely wants to know how he can fit your work smoothly with the rest of the workers in the programme. He wants to know what kind of special contribution you can make to the success of the programme. Our answer would be something like this.....

"Since Social Education is a co-operative process between those who want to learn and those responsible for helping them learn, I feel that everyone in this Project is engaged in Social Education work. In order to have village development we must first have villager development. Since the purpose of the Community Project Block is that of helping the villagers to learn those things which they need to learn in order to work and live better, the village development programme needs to be educationally sound from top to bottom. Therefore, my job is to help you to develop an educationally sound programme while you are undertaking to make the programme administratively feasible and possible.

I have had training in the use of educational methods and materials and in the development of educational programmes. I have had some technical training in the organization of special kinds of educational activities such as literacy classes, recreational activities, and cultural activities. However, I am interested first and foremost, in being of as much use as I can in the Project in relation to the overall problem of building an educationally sound programme. If some of my special technical training in organizing certain kinds of educational activities can be put to use in augmenting and strengthening the educational impact of the entire programme, I will proceed with the organization of special activities.

Therefore, first of all, I need to learn as much as I can from every one else on the Project staff in order to be effective in my work since my job of helping to implement the Block programme educationally means a close working relationship with those who have special knowledge and skill to contribute to the learning process in the village. For example, if several Gram Sevaks are carrying out a malaria control programme in a block of villages in consultation with the Public Health Officer, I can be helpful to the Public Health Officer in translating the technical knowledge or information which the

villagers need to have into simple terms. In addition, I can advise and assist the Gram Sevak in the preparation of materials like posters, in organizing discussion groups or general meetings in the villages, in the problem of getting the villagers organized, in the use of drama or recreational activities as ways of teaching about malaria, etc."

"Why am I in Social Education work and what do I need to do in order to succeed?" you ask yourself.

This is a quite personal question which only you can answer to your own satisfaction. However, within the Community Projects scheme the best definition of "Social Education" is *YOU*. How you answer this question will not only have a great deal to do with your personal success but will largely determine the success or failure of the programme of Social Education in India today. The answer we suggest below is the kind of answer which we feel the Gram Sevak would also give. Discuss it with your Gram Sevaks and let us know if they agree on such an answer.....

"I have a deep respect for, and faith in the Indian villager, and in his ability to learn those things which he needs to learn in order to improve his way of life. Because of this faith in the villager I see my job as not making decisions for him but in helping him to make his own decisions and in helping him carry them out. 'Nothing is good which is not self-chosen; no determination is valuable which is not self-determination.*' This is the concept of helping the villager to help himself.

"Against overwhelming odds, the villager has kept himself alive, has developed social institutions, has worked out ways to enjoy himself, has held to his religious beliefs with considerable tenacity, and wants, as any man does, to improve his lot. I assume that basically the villager, like any man would rather live than die, would rather love than hate, would rather work than remain idle, would rather know than remain ignorant, would rather create than destroy, would rather live in peace than in a state of violence. I therefore, assume that these are things which are *learnt* and that the *continuous process of learning* for which I am responsible is the source of the better life for the villager.

"Learning is *not a product*, but rather a process. Therefore, my goal is not the achievement of physical targets, as such. My concern is with the process which leads to the achievements of these targets to insure that it has been a *learning process*, since this is the most durable and lasting part of village development work.

"I recognize that I don't have all the solutions to the problems of the villagers and that my only hope of really helping the villager is to learn from him and to work co-operatively with him in finding the best solutions."

**Hindu View of Life* Radhakrishnan, p. 59.

CHAPTER 2

THE APPROACH

It has been said in the Community Projects Draft Handbook (page 66) that the "purposes for Adult Education emerge from experience by way of problems which adults without educational experience are unable to solve. To succeed, therefore, Adult Education must involve "solution of problems". Let us see how this can be done, by using a "case illustration" for purposes of explanation.

Just recently we visited a village near one of the Social Education Organizers' Training Centre where the trainees had begun to work about two weeks before. In this period of time they had set up a literacy class, a recreational programme for young men, a recreational programme for children, and a sewing class for women. After seeing these activities we began to talk informally with the villagers about things in general. From this we learnt that they were very upset because one of the villagers had had his pair of bullocks stolen several days before. This was a small village in an area where "cattle lifting" seems to be prevalent and their concern was that this sort of thing should not happen again.

We talked to the villager whose bullocks had been stolen and he took us to his house where he showed us where the mud wall had been cut through and the bullocks removed during the night. He seemed to be very broken-up over the affair and his neighbours were angry and afraid at the same time. One of the villagers volunteered the further information that they knew that the bullocks were in another village but upon approaching the other village they were threatened with guns. The police had been contacted but the villagers' impression was that the police were not taking prompt action. Since we only had about an hour in the village this was about all the information we were able to get. However, we had enough information to see that this was a real problem in which the villagers were very much involved, so we began to discuss it with the Social Education Organizer trainees. They apparently had known that this incident had happened in the village and had done one or two things in connection with it like taking the villagers to the police etc. However, they were not as much interested in talking about this particular incident as they were in finding out how we felt about the literacy class, the recreational programme for young men and children and the sewing class for women. We were asking questions like: "Is cattle lifting a general practice in the area?" "What are you doing to help the villagers organize themselves for protection against this practice?" "How do you know that the villager whose bullocks had been stolen was telling the entire truth about the situation?" "What kind of police protection exists in the area?" "What are the frequent crimes in the village?"

We could detect some impatience on the part of the trainees in our wanting to know more and more about the "cattle lifting" problem in the village and in the surrounding area. In order to deal directly with the impatience we encountered we began to ask questions about the activities which they had set up in the village like "Does the villager whose bullocks had been stolen come to the literacy class?" "Does his son participate in the recreational activities for young men?" "Does his wife attend the sewing class for women?" "Do his children come to the recreational activities?" In other words we wanted to get across the point that these activities may be nice for the village in general but if they don't have any relationship to the problems with which villagers are constantly faced they will probably "die off" as soon as the Social Education Organizers leave the village. As long as villagers feel insecure and fearful of having their property stolen, they will never be able to participate wholeheartedly in these kinds of activities. The villager who has had his only pair of bullocks stolen has lost his means of making a living, and certainly won't concern himself with becoming literate, and is certainly unable to adopt new improved farming practices in order to "grow more food".

Another thing we wanted to stress was that the trainees themselves, by going into the problem thoroughly, would probably learn a great deal about the village, its leadership, the other problems which beset villagers, the villagers' attitudes about outside help from Government (in this instance the police), etc., which they would never be able to learn by straightaway starting certain kinds of activities. Of course, the trainees then asked the really important question "But, where does 'Social Education' come in?" "Is this sort of thing 'Social Education'?" We answered "Yes, *provided that you insure the process of solving the problems is an educational process for the villagers.*" By this we meant that the villagers should learn some of the skills involved in solving a problem like this so that when they meet another problem they will know how to tackle it.

Educationally, the major point in starting with such a problem is the fact that the two most difficult problems in getting people to learn are already taken care of in a real problem situation, i.e., the problem of *motivation* and the problem of *active involvement*. In a problem situation, as against all other situations, the *initial motivation* is extremely high and the *active involvement* of the people concerned in the problem is high. These are two of the most important elements of a truly 'educative' experience.

The next question which arises is "*What problem do you tackle first?*" Since there are so many different kinds of problems in the village.

We would say that the first problem which you choose should be:—

- (1) A problem which is "hot",—This means that the problem should be one which has come up quite recently in the life of the village which the villagers are concerned about at the time when you go into the village. It should be a problem that they are talking about and are worried about in their day-to-day lives.

- (2) *A problem which affects a large number of people in the village.*—In order to get community action and support in the solution of the problem it needs to be a problem which affects the poor as well as rich, low caste as well as high caste, non-agriculturists as well as agriculturists, women as well as men, etc.
- (3) *A problem which can be fairly easily solved in a short period of time.*—You need to give them a successful experience in problem-solving in order not only to build up their confidence in you, but, more important, to build up their confidence in themselves.
- (4) *A problem which is full of possibilities for learning how to solve future problems.*—One of the most important learning products you want to leave the villagers with after you work with them is the ability to solve their own problems. This ability can only be taught through guiding them in the solution to several problems in which they learn what the steps are and how they need to organize in order to get certain problems solved. Therefore, the first problem-solving experience should be one in which the steps in problem-solving can be clearly illustrated.
- (5) *A problem which can be solved by the villagers themselves within their own resources and preferably without outside financial material aid.*—The lesson you want to leave them with is that they can solve many of their problems themselves and that the difference between solving some of their problems and not solving them is not necessarily money or material coming in from the outside. The major point of the entire village development scheme is that of *helping the villagers to help themselves* and the thing we want them to learn is not to turn to outside Governmental agencies for financial help every time they have a problem in need of solution. Therefore, it is important to demonstrate this at the very beginning. Otherwise, they become over-dependent upon you at the beginning in terms of the money and material aid you can bring into their village and on encountering subsequent problems they will expect the same sort of help. We need to develop the habit among villagers of looking to themselves and to their own village for the resources to solve many of their problems.
- (6) *A problem out of which something permanent in the way of new patterns of organization in the village will emerge.*—One of the most permanent things you can leave the villagers with after you have worked with them is an organizational pattern of their own which they use to continue to solve some of their problems. For example, if you can get them in the habit of setting up committees to work with the Gram Panchayat or Vikas Mandal on certain problems you will have made an invaluable contribution to the future life of the village.

- (7) *A problem which is related to most of the other problems in the village.*—If the problem is a problem which, if solved, will have an effect on some of the other problems in the village, so much the better. For example if the problem is one which arises because of the inability of certain people in the village to get along together and is solved because these people lose their distrust of one another and begin to work more smoothly together, then its solution will have the effect of diminishing the chances that other problems will arise because of friction between certain groups.
- (8) *A problem which is in accord with the priorities in the Project area plan.*—In most Projects emphasis is being given to certain kinds of problems and if you are able to choose a village problem which has high priority in the minds of the other members of the Project staff all of you may learn a great deal about dealing with the problem in other villages.
- (9) *A problem which other staff members in the Project can help solve.*—One of the important things which you want to get across to the other members of the staff is that you are not a lone worker in the Project dealing mysteriously with special things which have no relationship to the jobs other members of the staff are doing. Actually, the staff is a team of people who should be able to work together on any given problem each contributing his special talent and ideas to the solution.
- (10) *A problem which is within the anticipated resources of the Project.*—If, by chance, the problem you choose does mean that some advice or even some financial or material assistance needs to come from the Project, *make sure ahead of time* that the financial assistance, or the material aid and advice will be forthcoming when needed. If these things cannot be guaranteed, choose another problem, since the most important principle in village development work is to *make absolutely no promises to villagers which you cannot keep*. Nothing destroys your effectiveness with villagers faster than making and breaking promises.

After you have decided which problem to begin work on with the villagers you begin the problem-solving process with them. Before you begin, however, you need to be very clear as to what the steps in problem-solving are. Generally, they will be these:—

- (1) Problem definition.
- (2) Problem diagnosis.
- (3) Information getting.
- (4) Decision making.
- (5) Strategy and action planning.

- (6) Solution testing.
- (7) Commitment and re-enforcement.
- (8) Follow-through.

Let us illustrate these steps in relation to the specific problem we discussed earlier in this chapter, i.e., the problem of "cattle lifting."

(1) *Problem definition.*—This is the most important step in the process of problem solving. Unless everyone is clear as to what the problem is which is to be solved much energy and effort will be lost. For example, the first thing which needs to be found out is whether or not the problem of "cattle lifting" is really the problem at all. May be, the villager who says his bullocks were stolen is not telling the whole truth. May be, he borrowed money from villagers in another village which he had not paid back and they came and took his bullocks. If this were the case, then the problem would not be stealing, as such, but rather a problem of providing the villagers with credit facilities which would minimize the chances of inter-village disputes over the borrowing of money. For purposes of this illustration, let us assume that this was a theft and that the problem really is "cattle lifting". Through discussion with villagers then the "definition" of the problem would be "How can we keep our cattle from being stolen?"

(2) *Problem diagnosis.*—This step means looking at the problem from all angles and deciding what further information needs to be obtained in order to get a more detailed understanding of the problem. In terms of the example we are using for purposes of illustration, the questions which would probably arise during the diagnosis state would be these: "How many cases have there been of 'cattle lifting' in the past two years?" "Who lifts cattle?" "Has anyone been caught?" "What are other villages doing about the problem?" "What is the police doing about the problem?" "Do cattle thieves also steal other things?" "Are cattle thieves armed?" etc., etc., etc.

Now the job here is to keep villagers from giving premature and inaccurate answers to all of these questions they ask. Make sure that any answer which is given to any of these questions from the villagers is accurate. In other words, your job is to guide them into the next step by stressing the need for full and accurate information with reference to the problem.

(3) *Information getting.*—Here is where your skill will be needed in helping them to organize themselves into small groups to get the necessary information. For example, three or four of the villagers can take on the job of going to the police and getting the information they need. Another three or four villagers can take on the job of going to the surrounding villages and getting the information they need to get about "cattle lifting" in other villages. In other words, the job of gathering information can be broken up into parts and the parts parcelled out to small groups or committees of the villagers.

(4) *Decision making.*—Here is where your skill as a Social Education Organizer will really be tested. Your problem will be to get as close to a unanimous decision as possible in terms of what action should be taken, *without imposing your own views*. For example, with all the information having been gathered and brought back to the village and reported to the villagers they may decide that one of the things which they want to do will be to inaugurate a "watch system" where one villager from each family in the village volunteers to act as chowkidar every night. In order to be practicable, this decision will have to be a unanimous decision by the villagers. Another decision might be that of writing a special appeal to the police authorities to give more attention to the problem of "cattle lifting". In order to be effective this appeal needs to be supported by the entire village.

(5) *Strategy and action planning.*—This step involves helping the villagers to put into action the decisions they have adopted verbally. This means assigning responsibility to carry out the action agreed upon. For example, someone has to write the special appeal and get all of the villagers to sign it. Someone has to take it to the police. Someone has to keep track of the list of chowkidars and insure that everyone is assigned a night when it is his turn to "watch", etc.

(6) *Solution testing.*—This means a review of the decisions which have been made and the action which has been decided upon in terms of whether or not the problem as defined in step (1) will really be solved once and for all as a result. For example, if the police are corrupt and are in collusion with the cattle thieves, will the appeal have any effect or does some other kind of action need to be taken in order to insure adequate police protection? How long will the chowkidar system work before villagers get tired of it and careless about having a watchman posted every night? In other words, your job is to raise questions about the proposed action to insure that the proposed action is adequate to solve the problem and practical to carry out.

(7) *Commitment and re-enforcement.*—This means everyone who has said will participate in carrying out the action agreed upon re-affirms his commitment before all the other members of the village and understands what his responsibility is in relation to the overall solution of the problem. For example, all of the villagers who have volunteered to stand chowkidar watch need to reaffirm their willingness to do so.

(8) *Follow-through.*—This is the final stage, where decisions are put into action and where you will be able to determine the success of the problem-solving process in action. If the steps leading to this step have been properly taken "follow-through" is assured, since going through these steps is the process by which the villagers get educated and motivated.

The importance of your having a clear understanding of the problem-solving process cannot be over emphasized since the ultimate goal of village work is to help villagers to help themselves to solve their problems. Unless you yourself go through the process

of guiding villagers in the solution to many different kinds of problems you won't be in a position to give leadership to villagers and help to the Gram Sevaks. The chief value of the problem-solving approach is the tremendous amount of insight you get into the way in which villagers think and react to many different kinds of situations. When they are involved in a real problem-solving situation you are able to learn much about the leadership pattern in the village, the organization of the village, the tensions existing among groups and factions within the village, etc. All this is a necessary part of your own self-training in order to be really effective in your job of "social engineering" in villages in collaboration with the Gram Sevaks.

CHAPTER 3

PROGRAMME DEVELOPMENT

There are two general approaches to programme development. The approach you use will depend upon the role you are expected to play in your particular Project. One approach is that of developing a *separate* programme of "Social Education" much in the same way the Agriculture Officer develops a separate programme for agriculture or the Public Health Officer develops a separate programme for public health within the framework of the Project. For purposes of discussion we will call this the "*separatist*" approach. The other approach is that of helping the other members of the staff (officers and Gram Sevaks) in the development of an integrated block or area programme on the basis of village problems and needs and then assisting them in carrying it out. For purposes of discussion, we will call this the "*integrated*" approach.

The "*separatist*" approach presents many difficulties. For one thing, your programme tends to be put in competition with other programmes. You go to the Gram Sevak and you ask him to carry out certain parts of your programme in the villages for which he is responsible and you find that the Gram Sevak has already been asked by other officers on the staff to carry out programmes in which they have a special interest. So, you are put in the position of having to bring "pressure" to bear on the Gram Sevak to do the work you want him to do and if he does do it he does it reluctantly. Since you have responsibility for a large block of villages you can't possibly do the work yourself so you are in the position of having to "force" the Gram Sevak to do the work or "your programme" will not succeed.

In general the "*separatist*" approach, to "Social Education" in the Blocks gives the impression to everyone in the Block that "Social Education" is an *end* rather than a *means* to an *end*.

The "*integrated*" approach, on the other hand, avoids these difficulties. If your role in the Project is understood to be that of helping other members of the staff in the development and carrying out of an *overall programme* of village development then "Social Education" becomes a *means* rather than an end in itself. This is the proper role for the Social Education Organizer to play in the project areas.

Whether or not this can be done in your Project Block will depend to a great extent upon two people: (1) you, and (2) your Project Executive Officer or your Block Development Officer. If you yourself are not clear about Social Education being a *process* instead of a product or if you are so concerned about making a big name for yourself rather than assisting others and insuring their success, then the "*separatist*" approach will undoubtedly be your

choice. If your Project Executive Officer is also not clear about the need to have the kind of educational advice you can give to him and other members of the Project staff in the development and implementation of the programme, then obviously he is going to ask you to show some Social Education "products" and is not going to allow you to work as an educational helper to other members of the staff. In addition, he will probably be judging your success or failure in terms of the number of activities you are personally responsible for starting because they can be reported in physical and statistical terms.

Realistically speaking, however, we realize that in practice, in most Project areas, a combination of these two general approaches is being used. And we feel that this may be desirable. After all, you have had training in organizing certain special kinds of educational activities such as literacy classes, cultural programmes, recreational activities, etc. and that in most Project areas, there is certainly a need for these activities. However, organization of these special activities should not be thought of as your *major* responsibility. It is *one* of your responsibilities.

In addition, we want to stress again that unless a literacy class or a cultural activity or a recreational programme is *related* to what the other members of the Project staff are doing in the villages it will not contribute very much to the eventual goal of village development work. For example, if the improvement of agriculture is the priority emphasis in your Project area, your role is not to argue the merits or demerits of this emphasis. Your job is to contribute your skill in methods and techniques and materials and organization to the achievement of agricultural improvement. If agriculturists need to be literate in order to read materials and charts dealing with improved agricultural practices then you set up a literacy class. If there are no materials available on agricultural practices you either find out where you can get them or create them yourself in consultation with the Agricultural Officer and the Gram Sevaks because you have had training in the production of materials. If the Gram Sevak finds that agriculturists in one village or several villages want to organize a cooperative of some sort then because you have had training in organizing methods and techniques, you can work as a consultant with the Cooperatives Officer on the Project staff and the Gram Sevaks in bringing such an endeavour into being.

As you work with the Gram Sevaks and the other officers on the staff in this way you not only begin the process of developing co-operative relationships with your fellow staff members but you also begin to learn, through the development of the programme for agricultural improvement, what some of the other problems of the villagers are. Thus, by using agricultural improvement as the starting point the village programme can begin to expand to include other interests, needs, and problems in the village and eventually become a comprehensive programme. The major point we are trying to make here is that it is virtually impossible to *start* with a comprehensive programme in villages. A comprehensive programme is something that *evolves* over a period of time and arises out of *specific* efforts in relation to *specific* problems.

On the basis of what we have said then, let us try to set down the steps in programme development which you will need to follow in order to do a *systematic* job.

(1) *Self-education.*—We have taken up this point in the preceding chapter in terms of how to begin your work in the Project. In addition to what we have said there, we feel that the Social Education Organizers of all of the people in the Project staff have a particular responsibility to accumulate general information about the history, geography, cultural life, economic life, etc., of the Project area. Sources of information will be Gazetteers, maps, district records of various kinds, etc.

The only other suggestion we would make is one which we have made over and over again at the Training Centres and in the Project areas themselves, *i.e.*, that every Social Education Organizer needs to take one village as his own in the Project area for intensive study and work. This village can be thought of as a kind of "laboratory" where you can develop ideas and try them out. It can be a "specimen" of village life which can be analyzed in all its aspects and from which you can learn a great deal about the general village life in the entire Project area.

(2) *Determine how you can be of direct assistance to the other members of the Project staff.*—The most important staff members to get to know as soon as possible are the Gram Sevaks with whom you will be working constantly. What are their problems and how can you be of help to them in solving their problems? What can you do to help them facilitate their work and to make it more educationally effective? Aside from the Project Executive Officer and Assistant Project Officers, you need to get to know the "specialists" on the Project staff. What are their specialities? What role do they feel they are playing in the overall Block or area programme? What are some of their problems in relating their specialities to the work at the village level? Do they need help in "translating" their technical knowledge into simple terms for effective educational use at the village level? In order to do this systematically you should develop a programme for yourself where you make it a point to visit for sometime with every member of the Project staff with whom you will be working.

(3) *Determine the need for special activities related to the overall Project programme.*—By "special activities" we mean village fairs, melas, literacy classes, cultural activities and recreational activities. However, the most important word in the above step is the word "need". For purposes of discussing what "need" means let's take literacy classes.

It has been said over and over again that everyone in a democratic country *needs* to become literate. No one would deny the truth of this statement and 100 per cent literacy is surely the ultimate goal in India. On the other hand, no one would argue the truth of the statement, that you can't teach a person to be literate if he sees no real *need* for becoming literate or if he has no role for literacy in his life. In addition, no one would deny that literacy

is not an end in itself but rather a *means to an end*. In light of these three statements then, what should be your strategy in developing this particular special activity? Our answer would be that in probably every Project area there is a certain percentage of people who are what we would call "ready" for learning to read and write. By this we mean that they are already ready in the sense that they have a role for literacy in their lives *which they themselves realize* and that they would immediately respond if a class were to be set up. In fact, there will probably be a few people who have already demanded a class to be set up. So we would say that this is the group to begin with; the group which is so highly *motivated* that if given a minimum amount of guidance and help and the necessary materials, they will almost teach themselves.

In addition, even with this group, we would hope that the literacy work bears some relation to achievement of some of the other goals in the overall programme of village development. In other words, we would hope that the person, on becoming literate, will be in a position to use his newly developed skill of reading and writing in the interests of building a better life for himself and his neighbours in the village because he has learnt something about health, or agriculture, or cooperation, etc. along with learning to read and write.

By way of summary, we would say that if you begin by organizing five literacy classes in response to *real need* it is far better than organizing 100 literacy classes where you have to be constantly in the position of persuading and convincing the people that they must become literate. Many classes will inevitably fail, to say nothing of the fact that you would be expending almost all of your time on this sort of activity and leaving no time or energy for your other responsibilities which are more important to the Project programme.

Everything which has been said here with reference to literacy applies generally to the other special activities. Don't organize melas unless there is a *real need* for them and unless you can relate them directly to the other work in the Project. *Don't organize cultural activities indiscriminately as end in themselves*, etc., etc.

(4) *Determine whether the Gram Sevak has the time and energy to follow through on the special activities which you feel should be set up.*—No matter how important the special activity is which you feel should be set up, if the Gram Sevak cannot find time to supervise it properly because of his other responsibilities, then it is certainly better not to start it in the first place. Actually, if you have fulfilled your first responsibility to the Gram Sevak by really helping him to do his job better, he will be more likely to find the time to develop some of these special activities in consultation with you. If they are *related* to the work he is already doing and if they are designed to strengthen the work he is already doing he will certainly follow through. In general, what we are advising is for you to keep yourself from becoming over-anxious about getting special activities set up before the villagers are ready for them, and before the Gram Sevak is in a position to supervise them.

(5) *With other staff members, develop an overall working plan for the circle of villages for which you are responsible.*—Your goal is to develop a comprehensive plan of work—a kind of “master” plan which is designed to coordinate their work with yours. The ideal is to do this as a joint-planning effort with all of those staff members who have particular responsibilities to the villages in your circle of villages. This will mean having many meetings together for the purpose of developing such a plan. These meetings will constitute one of the best ways of developing good working relationships among all the staff members.

(6) *Develop your own individual plan for contributing to the realization of the overall plan.*—This will be to your advantage for two reasons. First, it will provide a “measuring stick” by which you can measure at the end of a period of time whether or not your work is proceeding in a systematic way. Secondly, it will give you satisfaction to have your work planned out in advance. Psychologically, everyone works better and gets a great deal more out of his work if it is given self-direction and coherence.

CHAPTER 4

PERSONAL DEVELOPMENT

In this chapter we will discuss the problem of maintaining a healthy state of mind in your work situation. We have called this chapter "Personal Development" rather than "How to keep from becoming frustrated", since we don't have any easy answers to the problem of becoming frustrated and don't want you to think we have. Rather, we have one positive suggestion to make about the way in which you view yourself in relation to your work which we hope will prevent one major type of frustration. Simply stated, the idea is this: Just as you recognize that villagers are at a certain stage of development in their ability to deal effectively with their problems in the village you must recognize that you yourself are at a certain stage of development in your ability to effectively perform all aspects of the job of Social Education Organizer. In other words, you should be constantly thinking of yourself as a person who is training himself in the aspects of his job in order to perform it effectively. Now, in practice, this means that you need to realize that you only got a *beginning* of an understanding of the many aspects of your job at the Training Centre where you were trained and should freely admit this not only to yourself but to anyone else who asks you about your training.

You should try the simpler aspects of the job of Social Education Organizer first. Many Social Education Organizers have tried straightaway in their Projects to take on some of the more difficult aspects of the job of the Social Education Organizer and have not only frustrated themselves but their fellow staff members in the process. This is what we want you to avoid at all costs. *Start modestly, and learn your lessons well.*

We recognize that many of you have already started your work and you may have run into frustration because you started too soon with too many things and with jobs you are not yet equipped to handle. Take a simple thing like installing one radio in one village. This can be quite a learning experience for anyone who has never done this before. Where is the radio to be installed? Who pays for it? What kind of radio is best? Who takes care of the repairs? How do you develop interest in listening to the radio among the villagers? How do you get the villagers to discriminate between good programmes and bad programmes and how to turn control over to the villagers of what programmes should be listened to? How do you establish a relationship between the village and the Rural Programme Director of the radio stations which reach into the village? How do you relate the radio to the other aspects of village development work? How do you share your learning with the Gram Sevaks as to the effective use of the radio set?

These are just a few of the many questions which you will need to answer in order to install one radio in one village. However the point is this. Out of this one experience, you will learn enough to be able to work out an overall programme for doing this in many

villages. In addition, you will learn other things about the villagers, the Gram Sevak, the cooperation you can expect to get from your co-workers, etc. You will learn a great deal from this one experience provided you view it as a learning experience or *as a stage* in your personal development from the beginning.

We now come to the specific point of this chapter. You are growing from one stage of work to another. Skipping stages of growth or speeding through stages of growth is one of the greatest sources of frustration. Let us illustrate this in another way. Working effectively and smoothly with co-workers and colleagues in any organization is something which we all *learn*. It is a learning which we all need to pay more and more attention to since poor inter-staff relationships block progress for everyone concerned. The human tendency is always to blame the other fellow for his lack of understanding of what it is we are trying to do. Unfortunately, we find too often that we haven't made an effort in the beginning to understand what the other fellow is trying to do. This is something we all need to *learn*. So, in the interests of becoming an effective member of the Project staff you need to consider this as a part of your own learning process. Take an objective look at the way in which you have begun the process of building relationships with your Project Executive Officer, Gram Sevaks, the technical people on the staff, etc. Have you done everything in your power to try to understand their problems of working? Have you made an honest effort to be helpful in helping them to solve their problems and trying to relate your work to theirs?

All this doesn't mean that you should become a meek and mild person who doesn't contradict or who compromises on matters of principle. What it does mean is that your relations with other members of the staff should be *human* and not merely *official* relations. The personal relationships which you build up among the members of the staff will be the best possible foundation for official relationships.

Coming back again to the point of this chapter, this business of learning how to work effectively with other members of the staff is something which takes time and should be thought of *as a stage of personal growth for yourself*. We would like to suggest the following procedure for all of you, whether you are frustrated at the present time or not: (1) Sit down for a conference with yourself; (2) Take three blank sheets of paper; (3) On the first sheet of paper jot down all of those things about the job of the Social Education Organizer which you feel you know fairly well because you have had experience with them; (4) On the second sheet of paper jot down all of those things about the job of Social Education Organizer you feel you don't know so well and which you realize you need to get some experience in before you can call yourself a good Social Education Organizer; (5) Take the third sheet of paper and work out a programme of growth for yourself *over a period of time* in order that you can become a good Social Education Organizer.....We think this will help considerably in not only helping you to remove one of the possible sources of frustration in the job but will give you a better perspective of your work and hence a better state of mind.

SOCIAL EDUCATION MANUAL

PART II

Suggestions on some aspects of Social Education Programme in terms of performance of specific jobs.

CHAPTER 1

HOW THE CHIEF SOCIAL EDUCATION ORGANIZER FUNCTIONS ? HIS JOBS.

PRELIMINARY

One Chief Social Education Organizer has been provided for each Project consisting of three Blocks. There are, however, variations in this staffing pattern. The Bombay State has two CSEOs for a Project but no SEOs. One of the SEOs is a woman. In some States, the CSEO has less than three Blocks under his charge and in some, he is supposed to work as a SEO also for one of the three Blocks. The designation of the post differs in Uttar Pradesh where the CSEO is styled Assistant Development Officer (Social Education). In the NES Blocks, there are two SEOs but no CSEO.

The CSEOs of all the States except Uttar Pradesh were trained at the Training Centre at Allahabad. Those who have undergone this training know the syllabus prescribed for the Training Course. It is appended herewith for the information of those who had not undergone that training (Appendix 3). Revised job charts (Appendix 4) were also circulated to indicate the general outline of the duties of the CSEOs and SEOs. In this chapter, it is intended to discuss with the CSEOs how they will function and what will be their jobs.

HOW THE CSEO FUNCTIONS ?

Let us now proceed to make our suggestions regarding the manner in which the CSEO should function.

A comparison of the revised job charts of the CSEO and the SEO must have shown you that the jobs are almost identical. The only difference is that the CSEO has to direct, supervise and control the work of the SEOs. This means that he has to plan the work in all the three Blocks and guide the SEOs who are working in their respective Blocks. The CSEO, thus, functions as an officer at the Project level and it is his responsibility to help the PEO to build up a programme of Social Education for the Project. This has to be done in a systematic manner.

BUILDING UP A SOCIAL EDUCATION PROGRAMME

To begin with, the CSEO should discuss the question with the PEO and other Block Officers and then get a conference of all the SEOs working in the Project area called to discuss with them how a Social Education programme for the Project as a whole can be built up. The best possible method would be for the CSEO to keep a tentative plan ready. This should then be discussed with the SEOs.

Each Project consists of three Blocks of about 100 villages each. Obviously, one cannot start work with the same intensity in all the villages simultaneously. Beginnings are important. It will, therefore, be better to start as suggested in the following paragraphs:—

The CSEO and the SEOs should take up one village each, for developing the fullest Social Education programme there. The village chosen by each should be near his headquarter and most convenient for approach. These villages are to serve as a laboratory and also as demonstration units for villagers for all Social Education programmes.

There will be near about 20 Gram Sevaks stationed at 20 villages in each Block. The SEOs should chalk out a large programme of Social Education for these 20 villages.

Each Gram Sevak has also to attend to four to seven villages besides the village which is his headquarter. Obviously, in these villages there will be difficulty in finding out personnel or agency to put through any programme of Social Education. The Gram Sevak will not be able to visit the villages everyday though he may be able to do so once or twice a week. In view of this, a smaller programme of Social Education will have to be planned for these villages.

The CSEO should then prepare his own programme for the village selected by him for himself and the SEOs should give programmes for the villages selected by them for themselves.

The SEOs should then arrange a conference of Gram Sevaks who are working in each Block and explain to them the new concept of Social Education. He should request each Gram Sevak to give a larger programme of Social Education for the village which is his headquarter and a smaller programme for the remaining villages under his charge. The Gram Sevaks should in their turn, explain to the villagers how Social Education is going to develop village self-help programme and get a programme of Social Education made for the villages in consultation with them and with their active participation. Form No. 1 in Appendix 5 may be useful in obtaining information for building up the programme.

The SEOs will then chalk out a Social Education programme for the Block, on the basis of programmes chalked out by the Gram Sevaks.

The Block programme given by the SEOs should then be discussed by the CSEO in a meeting with the SEOs. A Social Education programme for the Project as a whole should then be prepared. It will then be the responsibility of the CSEO to discuss this programme with the PEO and to finalise it with him.

WORKING PLANS FOR SOCIAL EDUCATION PROGRAMMES

Once a Social Education programme has been, thus, built up, it will be the duty of the CSEO to make working plans for each Block in terms of each item of the Social Education programme. A working plan is necessary to put across the Block programme in terms of priorities and periodic targets.

The working plans should be made for the Block as a whole and also for each village as far as possible. It will be necessary to associate the respective SEOs in making these working plans for the Block and the respective Gram Sevaks in making the working plan for a particular village. These will be the persons concerned in executing the working plans. The SEOs and the Gram Sevaks should, in their turn, consult the village people concerned. The essentials of a good working plan are that it is adjusted to the occupational leisure of the community. It should also be flexible.

In making a working plan, one has to take the limitations of personnel, resources and equipment into consideration. An effort has, however, to be made to utilise all existing agencies. Resources of existing agencies in the area have to be tapped with a view to augment allotments. One has, therefore, to make the fullest use of the resources of—

Local Self-Government agencies like :—

- Gram Panchayats
- Sanitation Committees
- Municipalities
- Local Bodies and District Councils

Official and semi-official agencies like :—

- Cooperative banks and credit societies and multi-purpose cooperative societies
- Land mortgage banks and grain banks, hospitals, dispensaries and maternity centres

Recognised educational institutions and voluntary organizations like :—

- Bharat Sevak Samaj
- Vikas Mandals or Gram Mangal Samities
- Education Societies
- Kasturba Trust Workers
- Religious and Charitable Endowments

These institutions can be successfully involved in the execution of the working plans and their resources integrated with a view to augment allotments available. An effort has also to be made to create voluntary organizations to share the burden of executing the working plans.

EXECUTION OF SOCIAL EDUCATION PROGRAMMES

Once the working plans are finalised, the CSEO should see that everyone who is concerned with its execution gets a copy of it. It will be needed by them very much and will help in knowing what is the calendar of activities and whether the periodic targets are being reached or not. In one Project the CSEO has made a systematic effort in preparing a working plan for Social Education for his Project. It was approved by the PEO and printed. Copies were put in the hands of the workers and the leaders of the villages. If this is not possible, at least cyclostyled copies can be made available to persons concerned.

It will then be necessary for the CSEO to share and allot administrative and supervisory work at every stage in the execution of the Social Education working plans, between himself and the SEOs. He should take up responsibilities himself and fix up responsibilities on the basis of mutual understanding, agreement and acceptance. The CSEO should associate the PEO and the BDOs and also the subject matter specialists at Project level and Block level in this work. This will secure the fullest cooperation of all personnel available.

DEVELOPMENT OF UNDERSTANDING OF OBJECTIVES

It will be the task of the CSEO to secure collaboration among the staff and to develop inter-departmental understanding and co-operation so far as the programme of Social Education is concerned. The concept of Social Education is rather new and it is for the CSEO to develop an understanding of it. Social Education is there to help all the development activities in so far as the educational aspect is concerned. It is dangerous for any member of the staff to have a compartmental outlook, much more so for the Social Education staff. All the staff right from the PEO to the Gram Sevak is engaged in a task which is as much educational as it is developmental.

BUDGET FOR SOCIAL EDUCATION

As CSEO you will be required to help the PEO in preparing budget estimates for the Social Education programme for the Project. Similarly, the SEO will have to help the APO or the BDO in preparing budget estimates for the Block. In order to make proper budget estimates for the Project so far as Social Education is concerned, you will have to get budget proposals prepared and given by the SEO for their Block. In preparing proposals, the extent to which resources and equipment are locally available has to be carefully taken into account. It has to be constantly borne in mind that Social Education is aiming to achieve community uplift through community action and it has to be to a great extent a programme of self-help. This does not, however, mean that help in paid or partly paid staff e.g. literacy teacher is not necessary. Similarly, certain equipment for Social Education activities, like literacy, follow-up literature, equipment for sports and recreation has also to be given. The help should be given to initiate and stimulate local effort and not to replace it.

BUILDING UP STOCKS

The CSEO will have to build up stocks of equipment necessary for the various items of Social Education programme. He will have to arrange for its proper storage and establish and maintain supply lines with a view to achieve timely and efficient execution of working plans. The CSEO will have to build stocks of teaching aids like slates, roll-up or other black boards, pencils, chalks and the like, of reading material like adult primers and readers, lamps, simple rural recreational material, rural sports equipment and all other equipment necessary for carrying out the various activities under the Social Education programme. In fact, it would be advisable to

prepare a full list of equipment required and to get a clear idea of the quantities which will be necessary for putting through the particular programme. Form No. II in Appendix 5 may prove useful for maintaining account of stocks.

MEETINGS AND DISCUSSIONS

Holding of meetings of the staff concerned with Social Education for straightening out difficulties arising out of execution of working plans and for creating mutual understanding and an atmosphere of reciprocity for smooth working of administrative machinery are quite necessary. If there are advisory bodies for Education and Social Education, or if they have been set up, the CSEO will have to call their meetings and conduct them. In doing this, the CSEO has to use his knowledge of techniques of conducting conferences, meetings and discussions. He has to see that in all such meetings, full and effective participation by all is secured. He can use this opportunity for educating the people also. He can introduce a system into them. He should be particular in getting proper record of the meetings maintained. The need of having an agenda and sticking to it and reducing the proceedings to writing should be emphasized in all such meetings by setting examples.

TOURING, INSPECTION AND SUPERVISION

The CSEO will have to see that the SEOs do effective touring and make frequent night halts. Many Social Education *activities are leisure time activities* and as such, begin after the day is over. The tours should be with a view to gain first-hand knowledge of the village and to develop contacts with the people and with the Gram Sevak, the literacy teacher and other voluntary workers. The inspection and supervision of the work of the Gram Sevak and of the literacy teacher should be more in the nature of guidance. No criticism should be made without making a constructive suggestion in a friendly manner. The CSEO has himself to do touring in a similar effective manner and to guide the work of the SEO while inspecting and supervising it. Whenever anyone goes on tour, he should make a brief and to the point note. The SEO should invariably send a copy to the CSEO. Similarly, the CSEO should send a copy of his tour note to the PEO and to the staff concerned. Form No. III in Appendix 5 may prove useful for writing tour notes.

If tours are to be made effective in gaining first-hand knowledge and for developing contacts with people, the touring officer has to be in full possession of all information available in the Gazetteer of the district and from surveys of villages made by the Project staff. He should know the nature of land utilisation, rural indebtedness, agricultural unemployment and underemployment, existence of village crafts and industries, caste structure, family pattern, community life, religious practices, festivals and superstitions prevalent in the area. Even crime statistics for the area are useful in understanding the troubles which are worrying the community. He should be constantly on the look-out for local talent and should never lose the opportunity of utilising it in Social Education programme.

The CSEO will have also to remain in close touch with the subject matter specialists and technical experts working in the project area. The CSEO should have full acquaintance with their working plans. He should study them and examine where education of the people is necessary in creating understanding of the plans which the subject matter specialists and technical experts are trying to put through.

ACCOUNTS OF SUBSCRIPTIONS

There may be occasions when the villagers may undertake raising of subscription for a particular item of Social Education programme. All such collections should be made by an organization chosen by the villagers. The villagers may like to contribute for constructing a Community Centre and may raise subscriptions for a recreation programme or a sports event. It will be for the CSEO to ensure that proper accounts are maintained for any fund collected by the village people for furtherance of any Social Education activity.

MAINTENANCE OF RECORDS

It will be necessary for the CSEO to maintain office records, registers, files and all information about Social Education work in the projects, in a proper manner. The pattern of office registers and records will differ from State to State, but the CSEO will have himself to devise registers and some of the records to be maintained. It will be advisable to have separate files for each village where a programme of Social Education work has been initiated. All information about the progress of the programme in that village should be available on a separate file.

Records should be maintained of meetings held with SEOs and other staff. There should be maps and charts on which the spread of Social Education work is shown.

REPORTS AND RETURNS

From the outset an effort should be made to systematise reports and returns. The CSEO will have to study the returns and reports required by the CPA in connection with Social Education work. Forms of these reports and returns should be devised with the PEO's approval and the dates and channel of submission fixed in consultation with the SEO and the Gram Sevaks. Reports and returns should be prescribed for every form of Social Education activity. Simple form No. IV given in the Appendix 5 may be useful.

In connection with literacy work, a carefully devised attendance register will have to be provided. When examinations are held, reference should be made to these attendance registers. (For sample please see form No. V in Appendix 5)

TRAINING PROGRAMMES

The CSEO will have to give special attention to the training of personnel connected with the execution of Social Education programmes. Training will be of different types. Sooner or later need will arise for arranging in-service training of the SEOs and the Gram Sevaks. This training may be confined, to begin with, to a

particular aspect of Social Education programme taken in hand. In-service training need not be for a long duration or a continuous course. It can be arranged through discussions, conferences, informative talks, half-day or full-day workshops, and week-end seminars. Visiting advisers and experts may also be requested to take part in the in-service training. Field trips or tours may also be arranged for spot study of some Social Education programmes in a nearby Project which are meeting with a good measure of success.

Training of Literacy teachers will have to be taken up by the CSEO or the State Department of Education *almost at once*. The CSEO should study and find out the particular method of literacy which is most suited to the Project area. He should then arrange training of the Literacy teachers with the help of the SEOs. The preliminary training need not be elaborate; it can be given to teachers in convenient groups and need not, in the first instance, require more than three or four days. Since the subject is of great importance in the Social Education programme, a chapter from the "Teachers Handbook of Social Education" on Training has been appended to this Manual. (Appendix 6).

STRENGTHENING PERSONNEL RESOURCES

It has already been said that personnel resources for carrying out Social Education programme, will have to be strengthened by developing voluntary village leadership. These voluntary village leaders will require training to enable them to carry out the Social Education programmes of which they may assume the responsibility of execution. Organization of physical welfare, cultural and recreational activities, village improvement programmes and community centres will be the aspects of Social Education programme which will have to depend entirely for personnel on local leaders. The need for training these voluntary leaders will soon arise. This training can be imparted by organizing a training camp. The CSEO will have to outline the programme of training at these camps taking into consideration the particular aspect of Social Education programme the responsibility of which has to be placed on the local voluntary leaders.

EVALUATION

The CSEO will have to evaluate from time to time the work of the SEOs and the Gram Sevak in the field of Social Education. He will have also to evaluate the Social Education work done by local agencies, by students and village leaders. This evaluation will have to be in terms of accomplishment of the objectives and the targets of the Social Education programme. It will be necessary for the CSEO to secure maintenance of basic information for this purpose. The point has already been touched under maintenance of records.

SELF-EVALUATION

Almost simultaneously the CSEO should stimulate a process of self-evaluation by all the personnel connected with Social Education work. He should begin evaluating his own work and request the SEOs, the Gram Sevaks and other personnel to evaluate their own work themselves. Self-evaluation acts as a corrective force and is important in improving personal efficiency. Self-evaluation

as any other evaluation, is a process of judging the work, in terms of accomplishment of the objectives for which it was taken in hand. Self-evaluation has to be frank and honest. Failures are some times as interesting and more educative than successes. If a programme is failing to achieve the desired objectives, one should think of the correctives needed. Everyone who does self-evaluation should form the habit of maintaining a note about it. Such notes may be referred to but should not be used against the person making them. Self-evaluation is particularly useful for programmes which are not amenable to statistical evaluation.

PROGRAMME EVALUATION ORGANISATION

A Programme Evaluation Organization which is an independent and self-contained unit under the general direction of the Planning Commission and working in close co-operation with the CPA, at all levels, has been constituted with a view to appraising progress being made towards accomplishing programme objectives. It helps in pointing out those extension methods which are proving effective and those which are not. It helps by explaining why some practices are adopted while others are rejected by the villagers and by furnishing an insight into the impact of the Community Development Programme upon rural economy and culture. This organization may take up evaluation of the co-operative effort on the part of the people and spread of progressive outlook among the rural population effected through Social Education programme as a part of their overall programme survey. Information and reports, which will be required by the Programme Evaluation Organization, will have to be maintained in respect of Social Education also. The CSEO will be responsible for maintaining this information and supplying it to the Regional Evaluation Officers in the manner required.

VISITORS

Advisers and officers of the Planning Commission and the CPA' subject matter specialists, technical experts and distinguished visitors will be coming to the Project or the NES Blocks to learn more about Social Education. A programme which will be fruitful to the visitors as well as to the Social Education personnel will have to be arranged by the CSEO. While arranging it the tendency to make it an all round crowded programme has to be avoided. Celebrations and functions should be arranged only in consultation with the visitor. The CSEO should himself prepare the visitor's programme in so far as it relates to Social Education. He should find out the purpose and the special field of interest of the visitor. He should then prepare factual information about the special field of interest of the visitor and hand it over to him. If possible, maps and charts should be attached to the information sheet. The programme should be so arranged that it leaves sufficient time to the visitor to discuss problems with the Social Education personnel and the village communities which Social Education is attempting to help. The visitor should be allowed to see for himself rather than guided. Ceremonies should be avoided completely and there should be no attempt at window-dressing. Discussions between the personnel concerned and the visitor should be arranged for deriving maximum advantage from the expert knowledge and experience of the visitor.

MOBILE UNIT FOR AUDIO-VISUAL AIDS

Since it is likely that there will be only one mobile unit for cinema shows and for education through other audio-visual aids in a Project consisting of three Blocks, the duty of being in charge of it will naturally fall on the CSEO. The CSEO should plan visits of the mobile unit to all the three Blocks. A programme for tour of the unit should be prepared every month in consultation with the SEOs. Great care should be taken that the visits are carried out punctually. A Form should be devised for maintaining record of the attendance, i.e., number of men, women and children who attended the show. There should be a column for recording the reactions of the audience. Form No. VI in Appendix 5 may prove useful. It sometimes happens that the commentary of a film is not comprehensible to the audience. An oral commentary in local dialect may then be attempted.

The CSEO will have to plan a programme of education through audio-visual media like film-strips, lantern-slides, projection material for epidiascope, posters and exhibitions. Suitable gramophone records can also be used. Success of film-strips and lantern-slides as educational media depends upon the talk accompanying them. Such talks have to be prepared beforehand. The CSEO will have to see that the SEOs and the Gram Sevaks know the technique of education through audio-visual aids. This may well become a part of the in-service training mentioned earlier.

The CSEO has to see that the mobile unit and the delicate machinery carried in it is properly and carefully used. He should know everything about the machines and should be able to locate defects and failures. He should be able to supervise the operator in charge of the projector and the generator. He should devise a log-book to ensure proper maintenance and care of the instruments. There should be a complete inventory of all the articles in the mobile unit. He should get rules governing the use of the mobile unit prepared and should devise job charts for the driver, the operator and the cleaner appointed for the mobile unit.

CINEMA SHOWS

There should be a plan showing how and where the screen is to be erected and how seating arrangements for men and women will be made. Such shows provide a good opportunity for instilling a sense of self-discipline in the people. Cinema shows under Social Education should not be mere amusement. They should serve as means for establishing mass contacts, and be educative.

ADJUSTMENTS NEEDED

It was said in the beginning that the assignments of the CSEO differ from State to State. Where the CSEO has no SEOs under him, the pattern of functioning will differ. He or she will have to function as the SEO for the whole Project. There will be no one to be supervised or guided. The functions indicated in the foregoing paragraphs will have to be adjusted to suit such situations. It is suggested that the two CSEOs should meet and discuss how they can complement the work of each other. The two together may act as guiding and supervisory authority for all the Social Education programmes. Suitable adjustments have to be made according to the pattern of staffing.

CHAPTER 2

HOW THE SEO FUNCTIONS? HIS JOBS

PRELIMINARY

Two SEOs have been provided for each block in a project. An independent block or the NES block has also been provided with two SEOs. The States of Bombay and Uttar Pradesh are, however, exceptions. It was desired that out of the two SEOs for each block, one should be a woman. This has not been possible in many States.

Where one of the two SEOs in a block is a woman, the pattern of distribution of work differs. In some blocks, the woman SEO looks to the Social Education work so far as it relates to women and children only. This means that she has the charge of all the villages in the block. Where, however, both the SEOs are men, the practice is to divide the block into two sections and to allot one to each. The suggestions made in the next paragraphs will have to be suitably adjusted according to the pattern of staffing and distribution of work in each block.

FUNCTIONS OF THE SEO

Where there is no CSEO, as in the case of independent blocks and NES blocks, the functions of the CSEO will have to be combined with those of the SEO. Normally, the number of villages in the charge of each SEO in a block will be 50. It will be larger where the pattern of staffing differs as indicated above. Even if the number is 50, it is obvious that the SEO will not himself be able to execute Social Education programmes in all the villages. He will however, be able to initiate the programmes in a good number of villages. It has already been said while dealing with the functions of the CSEO that each SEO should choose one village for himself and develop the Social Education programme there to the fullest. These villages are to serve as laboratories and also as demonstration units for villagers. The plan of work, already suggested, also provides for selecting initially 20 villages which are the headquarters of the Gram Sevaks in a block for a large Social Education programme and the remaining villages for a smaller Social Education programme.

The functions of the SEO will largely be in the nature of building up of Social Education programmes, making of working plans, initiating programmes in the villages and guiding the Gram Sevaks, as a member of the team of workers in the project or the NES block. He will have to supervise the work of the Gram Sevak so far as it relates to Social Education. Wherever there is a CSEO, the SEO will act under his guidance and general supervision.

SEO'S JOBS

The jobs of the SEO are indicated in detail in the revised job chart. The SEO will have also to perform the jobs relating to

development of understanding of objectives. He will have to help the APO or the BDO in arranging programmes for disseminating information about the Five-Year Plan and the Community Development Programme with a view to make the people understand the needs, aims and objectives of community work. He will have to create understanding of the objectives of Social Education amongst his colleagues, the Gram Sevak and through him among the villagers. For achieving this objective, he will have to organize conferences of village leaders and group discussions amongst the villagers. He will have to use for this purpose the medium of recreational programmes. Exhibitions of simple material like posters and pictures may also be helpful.

SPECIFIC OBJECTIVES OF SOCIAL EDUCATION

The new concept of Social Education implies a comprehensive programme of community uplift through community action. In its widest sense, it is education for life, and as such, covers every aspect of life where education is needed for its betterment. This is however, a general statement. A process of formulating specific objectives for the block with the help of all the development staff in the project or the block has, therefore, to be initiated. Within the general objectives of Social Education, specific objectives for the block will have to be developed. People will have to be actively involved in this process. There may be short-term objectives and long-term objectives. The specific objectives will mainly be determined by the felt needs of the people and by the problems which the community, unorganised and uneducated, is unable to solve with its own efforts. One of the jobs of the SEO will, therefore, be to formulate specific objectives in collaboration with the CSEO, where there is one.

The jobs of the SEO with reference to the building up of Social Education programmes have already been indicated while stating the jobs of the CSEO. The work of executing the programmes will mainly fall on the SEO and the Gram Sevak. This has already been mentioned in the previous chapter. In dealing with the jobs of the CSEO, whatever has been mentioned as necessary to be done by the SEO will be his job in addition to the specific jobs mentioned in the job chart.

HOW TO PERFORM THE JOBS MENTIONED IN THE JOB CHART

Job No. 1.—To arrange programmes of participation by the rural population in the development programmes under the Community Projects and under the Five-Year Plan, such as, agriculture, village industries, sanitation, health and general village improvement.

This is an overall job and the responsibility of helping the Gram Sevak in performing it will be of the CSEO and the SEO. People's participation is the crux of the development programme. The PEOs or BDOs may sometimes experience difficulties in securing people's participation to the fullest extent in development programmes. Participation has to be brought about by persuasive influence and not by any other means, since voluntary effort is the basis of the

community development programme. People show enthusiasm for participation when an understanding that the programme is ultimately meant for their benefit is created in them. Villagers may have doubts and may ask many questions. They may ask why at all the people should contribute in labour or money when they pay taxes to the Government. Their doubts have to be cleared by creating understanding. Every programme mentioned in this job, e.g., programme for betterment of agriculture, village industries, sanitation, health, village improvement, has an educational aspect also. Social Education is concerned with that aspect.

The performance of job No. 1 will depend on local conditions and requirements. It has already been said that the SEO will have to remain fully acquainted with all the development plans for the block. He will have to find out in what particular aspect education of the people is needed. If it is a programme for better agriculture, he will have to help the agricultural expert in educating the people in better methods of agriculture. He will have to plan for health education also. The methods to be employed for such education may be formal as well as informal. The SEO can arrange informative and interesting talks by experts and may himself deliver talks on these subjects. He may then arrange fruitful discussions amongst the people. He has then to formulate work programmes and to arrange situations to further their knowledge. All these activities are to be taken up with the ulterior objective of securing people's participation to the fullest extent in the various development programmes.

Job No. 2.—(a) To arrange educational programmes aimed at removal of illiteracy, promotion of health education and education in citizenship and, as far as possible, to carry out these programmes through demonstrations and actual life experience.

(b) To organise literacy programmes, literacy classes and post-literacy work.

These jobs relate to arranging educational programmes in co-operation with the Gram Sevaks. We will first deal with the programmes for removal of illiteracy. Literacy has an important role in Social Education. In fact, no programme of Social Education is worth the name unless it aims at removal of illiteracy.

LITERACY PROGRAMMES

It has, however, been the experience that, barring a few exceptions, people in rural areas are not keen on literacy. Even if there is initial enthusiasm, it wanes and attendance in the literacy classes begins to dwindle down. The literacy teacher becomes disappointed and loses interest in the job. Whenever this happens, the diagnosis reveals that literacy effort has been started without motivating the people. It can, therefore, be said that unless literacy is related to the felt need of the people, Social Education programmes should not be initiated by a literacy drive. The first effort should be to organize the community around solution of problems or around physical welfare and recreational activities or citizenship education. Through this process, the people can be motivated for literacy. This done, the literacy programme can start.

Opening literacy classes is not the only form of a literacy programme. Other avenues can also be tried. For instance, there may be advanced literate persons in the village. There may be a school. The advanced literate or the school-going students can be persuaded to teach illiterate persons in their family or neighbourhood. This is known as 'each one—teach one' approach. The difficulty, however, is to get them to do it. Such persons cannot be expected to follow adult methods of literacy teaching but may prove useful in transferring their knowledge to illiterate persons. In many cases the results may not be encouraging but the approach may be tried for what it is worth.

VACATION CAMPS

Organisation of camps for a duration of four to six weeks in a village is another literacy programme. In the vacations, students of high schools and colleges have free time. If a properly organised effort is made, batches of teachers and students including women from urban areas can be sent to villages. Such camps secure women voluntary workers for villages. The work programme of these camps need not, however, remain confined to literacy. The volunteers can take up an all-comprehensive programme of Social Education.

ORGANISING LITERACY CLASSES

Literacy classes may be started in selected villages where a literacy teacher is available from the staff of the primary or basic school, or where a sufficiently educated person comes forward to work as a literacy teacher. In the beginning, literacy classes may be attempted only in those villages which are headquarters of the Gram Sevaks and in the villages which have a primary or basic school. Literacy classes may not be organised in a village where there is no school, unless a pressing demand comes from the people.

Before starting a literacy class, all equipment necessary should be made available. Following is the list of equipment which is minimum necessary for a literacy class :

- (i) A wooden black-board or a roll-up black-board ;
- (ii) Sufficient number of slates. Every adult learner should have a slate ;
- (iii) Sufficient number of primers. If there is any particular primer for adults in vogue in the area, it should be used. If, however, an adult primer is not available and it is decided to begin with alphabet method, *varnmala* charts and primers used in primary or basic schools may be used, pending the preparation of a suitable primer for adults.
- (iv) At least six hurricane lanterns. One petromax (incandescent) lamp is also desirable.
- (v) Chalks, slate pencils, etc.
- (vi) Supply of kerosene oil.
- (vii) An Attendance Register (see Appendix 5 Form V).

The meeting place for the literacy class should be selected in consultation with the teacher and the learners. Preference may be given to the community centre or the school unless it is situated away from the village and is inconvenient of approach in the night. Alternatively, any other place like a *chaupal* or a temple verandah or even a private house easily accessible to all may be chosen. As far as possible, the place should be cheerful and airy. There should be mats for sitting. If not available, each adult learner may be persuaded to bring his own mat.

Remuneration for the literacy teacher differs in each State. In some States, consultation with the officers of the Education Department is necessary before a school teacher is appointed as an adult literacy teacher. The SEO should make it a point to discuss matters with the literacy teacher and explain to him in brief the techniques of conducting an adult literacy class. He should give him on the spot instructions in the method of literacy to be followed.

Each adult literacy class should have an attendance register. It should show on its cover the date of the commencement of the class, the location of the class and the name of the teacher. There should then be instructions for filling in the attendance register. In addition to the columns showing dates of the month, there should be a

column showing the age of the adult and another column showing whether the adult learner has had any previous schooling and if so, to what standard.

The literacy teacher often admits in his class persons who have already had schooling and are literate to some extent. This cannot be avoided altogether since it may be that they have relapsed or are relapsing into illiteracy. Definition of an illiterate person does present difficulty. The following tentative definition is suggested :

"An illiterate person is one who has not had any education in school or out of school in reading and writing, or a person who though had schooling for less than two years, has now relapsed into illiteracy".

Normally, persons between 14—40 should be admitted to an adult literacy class. It is, however, often urged that there being no school in the village, children below 14 should not be denied the advantage. If for this reason children are admitted into an adult literacy class they should be taught in a separate group. The reason for this is that the psychology of adults differs from that of children in the matter of learning.

A literacy class should not have more than 30 learners. A larger class becomes unmanageable. Within the class, the teacher will have to organise the learners into groups according to their capacities to learn. He will find that some learners are conversant with a few letters of the alphabet. It will be convenient to place one such learner or an advanced student or a person who once knew reading and writing but has now relapsed into illiteracy in charge of each group. Such learners become helpful to the teacher as guiding students.

The time at which the class should meet would depend on the occupational leisure of the villagers. Usually, however, 8 to 10 P. M.

is the suitable period for men. In case of women, the occupational leisure is normally between 2 to 4 p.m. On an average, actual teaching work should be for one hour only on each day.

It has to be constantly borne in mind by the literacy teacher that the adult learner comes to the class after a day's tiring work. He has had his meal and by the time he comes to the class, he is sleepy. The adult literacy teacher has to open his mind and secure his attention by some interesting programme like community singing or *bhajan*. The teaching should be by conversational method. An interesting story should be told in between. Attempt should be made to correlate literacy to actual situations in the village. Experience shows that the attention of an adult learner is more effective for about half an hour. The teacher should try to utilise this half hour to the fullest.

LITERACY FOR WOMEN

Organisation of literacy classes for women presents difficulty in many areas since women learners prefer a woman teacher. In some areas, however, women have no objection to being taught by a male teacher and also have no objection to attend a class for men. Where literacy work amongst women cannot be done unless a woman teacher is available, the programme will have to be limited. Literacy classes may be opened only where a woman teacher is available. The further difficulty will be that she may not be free from her own school work in the period in which village women can conveniently come to a literacy class. The problem will have to be settled by consultation with the Education Department of the State. It has been possible in some cases to free the woman teacher of a girl's school for one and a half hour in the afternoon for literacy work with adult women.

STANDARDS OF LITERACY

The standard which the initial literacy programme of the first stage of literacy should aim at, has to be fixed. Ability to read the first Reader prescribed for the primary or basic schools in the area, is generally regarded as the standard to be attained. Standard for writing may be lower i.e., ability to write a simple message. Literacy is not confined to reading and writing alone. Simple arithmetic is also included in it. The syllabus recommended by the Ministry of Education, Government of India (Appendix 7) shows the course to be covered in the first stage of literacy programme. The following minimum standard is suggested.—

Stage I.—(a) Sight recognition of about 250 words.

- (b) 90 per cent. comprehension of a piece of writing within this vocabulary range.
- (c) Ability to read simple charts and posters which the CPA may have displayed in the area.
- (d) Acquaintance with the forms in frequent use in the lives of individuals, for example, money order forms, etc.
- (e) Ability to write simple sentences and most often used names.

POST-LITERACY WORK

Post-literacy work has two aspects. The first is directed towards prevention of relapse into illiteracy. It will be found that many of the learners will not be keen to attempt a further stage of literacy. However, effort is required to prevent their forgetting whatever they have learnt. Many ways have been tried. The simplest is to write on whatever wall space available in the village, simple sayings, slogans and verses composed by saints. Numerals from 1 to 100 and the alphabet may also be written. This keeps the letters before the eye of the villager. Distribution of unstamped postcards has also been successfully tried. Reading and writing groups can be formed with a view to give practice in reading and writing. They should meet once a week to have practice in reading and writing. Simple reading material like wall newspaper and small pamphlets has to be provided. If a printed wall newspaper can be had, it serves well but in the absence of one, writing of news in bold letters on a board or on a wall space can serve the same purpose. The effort to prevent relapse into illiteracy in this manner helps in advancing knowledge also.

Regular post-literacy classes (second stage of literacy) can also be tried. These will be for those adults who have attained the standard of first stage in literacy and are desirous to learn further. Reading material of an advanced type can be used in these classes. Improvement of ability of writing should be aimed at. The standard aimed at in these post-literacy classes should, as far as reading and writing ability is concerned, be that of second primary stage. Standard in arithmetic should cover ability to write farm accounts, calculation of interest, working out profit and loss, etc. The following minimum standard in literacy is suggested :—

Stage II: (a) Sight recognition of about 2,000 words.

(b) Ability to analyse and explain in own words the contents of a composition of about two pages (700 words).

(c) Ability to write letters and applications most often needed in the life of an individual.

The subjects to be taught under health education and education for citizenship are indicated in the syllabus approved by the Ministry of Education (Appendix 7) under the following headings :—

Health and hygiene

General knowledge

Principles and practice of co-operation

Agriculture

Recreation

Local arts and handicrafts

This education can be imparted through formal and informal methods. It need not remain confined to those who are attending literacy classes, but is meant for all the villagers.

Where a literacy class is in existence, the teacher may at the end of literacy work, give information on any topic mentioned above in an interesting conversational manner. Group discussions may also be tried. This is the formal method of health and citizenship education. The literacy teacher will require training and guidance in this aspect of work. It will be necessary for the SEOs to prepare talking points on every item covered in the syllabus referred to in the previous paragraph. The talking points should invariably be interwoven into local situations.

It has been said in Job No. 2 (a) that health education and education for citizenship should, as far as possible, be carried out through demonstrations and actual life experience. Here the informal method of education is emphasised. This does not remain confined to persons who are attending the literacy class. The technique of arranging education by this informal method should be somewhat like this:

Information is spread through the persons attending the literacy class or if there is not one in existence through prominent persons in the village that there will be a discussion. The topic for discussion should be announced. The topics should arise from the syllabus to be covered. Some illustrations are given below:—

- (i) How to secure that people in the village enjoy good health.
- (ii) How to guard against malaria, cholera or other epidemics.
- (iii) How to take care of drinking water.
- (iv) Difficulties experienced by villagers when they go to a city and how they can be overcome.
- (v) What is meant by good citizenship.

The list can be as wide as the topics of the syllabus. The problem has to be put in an interesting way, so as to attract the villagers to the discussions. The SEO will have to demonstrate to the Gram Sevaks, the literacy teachers and the voluntary workers in the village how this can be done. Efforts will have to be made to ensure maximum attendance and participation in these discussions.

Once people have gathered for discussions, the person who has to guide it should start the discussion by posing questions and by tactfully introducing the correct information on the point while the discussion is in progress. This will finish the job so far as the giving of information is concerned. Situations and experiences have then to be arranged to do it thoroughly. As an illustration, we may take that within health education the topic is how to take care of drinking water. In the discussion on the point, information will be introduced about what is wrong with the wells of the village or what are the practices of using them. As a preliminary to the discussion, inspection of the water sources of the village may also be arranged and people made to see things for themselves. The discussion should then become fruitful in chalking out a practical programme for improving the situation. Its execution should then be taken up. This will complete the process. This is only one instance. All other topics of health education and citizenship education can be covered by arranging education through informal methods in a similar manner.

Job No. 2 (c): To arrange for training of teachers in literacy and post-literacy work.

Where there is a CSEO, it will be for him to organise the training of teachers in literacy and post-literacy work. The SEO will have to help him in carrying out that programme. Where, however, there is no CSEO, the SEO will have himself to arrange for this training.

Job No. 2 (d): To organise examinations in literacy and citizenship subjects, as and when prescribed.

TESTS AND EXAMINATIONS

These examinations, in most cases, will be confined to the initial or 'first stage of the programme of literacy. Examinations will be necessary also where post-literacy work is being carried out through literacy classes. The standards aimed at for the first stage have already been indicated. As far as possible, the manner in which the examination will be carried out, should be settled beforehand by the CSEO in consultation with the PEO. In the case of an independent block or NES block, the SEO may settle this in consultation with the APO or the BDO. It will, however, be better if the manner in which literacy examinations are to be conducted, is settled for the whole State by the Development Commissioner or the Director of Community Projects in consultation with the Director of Education of the State.

In some States, the duty of holding examinations is performed by the staff of the Education Department, i.e., the District Inspector of Schools and the Assistant Inspector of Schools and not by the SEOs. The SEO may bring this chapter to their notice.

While holding examinations, it is necessary to ensure that the adult is treated as an adult and a respectable gentleman. He should not be treated like a child attending a school. The examination in reading may be confined to reading a para or two from the Primer or the first Reader. The examination in writing may be confined to writing a simple message and in arithmetic to simple everyday problems of accounting. The examinations in Social Education subjects like health, citizenship, etc. should be confined to simple questions having a bearing on his life. For instance, if the adult is being questioned with a view to find out his knowledge of improved agricultural practices, the question may be, what can you do to improve your manure supply? Or, if it relates to health, it may be, what will you do to protect your family from cholera? A marking system will have to be devised if the examinations are to be proper.

The attendance register maintained in the literacy class should invariably be referred to before examining a candidate. It should be traced from the register whether the examinee had attended the class at least for half the period for which the class had run. This is necessary to ensure that only those candidates who have attended the class are presented by the literacy teacher for examination. At the conclusion of the examination, it is the practice in some States to issue a certificate for having passed the Social Education examination. The form of the certificate will have to be determined at State level. Awarding such certificates may act as an incentive for attending the

literacy class. Great care has, however, to be taken to see that these certificates are not earned by people who have not attained the standard prescribed for literacy.

Examination in Health and Citizenship subjects may be confined only to those who are attending the literacy class. These can be combined with examinations in literacy.

In view of the importance of the subject, the chapter on Tests and Examinations from the "Teachers Handbook of Social Education" is appended herewith (Appendix 8).

Job No. 3 (a): To organise follow-up activities with a view to prevent relapse into illiteracy and ignorance, such as, writing of wall paper, editing local news bulletin, setting up rural circulating libraries, etc.

(b): To distribute educational material, such as charts, newsletters, wall newspapers, pamphlets, etc. through an organised library service or otherwise where no such service exists.

This job so far as it relates to follow-up activities with a view to prevent relapse into illiteracy, has already been explained. Post-literacy work which aims at prevention of relapse into ignorance is also styled follow-up. We will deal here with the follow-up activities which aim at prevention of relapse into ignorance, more specifically. As in the case of literacy, so in the case of knowledge also, there is the danger of relapse. People forget what they have learnt about health, everyday science, civics, better methods of agriculture, etc. Constant efforts have to be made not only to preserve the knowledge that they have been given but to advance it. The wall paper and the local news bulletin and other similar activities will serve a double purpose. They will not only preserve and advance literacy but also preserve and advance knowledge. The contents of the wall paper and the local news bulletin should be such as will help people not only to revive their knowledge, but to further it.

CIRCULATING LIBRARIES

Organisation of rural circulating libraries is a subject which requires detailed treatment. It may be that in some States rural circulating libraries are already in existence. Where there is a CSEO he should obtain information about the system of rural circulating libraries in existence in the State and make a plan for setting up similar libraries in the community project areas in coordination with the State plan. Where a CSEO is not provided, the SEO should do this.

If rural circulating libraries are not existing in the State, they will have to be established in the project areas. The extent to which this service can be provided, depends on finances available. To begin with, 20 circulating sets should be aimed at for each block. Each Gram Sevak should be incharge of one. If the village chosen by the CSE and the SEO is not the headquarter of a Gram Sevak, a separate set should be provided for each, in addition. Special steel trunks have

to be devised for keeping the set of books. The set has to travel from village to village in the circle of the Gram Sevak. The steel trunks should be dust-proof and water-proof.

There should be a source library or a distribution library at the project headquarter and at the block headquarter. It should have a good collection of graded books. There should be books for the neo-literates, for the advanced literates and for the readers who have had schooling. There should be half a dozen copies of books which are within the reading capacity of the neo-literate and the advanced literate, while there may be only one or two copies of books for the school-educated villager. The CSEO or the SEO will have to parcel out these books to form a circulating set to be placed in charge of the Gram Sevak. The books which have been read, have to be withdrawn or transferred to some other set and fresh books added.

Obtaining of suitable literature for rural people has presented difficulties. It is still more difficult to obtain literature for the neo-literates. The difficulty has, to some extent, been removed now as some Government departments and voluntary organisations have published literature useful for rural people. The Director of Education or the Head of the Department of Libraries if it exists in a State, should invariably be consulted as regards the choice of books. They may be able to furnish a list of suitable books in the regional languages. An investigation has also to be made of the existing books in a regional language to find out those suitable for rural areas. Information about the books suitable for rural libraries existing in a particular language, can also be obtained from the Indian Adult Education Association, 30-Faiz Bazar Road, New Delhi, which acts as a clearing house for information relating to all aspects of Adult Education.

Once these rural circulating library sets have been formed and sent to villages, it will be the concern of the SEO to see that the books are read by the people for whom they are meant. The neo-literates will have to be persuaded and helped in reading books. Reading clubs may be necessary. Reading groups of neo-literates should be formed and advanced literates provided for each group to read aloud and to help in reading and comprehending the contents of the book.

In some States, establishing stationary libraries in villages has been preferred to circulating library sets. If a stationary library is aimed at, it will be necessary to find out a building for locating it. In some States, the building for the community centres constructed by people's contribution have provided a reading room and an almirah for keeping the books. Establishment of such stationary libraries may be attempted if people's contribution is forthcoming to the required extent. Efforts should be made to connect such stationary libraries to larger source libraries having a circulating system.

The objective of rural libraries is to provide reading material to general readers and special classes of readers like children, women, neo-literates and study groups. Displaying of books, inviting people's attention to good books and promoting reading circles for illiterates and neo-literates, will be the activities of the person in charge of the libraries. A sufficiently educated person from amongst the villagers.

may be preferably chosen as the person in charge of the library. Failing this the literacy teacher will have to be persuaded to be in-charge. Lamps will have to be provided if the readers visit the library or reading room in the evening. If a library is stationary, the target aimed at should be to provide it with at least 100 books. Subscriptions may then be raised for obtaining one or two periodical and one or two newspapers. The library should remain open at least for six hours in a week.

It is advisable to maintain information about the persons who visit the library. If the villagers prescribe any subscription, maintenance of accounts will have to be secured. There should be a register of persons who visit the library on each working day. The visitors should be persuaded to sign in the register. In order to find out which books were utilised most, it would be better to paste a paper to the cover of the book. Names of persons who borrowed that book should be written on that paper together with the date of issue and the date of return. This gives an idea of the persons who had read the book. Discussions can then be held with them as regards the advantage they derived from reading it. One or two libraries should be selected by the SEO for evaluation of the utility of the library service. A note on "Integrated Library Service in a Selected Area" by the Ministry of Education, Government of India, is appended for further information (Appendix 9).

DISTRIBUTION OF MATERIAL

The headquarter of the project or the block receives material like charts, newsletters, wall newspapers, pamphlets, magazines, etc. An agency or supply line for distributing them to the villages has to be established. The CSEO and the SEO have to take up this responsibility. Whenever there are meetings or conferences, where the Gram Sevaks attend, the CSEO or the SEO should distribute the material. They should also utilise these conferences for transfer of books from one circulating library set to the other and for renovating the set.

Job No. 4 (a): To organise cultural and recreational activities such as folk dances, folk dramas, kathas, kirtans bhajans, exhibitions and melas.

This job relates to organisation of cultural and recreational activities as a part of SE programme. These activities provide a good means of establishing contacts with the villagers and of arousing their interest. The objective is to help the community to organise recreation for itself. The talent, the actors, the participants and the material should, as far as possible, come from the community. Outside help should be to guide, to initiate and to supplement the local resources.

The CSEO and the SEO have first to study the prevalent cultural and recreational activities in the area. They will find that some sections of the community have traditional forms of cultural and recreational activities. There may be many more than listed in this job. In the present state some element of degeneration may be noticeable in their form. Efforts to improve these forms without affecting the good points will be necessary. Imposition of urban ideas should be avoided since it results in something which is neither urban nor rural.

Folk dances : Every area has sections of community who have still preserved some forms of folk dances. These have to be studied. The manner of presentation has to be improved without affecting the original technique. The skills are dying out. The experts in these dances have to be found out and persuaded to teach the skills to other sections of the community and to the young people. Folk dances are a media of giving vent to pent up energies of the people and of providing relaxation and amusement. The dances are generally accompanied by songs. These songs should be examined, and such of them as have good import, encouraged. A local villager may be chosen to organise folk dances of the village.

Folk dramas : There are many traditional forms of folk dramas known differently in different areas. The CSEO and the SEO will have to study them. If there is a traditional technique of presenting dramas, it should not be disturbed. The urban stage technique need not be introduced. There should be no exaggerated emphasis on stage, screens, wings or costumes. Simplicity of technique should be maintained.

The traditional themes and subject content of folk dramas should be examined and improvements discussed with the villagers. New dramas having a social content, may be introduced. These should be simple one-act plays. The CSEO, the SEOs and the Gram Sevaks may attempt writing dramas for villagers. It will, of course, be better to make some villagers, who have a talent for it, write them. This will encourage creative talent amongst the villagers.

Songs : Generally a good village has its musicians, drummers and players of local instruments. All these have to be organised and given an opportunity to improve their skills and to exhibit their talent to the villagers. If an effort is made to provide new songs, the content should be such as would be understood by the villagers. References to names of officers or to political parties should not find place in such songs.

Bhajans : There will be *bhajan* parties in each village. The SEO should attend the programmes of these *bhajan* parties and should improve the content of *bhajans* by introducing songs of famous saints which have a Social Education import.

Kathas and Kirtans : The kathakars and kirtankars available in bigger villages or in towns may be approached by the SEO and persuaded to give kathas and kirtans from Ramayana, Mahabharat and Puranas. They should be requested to choose subjects which will help in building up of the national character.

Exhibitions : In the villages which are selected for introducing SE programme, an attempt should be made to hold an annual exhibition. Posters, models and other educative material may be brought from outside and exhibited. The exhibitions should be arranged in a comprehensive manner. All material relating to better agriculture, health, sanitation, rural arts, crafts, etc. should be exhibited. Side by side with exhibits from outside, everything that is worth exhibiting from the agricultural production of the village, and which shows the skills of the local potters, blacksmiths, carpenter, etc. should find place. Craft work by women of the village should have a section in

the exhibition. Every villager must be persuaded to see the exhibition. There should be a guide to explain to them what the things exhibited are.

Melas: Melas should be organised in a centrally situated village or at the project headquarters. The programme of these melas should provide an opportunity to each village to exhibit its folk dances, folk dramas, bhajans, etc. There should be an exhibition in the mela. Exhibits should be called and collected, from each village. If possible, prizes and certificates of merit may be given to the best performances.

Throughout the work of organising cultural and recreational activities, the SEO should keep an eye over their cultural and educational implications. He should guard against the tendency to make recreation an end in itself.

Job No. 4 (b): To utilise all opportunities of popular assemblies, such as, fairs and festivals for propagating right ideals of citizenship, and work through lectures, demonstrations, etc.

This job relates to utilising the opportunities provided by popular assemblies, such as, fairs and festivals. SEO should get first hand knowledge of the fairs and festivals in his area. He should know the dates on which these are held. He should prepare a note about each fair and festival held in the local area and in consultation with his colleagues and the Gram Sevaks plan out beforehand what organisation and improvement is needed. Fairs provide an excellent opportunity for opening an exhibition and for propagating right ideas of citizenship. The SEO can organise a volunteer corps to look to the conveniences of the public attending the fair. Entertainments like dramas, folk songs and cinema shows can be organised. The fairs provide an excellent opportunity for demonstrating rural sanitation devices, *magan chullahs* and such other things.

The SEO should prepare a note about the original significance of the festival and should think out the orientation and reorganisation needed. The note should then be discussed with his colleagues and the Gram Sevaks. The festivals are so numerous that it is not possible here to make suggestions as regards their orientation and reorganisation. However, if the SEOs keep ready a note about them, as indicated above, experts will be able to help. These festivals are an excellent opportunity for organising work amongst village women.

Job No. 4 (c): To organise social type of physical welfare activities like games, sports, *akharas*, etc.

The social type of physical welfare activities are those which help in creating a friendly atmosphere and team spirit in the population. The first problem will be to secure an open space where the villagers can gather for these activities. Open spaces are not available in many villages. The SEO has to survey the villages and to find out which piece of land can be turned into a playground. While doing so, it may be possible to solve some other problem of the village too. For instance, in some villages there will be dirty ponds which are breeding places for mosquitoes. The villagers may agree to fill them and to level them up, thus providing a playground. In this process the

problem of malaria can also be solved to some extent. In many villages, there are unused dilapidated houses occupying portions of land. The land can be cleared by community effort and turned into a play-ground.

Beginning should be made by starting indigenous games which require no material. The games, known in the villages, should be studied. They may require improvement. Rules for playing the games should be made known where necessary. Rules have now been framed on an all-India basis for games like *kabaddi*, *kho-kho*, *atyapatya*. There are indigenous games for women too. Each region will be having its games. Effort has, however, to be made to systematise them.

A physical welfare club should be started in the village. People should be asked to elect a secretary or a leader for each game. Once such clubs are formed, games like volleyball may be introduced. Initially, the equipment may be given but an effort should be made to put replacements of equipment on a self-financing basis by asking the participants to raise subscriptions.

Akhara is a local name for a gymnasium. These *akharas* are in existence in some villages and are housed in small buildings. Young people come there for exercise like 'dund', 'baithak', wrestling, etc. Some *akharas* have a trainer. These *akharas* should be encouraged to develop and serve the needs of the whole village community. Where the *akharas* have decayed they should be revived. New ones may be started where none exist. Sports events may be arranged periodically. Matches between teams, wrestling, running and other competitions provide good attraction.

Job No. 5 (a): To organise youth welfare, women's welfare and child welfare activities.

(b): To organise youth, women and children in groups and clubs and to provide useful projects in which youths and women organisations could participate in furtherance of the programmes of community projects and the Five-Year Plan.

The Gram Sevak has to be assisted in organising these activities. Rural youth welfare activities cover a vast field. Some of the objectives of youth welfare activities will be :—

Education in corporate life.

Development of social morals.

Utilisation of leisure in socially useful ways.

Solving problems by discussions.

Providing fields for growth of leadership.

Youth can be organised around almost all the activities in the programme of Social Education. Some suggestions are made in the following paragraphs.

Physical welfare activities attract almost all the youth. These activities, will, therefore, be one of the important items of youth welfare. Poultry clubs, young farmers' clubs, social service squads,

cultural squads, discussion groups, dramatic clubs are other important activities. The youth of the village can provide social service for the village in numerous ways. Youths above 18 can form *gram raksha dals* for watching the village and its fields. Medical service unit for attending the sick of the village is another instance of social service.

Programmes of community development under the Five-Year Plan can be selected for setting up various organisations among youths. Each group should have a project. The projects may be of many types, such as, kitchen gardening, poultry, bee-keeping, etc.,. The youth should be encouraged to study, observe and carry out these projects in a systematic manner. They should be persuaded to elect a leader for their group and to maintain record of their activities.

Women's welfare : The field of women's welfare activities is also vast. Difficulty is, however, felt as there is dearth of women workers in rural areas. The problem can be more easily tackled as and when Gram Sevikas are appointed. Where there are no women SEOs, it was found almost impossible to start women's welfare activities. Even the woman SEO could not be able to do much in the absence of women personnel to follow-up the programmes initiated by her. In view of the difficulties, women's activities should be started by the woman SEO in one village which she chooses for herself for developing the fullest programme of Social Education. A larger women's welfare programme should be planned for villages where a woman school teacher or a woman health visitor or a sufficiently educated woman is available. Women's welfare activities can also be started at the headquarter of the Gram Sevak if he happens to have a sufficiently educated wife who is willing to come forward to work on a part-time basis.

Another difficulty has also come to notice. Under the financial provisions for SE programme, there is remuneration for a literacy teacher only. This means that no woman can be employed on part-time basis for carrying out women's welfare activities unless she takes up a literacy class also. Starting of literacy classes for women is not always possible, but short of that, other programme of women's welfare can be initiated. Part-time remuneration for a woman worker who is not necessarily a literacy teacher has to be provided for by taking up the matter at State level.

In the absence of any educated woman coming forward to take up organisation of women's welfare activities in the village, the SEO will have to search for an elderly woman to whom the other women look for advice. Such women are known as village mothers-in-law in some areas. These women can be of great use in organising women's welfare activities, if properly tackled.

To begin with, the following women's welfare activities may be tried :—

Holding meetings of village women for *satsang*, bhajans, songs, etc.

Organising social functions for women and utilising religious festivals for the purpose.

Discussion groups for home improvement.

Introduction of smokeless *chullahs*.

Knitting, tailoring and other craft work and cottage industries.

Maternity welfare and proper care of children.

Organisation of bhagini mandal (women's club), mahila samaj or street sabha.

Organising talks on simple facts of home economics, balanced diet, mother craft, child welfare, elementary household skills, common medicines, etc.

Kitchen gardens and home decoration and clean houses drives.

Literacy class for women.

Finding out a place for meetings of women for carrying out the above activities may present difficulties. The meetings may be held in a temple if it is open to all classes. Alternatively, the home of the village headman's or village leader's wife may be tried. Conservatism exists to a large extent amongst women. They may not be ready to mix with women of other castes in the beginning. If this is the situation efforts may be made to organise women's activities in suitable groups. At a later stage, mixing of groups may be tried.

Child welfare: Welfare activities should be arranged for the school-going children and also for the large number of village children who do not go to school. Organisation of welfare activities for school-going children can be attempted through the school teachers. The school should provide sufficient play facilities for them and arrange excursions, picnics, etc. They may be encouraged to cultivate hobbies of various types. Interesting children's books may also be provided by the school. School-going children may be encouraged to mix with the non-school-going children in sports and games. Children's clubs may be formed and a senior school-going boy may be placed in charge of such clubs or *balsabhas*. Non-school-going children should be invited to school celebrations and functions. If some of them are keen on learning to read and write, they may be admitted to the adult literacy class. They should, however, be dealt in a separate group. Efforts should also be made to approach the parents of non-school-going children. They should be persuaded to send their children to school.

Children in villages are often neglected in the matter of personal hygiene. They may be taken to a bathing place and taught how to wash their bodies, cut nails, clean hair, etc. Soap or soap nuts have to be secured for enabling them to wash their clothes. Such children's activities for school-going and non-school-going children can be arranged around a picnic on 'every one brings his own meal' basis.

Job No. 5 (c): To stimulate local leadership and to utilise it where it exists; to develop leadership and to train village people for leadership.

The personnel resources for SE being limited, this job assumes great importance. Since community development is to come through the efforts of the community, the SEO has to find out existing

leaders to take charge of various activities. Where such leadership does not exist, he has to find out suitable persons who can develop as leaders. The leadership will develop, to a great extent, if programmes of SE are carried out properly, i.e., by actively involving the people in all aspects and details and by putting the responsibility of executing the programme to a large extent on the people.

Carrying out the various aspects of SE programmes will itself provide opportunities for training village people for leadership. A short course of formal training has also to be arranged by calling village leaders to a training camp in convenient groups. These training camps have been styled as 'shibirs' in some States. A syllabus for training village leaders will have to be devised taking into account the development programme being put through in the project or in the block. The training should include understanding of the aims and objects of community development programme and of Social Education programme. It should also include techniques of conducting discussions and meetings. The village leaders should also be taught the skills of organising the activities placed in their charge in the village. If some of the leaders are members of the *gram panchayat* or the *vikas mandal*, training should aim at improvement of work of these institutions. Practical work and field trips to places where work is being carried on successfully, should also form part of the programme. Information on almost all the subjects connected with development programmes should be given to the village leaders, in a simple and interesting manner.

Job No. 6. (a) : To be incharge of the mobile unit for arranging cinema shows.

If there is only one mobile unit in the project, the CSEO will remain in charge of it. The SEO will be incharge only when the unit is sent to his block. Suggestions as regards the performance of this job have already been made in Part II Chapter I.

Job No. 6 (b) : To promote the use of audio-visual media through films, film strips, lantern-slides, projection material, posters, gramophone records, exhibitions, etc.

Some of the audio-visual aids mentioned above will have to be provided for each block. It has already been said that the SEO will have to give commentary in local dialects on the films shown. He will have to prepare interesting talks to accompany films, film strips, lantern slides and projection material to be used through epidiascope.

Flannelgraph and puppet shows are also useful audio-visual aids. The CSEO will have to organise training for proper use of these media by the SEOs and the Gram Sevaks. He will have to prepare subjects for flannelgraphs and puppet shows with the help of the SEOs and the Gram Sevaks. Education in health, hygiene and other citizenship subjects can be made interesting by flannelgraph technique. The use of gramophone records has already been indicated but care has to be taken in selecting gramophone records to be played. Only those songs which have some educational value in their content should be selected. It is also necessary to prepare audio-visual aids to be used in the service of the programmes which may be on in the area.

Posters and exhibitions: The CSEO should develop a programme of posters for the villages in consultation with the SEOs. Reliance should not be placed solely on the printed posters which may be made available by the Community Projects Administration or the State Government. Local effort has to be made to supplement them. The CSEO may contact the drawing teachers or local artists and may secure their help on a voluntary basis for drawing posters. Ideas may be given where necessary. The posters should be hand-painted on paper. Local village artists should be encouraged to draw posters on village walls. A team of drawing students and teachers from high schools can be sent to a village for drawing posters and writing slogans on the village walls. Local colouring material should as far as possible, be provided and used. Arrangement for carrying the voluntary workers to the village and back may also be made where possible.

Exhibitions: The CSEO and the SEO should aim at arranging good exhibitions in the village he chooses for himself and in the 20 villages which are the headquarters of the Gram Sevaks. The subject has already been touched.

Job No. 6 (c): To arrange for proper utilisation of the radio sets by organising radio listening groups.

The development programme envisages that radio sets will be provided in some villages. In some States, these are provided under the State schemes of rural radio sets, while in others, the people are expected to contribute their share. The specifications of a proper model of a community listening set for villagers have to be decided by the State Government. It is, however, suggested that a dry battery radio set is preferable since a car type wet battery set presents difficulty of recharging the batteries. Once the set has been installed at a suitable place in the village, it will be for the CSEO to devise instructions for its proper use. One or two persons from each village will have to be chosen for being incharge of operating the set. They will have to be trained in using it carefully. It often happens that the set is monopolised by a few persons in the village who listen to all sorts of programmes. This has to be prevented. The radio set will have to be located at a public place accessible to all the villagers irrespective of community, caste, sex or age. There should be a notice board showing the times at which the radio set will be on. Effort should be made to invite village people to listen to the programmes, by making them known beforehand.

The timings for operating the village radio set will depend upon the programmes the nearest radio station broadcasts. It is, however, suggested that women's programmes, children's programmes, school programmes, rural programmes and news should generally be listened to. The SEO will have to organise radio listening groups. He should form a group of adult men, a group of adult women and a group of children. A form should be devised on which each group should write the date, time and subject of the programme heard and their reactions to it. Copies of useful reactions may be sent to the Station Director of the nearest station of the All India Radio.

These will help him in listeners' research. The information suggested in Appendix 5 Form VII may be useful.

Job No. 7 (a): To correlate Social Education with Primary and Basic Education and to associate in their spread and improvement of standards.

(b): To extend services of the school to the community and, thus, link up Primary and Basic Education with Social Education.

ROLE OF PRIMARY AND BASIC SCHOOLS IN SOCIAL EDUCATION PROGRAMMES

The SEOs should always remain in contact with the Primary School teachers and the Basic School teachers. These schools have to play a prominent role in the programme of Social Education in the villages. The SEO should be conversant with the standards of education aimed at in the Primary and the Basic schools. He should observe the working of the schools and tactfully suggest improvement of standards to the teachers, where necessary. The teachers of the Primary and Basic Schools and their students should be encouraged to form social service squads. They should set up social service agencies and should take up writing work for the organisations set up in the villages. The school should invite villagers to participate in the social functions organised. Parents of the students should be encouraged to take active interest in the school. Wherever possible, Parents' Associations may also be formed. The school teachers should take upon themselves the responsibility of seeing that the Parent's Association carries on students' welfare activities. Good citizenship has to be ingrained in the students of the Primary and the Basic schools. In order to achieve this object, the SEO should give talks and hold discussions with the students and the teachers.

ATTENDANCE AT SCHOOLS

Some Primary and Basic schools experience difficulty in securing attendance of all the children of school-going age. Some guardians are reluctant to send their children to school as they are economically poor and cannot afford to lose the services of their children. These guardians have to be approached by the SEO and persuaded to send their wards to schools.

COMMUNITY SERVICES THROUGH SCHOOLS

The schools have to extend their services to the community. Where there is no space for holding the Adult Education class or meetings of the villagers, the school building should be thrown open to them. In many cases, the village community may have contributed for providing building for the Primary or Basic school. A room in the school may very well be reserved for community purposes outside schools hours. The school building may also serve as location for the rural library where a separate building cannot be had. The students and teachers of the schools should form reading and writing clubs and invite the adults to participate.

Job No. 8: To organise Community Centres and gradually to develop them as focal centres of social services and other amenities for the community.

COMMUNITY CENTRES

Community Centre is a place where all members of the community irrespective of caste or creed gather for carrying out various activities for development of the community. The CSEO should aim at starting a community centre in the village which he chooses for himself and in the villages which are chosen by the SEOs. The SEOs should then establish community centres in the villages which are headquarters of the Gram Sevaks. To begin with, the community centre may be started in any available place like a *chaupal*, a *dharmshala* or a big enough room in some house. If the school building is conveniently situated, a room in it may be used for the community centre. The place so chosen for the community centre should become the venue of holding discussions amongst the villagers and for planning Social Education and Social Service programmes. Adult literacy classes and recreational activities may also be located in the community centre.

The question of constructing a building for the community centre should then be discussed with the villagers' and site chosen and secured for the purpose. The villagers' contribution should then be determined and a plan for building made.

PLAN OF A COMMUNITY CENTRE

A plan for the community centre has to be made keeping in view that the building should have the following facilities:—

- (i) a stage for recreational activities;
- (ii) a large enough hall for audience;
- (iii) a separate room for women;
- (iv) a room to serve as a green room when dramatic performances are arranged;
- (v) a room to serve as a store for equipment;
- (vi) a room to serve as an office;
- (vii) sufficient land for locating play-grounds for volleyball and indigenous games.

The requirements of the building may appear large but if cheap type construction with locally available material is resorted to, the building need not cost much. A model plan is attached as Appendix 10. It may be adjusted according to requirements. Construction of the building may be taken up in stages. Where buildings have already been constructed on a different plan, attempt should be made to provide a mud platform to serve as a stage. Important information should be maintained in the form of posters and charts. The wall space in the community centre building should be used for writing in bold letters the statistical information about the village. The working plan for community development in the village, the targets aimed at for a particular period may be mentioned prominently there. Their achievements should also be recorded. A large map of the village showing the proposed improvements in communications, wells, school buildings, etc., should be painted on a wall. A map of the tehsil or taluk, a map of the district, a map of the State, a map of India and a map of the world

may also be drawn to make the villagers map-conscious. Roads, railways and cart tracks should be particularly shown in the tehsil, the district and the State map. Charts showing the following information should also be exhibited on the wall space :—

- (i) Number of illiterate, literate and educated persons.
- (ii) Number of school-going children and non-school-going children.
- (iii) Names of the various organisations set up in the village.

The community centre should also be the location of the library and the wall news paper. It should gradually become the location of other important activities connected with the development programme of the village. Further information on organisation of community centres can be had in part 3, chapter I of the "Teachers Handbook of Social Education" published by the Ministry of Education, Government of India. For detailed study, the CSEO and SEO should read the report of the second seminar on organisation of community centres held under the auspices of the Indian Adult Education Association.

To begin with, the CSEO and the SEOs should guide the work of the community centres in the villages chosen by them. The Gram Sevaks should guide them in the villages which are their headquarters. The villagers should be asked to elect the secretary, the treasurer and other functionaries for the community centre. Effort should be made to maintain records showing the progress and development of the community centre and of the activities organised through it.

Job No. 9: To help in coordinating the activities of other departments and sections with the activities of Social Education.

COORDINATION

This job relates to helping the coordination of activities of other departments functioning in the area. The CSEO and the SEO will have to remain in touch with the subject-matter-specialist and the experts. They will have to find out where a process of education is necessary to create an understanding of their plans with a view to secure maximum amount of success.

Job No. 10: To organise voluntary agencies in the rural area at different levels for carrying out Social Education activities on self-help basis.

Existing voluntary agencies have to be used to the fullest before making an effort to organise new ones. If there is a *Gram Panchayat* properly functioning, it should be encouraged to form committees of members and non-members to carry out various activities. A small *Shiksha Samiti* may be established to take interest particularly in the Social Education programmes. There should be no duplication of agencies but every villager should be encouraged to join some work group or the other. Some suggestions are given here. There may be groups for every aspect of Social Education work like :—

- (i) literacy,
- (ii) recreational activities,

- (iii) physical welfare,
- (iv) village cleanliness,
- (v) music band,
- (vi) volunteer corps,
- (vii) hunting squad to prevent damage by wild animals like pigs,
- (viii) common grain chest (Ramkothi),
- (ix) gram raksha dal,
- (x) women's welfare,
- (xi) children's welfare,
- (xii) medical service.

There can be many more. An effort can also be made to establish such organisations, to function for the block or the project as a whole.

COOPERATION

Establishing multi-purpose cooperative societies will be the job of the subject-matter-specialist in co-operation, but preparing the community psychologically for co-operation will be a part of the Social Education programme. The CSEOs will have to educate the people in co-operation. This should be done by organising co-operative activities. The SEOs should find out in what respect members of the community have to co-operate for solving a common problem. To begin with, problems like watching the village, preventing damage by stray cattle, etc., should be solved by co-operative effort. The villagers should then be encouraged to form *Ramkothis* or *Gramkothis*. There is a practice amongst cultivators to say *Ram* for the first measure of grain and to set it aside for charity. This grain can be collected in a common store and utilised for organising charity to disabled and needy persons. Where the collection is large, the store can serve as a grain bank also. Grain may be lent to needy persons on reasonable interest to be returned at next harvest. *Ramkothis* have worked well in Madhya Pradesh. Such activities prepare the community psychologically for regular multi-purpose co-operative societies. Where multi-purpose co-operatives have already been established, the SEOs should arrange for educating the members in the principles of co-operation. Effective participation by every member should be aimed at.

In some villages, there are religious and charitable endowments. Their working should be studied and the ways in which the income can be used for the benefit of the whole community discussed with the persons controlling them. Funds of these institutions can be secured for augmenting resources for Social Education, to some extent.

Job No. 11: To maintain necessary records and registers, as directed from time to time.

The SEOs should help the CSEO in planning records and registers to be maintained. Where there is no CSEO, the SEOs will have

to plan these records and registers in consultation with the APO or the BDO. Suggestions have already been made.

Job No. 12: To submit reports on the progress of Social Education and other activities entrusted to him.

The SEO should study the forms of reports to be submitted to the CPA. These reports do not at present cover all the activities envisaged under Social Education. Whenever an activity is planned, a form of report should be devised for reporting its progress. The SEOs should go through the reports received from the Gram Sevaks and should prepare a systematic summary of the Social Education activities being carried out in the block. A practice of getting monthly reports in the first week of the next month has to be established.

Job No. 13: To direct, supervise and control the work of Gram Sevaks in the field of Social Education.

While performing this job, it should be borne in mind that supervision should be more with a view to guide the Gram Sevaks. No criticism should be made without offering helpful suggestions. The Gram Sevaks should be helped in solving his difficulties. The best way of guiding him would be to show him the manner in which the work is done by the SEO himself in the village he has chosen for developing the fullest programme of Social Education.

The SEOs should tour at least for 20 days in a month. Since Social Education programmes are largely carried out in the evenings and in the first part of the night, the SEOs must make night halts in the villages. He should be fully conversant with the village. He should use his knowledge of methods of approach to rural society and rural psychology to make his visits to the village instructive.

Job No. 14: To organise office administration where a separate office exists for him.

Ordinarily, the SEO will not have a separate office but where his headquarter is at a different place than the project or the block headquarter, he will have to organise his office properly.

Job No. 15: To carry out such other work as is entrusted to him from time to time.

This job relates to such aspects of the development programme which need the help of the SEO for carrying out the educational aspect. Where there is no CSEO, the SEOs will have to perform almost all the jobs which are indicated in the preceding chapter.

GENERAL

The above suggestions have to be suitably adjusted to the staffing pattern and distribution of work.

Social Education is a living programme. All its aspects cannot be covered howsoever detailed a Manual may be. The Social Education personnel has to show originality and creativity in building up their programmes. Success of Social Education programmes depends to a large extent on these qualities. The concept of Social Education has developed through the plans tried by the Social Education workers in rural areas. You may also be helpful in further enriching the concept.

CHAPTER 3

HOW THE GRAM SEVAK FUNCTIONS—HIS JOBS

The Gram Sevak is the pivot of the Community Development Programmes. It is through him that the Development Programmes in their various aspects like Agriculture, Animal Husbandry, Sanitation, Health, Primary, Basic and Social Education are carried out in the villages. In the field of Social Education the work of building up a Social Education programme and of executing and developing it will, to a large extent, fall on the Gram Sevak.

An impression has gained ground in some areas that since the Gram Sevak is there to carry out the Social Education programmes and he has also been trained to some extent in Social Education, there is no need for a personnel like the CSEO and the SEO. The impression is incorrect. The SEOs are there to help and guide the Gram Sevak in the initiation, execution and development of Social Education programme. Like any other programme, Social Education needs at the Block level and the Project level personnel more qualified and intensively trained in Social Education. The CSEO and the SEOs are specialists in the field of Social Education.

In most cases the Social Education personnel joined the projects or the NES Blocks at a late stage when some aspects of Social Education work were already started by the Gram Sevaks in their villages. The Gram Sevaks tried to open literacy classes and to start some recreational activities. The Social Education personnel joined at some such stage of the Social Education programme. That being so, the Gram Sevak should first check up on his own idea of the concept of Social Education with the SEO. The new concept of Social Education is wider than literacy or recreational activities. It aims at educating the people in every aspect of development work. It aims at betterment of the whole life of the individual in the community. Its approach is to educate and organise the community for solving its problems. The Gram Sevak should discuss what Social Education is with the SEOs and the CSEO and get doubts, if any, cleared. Once the concept of Social Education is properly understood, the Social Education programme can be placed on a realistic basis.

The Gram Sevak will have first to organise meetings of the villagers to find out what particularly is the most pressing problem of the village. The village people are not to be told what their problems are. They are to be helped to see and understand their own problems and to feel that they have problems. They must also see the need of solving these problems. The Gram Sevak will have to discuss with the villagers how their problems can be solved and then tactfully, introduce every aspect of Social Education programme in the process of solving those problems. A programme of Social Education should then be formulated for the village around the solution of those problems in consultation with the SEO.

The CSEO and the SEO are to take up one village each for developing the fullest programme of Social Education. The Gram Sevak may also similarly choose one village for himself. This may be the village where he stays. All aspects of Social Education programme should be developed there under the guidance and with the help of the SEO from time to time. It will be the responsibility of the Gram Sevak to set up organisations in the villages for executing Social Education programmes. These may differ from village to village.

We will now take up some aspects of the programme and suggest how the Gram Sevak can put them through.

If the Social Education programme is to have firm roots in the village community, it will have to be woven around solution of problems. Once the problems to be tackled are identified, the Gram Sevak has to follow up the solving process. He has to set up organisations for taking decisions and action. There may be some problems of which the solution is easy, and may not take long time. There will also be problems which will require continuous efforts. Each problem should be analysed with the help of the SEO and the process of solving it chalked out. The success of problem solving approach will largely depend on the interest the Gram Sevak takes in it. He should seek the guidance of the SEO at each stage and may follow the technique suggested by him.

CULTURAL AND RECREATIONAL ACTIVITIES

In some villages the better approach may be to start with organisation of recreational and cultural activities. The Gram Sevak should discuss with the villagers how they wish to plan these activities. He should encourage formation of groups and get leaders or secretaries for carrying out each form of activity chosen. If it is a group for dramatic activity, those who have interest and aptitude should be organised in a group with its leader or secretary. Themes for new dramas should be discussed with the group. The plot should be developed around the situation in the locality. If the theme chosen is 'Prevention of Small Pox', the Gram Sevak should make the group examine, what is particularly wrong, why it is that people avoid vaccination and why it is that they cannot take proper care when the epidemic breaks out. This is only an illustration. The problems of a particular locality can be represented in every form of recreational activity like bhajans, songs, puppet shows, etc.

PHYSICAL WELFARE

The programme for different age groups should be chalked out in consultation with children, adults and grown-ups. They should discuss the physical welfare activities they would like to have. The Gram Sevak should find out what training is required to play the games. He should then get a group formed for each physical welfare activity and get a leader chosen. He should discuss and instruct the leaders in the skills and rules of the games. If there is any one in the village who knows the particular game, he should be made the coach. Start should be made with indigenous games. Games like volleyball or basket ball may be introduced later on.

The Gram Sevak should make the community realise the need of a playground and get the problem solved through its own effort.

WOMEN'S WELFARE ACTIVITIES

Organisation of women's welfare activities will present difficulties since there are no women workers at the village level. However, something can surely be done. If the Gram Sevak is married and his wife is interested in the work, she may help. Where a woman school teacher is available, she may take up the work. Failing these, it may be possible to find out an elderly woman who has influence over the women of the village. Beginning may be made by starting welfare around maternity problems. Gram Sevak should examine whether there is a Dai in the village, and she is sufficiently skilled. He may arrange to get her trained. He may give her information as regards hygienic principles to be observed in attending maternity cases. Information of care required before and after delivery may be spread through elderly women of the village.

To begin with, the Gram Sevak should, through the influence of the elderly women organise group meetings of village women. Activities like bhajans and celebrations of festivals may be taken up by these groups. Later on these meetings can discuss problems of women and how they can be solved. Home improvement, introduction of smokeless chullah, opening of windows, keeping the premises and open space in front of the house clean and sprinkled with water, may be gradually developed.

CHILD WELFARE ACTIVITIES

These will vary from village to village. The Gram Sevak should try to provide a place where children of the village can play. There should always be a leader chosen by the children for carrying out these activities. The subject has already been dealt with in the previous chapter.

LITERACY CLASSES

The Gram Sevak will have to find out the persons who are interested in learning to read and write. Interest has to be aroused in the community for reading and writing. Since the Gram Sevak has to look after 5 to 10 villages, it is not expected that he will take up literacy teaching, unless he himself chooses to do it. Literacy teachers will have to be found out to conduct these classes. It will be for the Gram Sevak to see that these classes function properly. He will have to arouse enthusiasm, when the teacher finds the attendance going down. The Gram Sevak will have to make proper arrangements for blackboards, supply of books, lamps, kerosene oil, slates, pencils, etc., for the literacy class.

FOLLOW-UP AND OTHER ACTIVITIES

It will be the responsibility of the Gram Sevak to follow up every plan put into operation in the village. He will have to take care that there is no relapsing into illiteracy and ignorance. A programme once begun should always go ahead. Citizenship education

in its various aspects will have to be arranged by the Gram Sevak, through the agency of the literacy teacher or through the specialists and other qualified persons who come to the village on tours.

GENERAL

The above list of activities has already become large enough though many aspects of Social Education programmes are still not there. The Gram Sevak will naturally ask how it can be possible for him to find time to do all this. All this can, however, be done if the working plan is properly made. If the Gram Sevak starts a simultaneous process of developing village leadership to take up the responsibility for conducting all these activities, his burden of work will decrease and the process of Social Education will be all more successful. The Gram Sevak has to find out people in the village who can take up and share his work. It will be this group of persons who will help the Gram Sevak. The success of Social Education programme can be measured almost in terms of such group formations.

To summarise, the Gram Sevak has to function as a key person who builds up a programme of Social Education and ensures its execution and follow-up. Some of his jobs will be :—

1. to help the village people to study their problems, become concerned about the improvement of their condition and to develop a programme of self-improvement ;
2. to make a programme of Social Education for the villages in his charge on the basis of felt needs of the people and to discuss it with the SEO ;
3. to help the SEO in working out plans for the villages in his charge and to set up an organisation for their execution.
4. to give the SEO exact understanding of the village problems and situations and to seek his help in carrying out the programme made with his consultation ;
5. to report from time to time to the SEO as regards difficulties experienced and progress made ;
6. to maintain information, records, and registers for Social Education programme in the manner prescribed.

SOCIAL EDUCATION MANUAL

PART III

Appendices

1. Chapter on Social Education in the First Five-Year Plan.
2. Chapter on Social Education in the Draft Handbook of Community Projects.
3. Syllabus for the SEOs' Training Centres.
4. Revised job charts for the CSEO and the SEO.
5. Some sample forms of registers, reports and returns.
6. Chapter on Training from the Teachers' Handbook of Social Education of the Ministry of Education, Government of India.
7. Syllabus of Social Education recommended by the Ministry of Education, Government of India.
8. Chapter on Tests and Examinations from the Teachers' Handbook of Social Education of the Ministry of Education, Government of India.
9. A note on "Integrated Library Service in a Selected Area" by the Ministry of Education, Government of India.
10. Model Plan for a Community Centre.

Appendix 1

CHAPTER ON SOCIAL EDUCATION IN THE FIRST FIVE-YEAR PLAN

6. SOCIAL EDUCATION

51. The concept of adult education, which was mostly confined to literacy, was found to be too narrow to be able to meet the various needs of the adults. It was, therefore, widened to include, in addition to literacy, the health, recreation and home life of the adults, their economic life and citizenship training; and to denote this new concept the term 'social education' was coined. Social education implies an all-comprehensive programme of community uplift through community action. External aid may be there but only to stimulate and not to replace, community effort. The importance of such a programme is obvious. It should not only make our limited resources much more effective, but also build up a self-reliant nation. In a country, where nearly 80 per cent of the population are illiterate, democracy will not take root until a progressive programme of primary education trains up a generation fit to undertake its responsibilities. Even the programme of primary education is considerably handicapped without a corresponding programme of the education of adults.

ASSESSMENT OF THE PRESENT SITUATION

52. The work in the field of social education has been mostly confined to literacy. As a result of the work in recent years, especially during 1937-39 and since 1949-50, the literacy percentage increased from 3·8 in 1931 to 17·2* per cent in 1951. Most of the post-literacy work is done through libraries though, due to the dearth of suitable literature, the library movement has not made much headway in the villages. Recently the importance of recreational and cultural activities in programmes of social education has been increasingly recognised. Our cultural agencies like dance, drama, puppet show, fairs and festivals, *bhajan*, *kirtan*, etc., have been used but without any systematic attempt being made to gauge, develop and fully exploit their potentialities for mass education. Fairs and festivals had a meaning in olden times. They have however, to be reinterpreted and modified to fit into the modern context and become live and full of meaning to the people today. Modern means of mass communication like the film and the radio have attracted much greater attention but, on account of their heavy cost, their use has been very much limited. Attempts have also been made in a few institutions to improve the economic condition of the villagers by teaching them improved crafts and agriculture. Very good all-round social education work has been done by some of the basic institutions. Co-operatives have also been developed as an agency of social education.

THE APPROACH

53. The approach to the problem has to be determined in the light of our resources and the magnitude of the task ahead. The total expenditure on social education in 1950-51 was Rs. 83·45 lakhs. The

*Figures are provisional.

average annual expenditure visualized in the Plan is Rs. 3.02 crores. We would, however, require an average annual expenditure of Rs. 27* crores for the next ten years to make everybody literate and give him in addition, a veneer of social education in the larger sense of the term. The situation, therefore, calls for a most carefully-planned approach. At the national level, priorities in the programme of social education should be determined by the overall national priorities, thereby not only winning for it the enthusiasm and support of the country at large but also making it directly productive, as it would enable the human factor to respond fully to the national plans of Development. Organization of co-operatives, agencies of village development, co-operative farming, agricultural extension work, etc., are priority tasks in the Plan. We would, therefore, recommend that social education should be based on them. That is to say, in handling these activities utmost attention should be paid to inculcating in the adults right individual and collective habits, and the knowledge of various subjects should be correlated to every step involved in these activities, thereby broadening the horizon of the adults and enabling them to understand and effectively participate in the wider national life. For that it would be necessary to give re-orientation courses to the personnel engaged in these departments and to prepare literature to guide them in this work.

54. Within the broad framework of national priorities the actual programmes in a locality should be determined by local needs. Planning at the local level is equally essential if the danger of frittering away our meagre resources in a number of uncoordinated activities is to be avoided. The principles which should govern our approach in this regard may be stated as follows. Our resources should be used in the first instance, as far as possible, for that programme which not only meets some immediately felt need of the local community, in whose midst the programme is conducted, but also builds up resources, for developing the programme with the expanding awareness of the community of its own needs. That is the only way by which, with our limited resources, we can make any impression on the problem. Secondly, the social education approach must permeate all programmes of State aid to the people. That is to say that before any programme of State aid is launched the people should be so educated in regard to it that their instinct to help themselves is fully aroused and they are anxious to receive the programme and do their utmost in the execution of it. Thirdly, there should be the closest integration of the various activities conducted in a locality so that the forces of friendship and goodwill released by one activity, immediately recognised by the villagers as good or pleasant, can be utilised for winning their co-operation for activities requiring more strenuous effort or the usefulness of which is not so immediately apparent to them. Fourthly, it should be our endeavour to increase the effectiveness of private agencies doing social education work in an area by giving them proper help.

THE PROGRAMME

55. Besides the social education work which various agencies entrusted primarily with other work—like agriculture, animal husbandry, etc.—may carry on in close connection with their work, the

* Pamphlet No. 79—Bureau of Education, P. 113—Scheme (b).

programme of social education will fall into two parts. One should consist of whatever items any agency wants to or is capable of taking up out of the vast field of social education. Such agencies should be encouraged and helped, depending upon the usefulness of the work performed and the extent to which State resources can be diverted for the purpose. The other part should consist of a planned programme outlined below which should be undertaken wherever a properly trained worker is available. This is calculated to achieve maximum results. State resources should naturally be concentrated more on the latter part of the programme and in training workers for it. This programme will differ in rural and urban areas, in view of the different conditions prevailing in each.

56. In rural areas the point at which the social education programme in a locality can begin will of course depend on the conditions prevailing in the given area. Attempt should, however, be made at the earliest opportunity to organise an economic activity on co-operative basis. The precise nature of the activity and the degree and nature of co-operation will of course vary according to local needs and the degree of maturity of the local people. The underlying object is that not only will it provide education to the participants by organising community efforts and pooling their resources but it will also, by the more effective use of local resources, ensure economic gain, which will generate sustained interest and create confidence. The co-operative activity will be the rallying point for the community and mark the beginning of the community centre, the nucleus of which will be provided by the trained community organiser. Where a co-operative society already exists, the task of the worker will be to further improve it and transform it into an agency of social education. Similarly, programmes of health education and health services should also be organised on co-operative lines. The test of the proper time for any programme is that the community is psychologically prepared so that it can organise it with its own resources.

57. The importance of providing healthy recreation cannot be too strongly stressed. In organising recreational programmes special attention should be given to the revival and proper utilisation of our cultural agencies. Occasions provided by fairs and festivals should be utilised for purposes of education, recreation and community organisation. Literature should be prepared explaining the significance of the various fairs and festivals and their relevance today as well as how their full educational potentialities can be developed and made use of. The State should encourage writers to produce plays containing constructive ideas for such occasions. Film shows by mobile vans may also be provided to the extent that resources permit. It should be remembered, however, that unless integrated with the programme of development going on in an area their use is strictly limited. Certain films which will be relevant to conditions all over India, such as those dealing with common diseases and those calculated to inculcate right individual and collective habits, should be prepared by the Central Government and lent out to the various States. Well-regulated radio broadcasts should also be increasingly used for recreation and instruction.

58. In organising literacy and post-literacy work the aim should be to put it on a self-financing basis, as far as possible, by normally starting it only when the ground has been prepared by some more obviously useful activity like the economic activity, mentioned earlier, and the interest in knowledge has been sufficiently stimulated. A news-sheet, locally produced, and carrying suggestions for improving their lot—suggestions which they can immediately put into practice and in which they have developed faith as a result of the work in the first stage—should find ready customers among the villagers. At a later stage the State can help with libraries to the extent that its resources allow.

59. If we have provided the above four programmes, correlating relevant knowledge at every step, we will not only have met the primary needs of the masses but also taught them through living, most of the things that are required for the citizen of a modern democratic State. There is, however, no end to activities that might be included in a programme of social education and, as the capacity of the masses to help themselves increases, more and more activities can be added. The above intensive programme should be spread in the surrounding villages through local leaders thrown up as a result of the working of small groups in youth clubs, women's clubs, children's clubs, farmers' clubs, etc., which it should be the aim of the community organiser to set up. Short and intensive camps should be organised for these leaders where the working of the social education programme is explained to them. Thereafter continual guidance is given to them from his headquarters by the community organiser.

60. In the case of urban areas, there are so many groups that the problems will have to be studied in relation to each group. The problem of healthy and cheap recreation is also more acute in the towns than in the villages. The overall considerations will however, be the same as in the rural areas. The programmes must begin with felt needs and must have the capacity to grow by the resources of the local community. But in view of the congestion in towns, the high price of land and buildings and the business of the townsman, the State or philanthropic organisations may have to provide a building for each community centre, though even here the attempt should be to mobilise as much of the local effort as possible for the purpose. As in the villages so in the towns, the State should provide a worker, highly trained in community organisation or other organisations that may be doing the work of social education and in the mobilisation of its resources. In urban areas, especially in industrial areas, special attention should be paid to improving the skill of the workers.

SELECTION AND TRAINING OF WORKERS

61. The selection and training of workers are perhaps the most important tasks. Two types of social education workers will be required: those who have specialised in community organisation, and others who, with proper reorientation of outlook, can work under their guidance. In the case of the former especially, as the qualities of personality—initiative, resourcefulness, leadership, spirit of sacrifice and service and mastery of cheap, simple and intelligent living—are more important than mere academic qualifications, a new system

of selection will have to be evolved. The training of community organisers should be very thorough and should consist of improved methods of Agriculture, Animal Husbandry, one or two of the most important cottage industries of the area concerned, principles and organisation of co-operatives, organisation of simple recreational programmes, organisation of community centres, etc., and, above all, the handling of these activities in such a way as to lead to the development of the minds of the men most effectively. Training in literacy work should also be given. The training of community organisers should be arranged in conjunction with a training centre for basic teachers, a post-basic school or an agricultural school or college, which should preferably be at an extension headquarter. The greatest stress should be laid on the development of the maximum possible self-help and self-support consistent with other interests, as these workers have primarily to infuse that spirit among the people.

62. The other category of social education workers will include school teachers, village level workers, various Government officers working in the locality concerned and workers of private agencies. Regarding pupil-teachers, training in social education work should be compulsory in all training colleges. The State should provide special grants for the departments of social education in training colleges for some years to come to give an impetus to the work. Short and intensive training in social education work should be organised in camps for teachers already on the job. The training of Village Level Workers should also include initiation into the human side of their work: mass psychology, mass approach, community organisation, etc. Training facilities should also be offered for workers of private agencies. Higher officers should be given a reorientation course, so that they develop an integrated outlook which will not only enable them to guide the worker with sympathy and understanding but also make for better inter-departmental co-operation, upon which the success of the rural development programme in an area depends.

RESEARCH IN LITERACY METHODS AND PRODUCTION OF LITERATURE

63. Teachers' training colleges should take up research in methods of imparting literacy. Work in the experimental centres of social education, which should be associated in the case of rural areas with the group of model basic institutions mentioned earlier, should provide sufficient material for literature suitable for adults. There is also considerable room here for inter-departmental co-operation and for co-operation between the States sharing a common linguistic area. The Centre should provide model guide books for workers and prepare pamphlets on certain standard subjects like health, democratic citizenship, co-operatives, etc.

DEVisING A SUITABLE MACHINERY

64. The present stage of social education in the country is essentially experimental and needs Central guidance. The work should be co-ordinated with similar work in basic education and a common committee of experts should advise the Centre in the matter of initiating and aiding financially experimental work in both these fields in the States, and guide it, assess the results and make them

available to other States. A common national platform, where the various agencies can meet at intervals for mutual discussion—so necessary for evolving a common outlook and securing co-ordination of different agencies—is already provided by the Indian Adult Education Association.

65. The Director of Social Education in a State should be a man highly trained in community organisation and should be able to advise and help the State in the matter of public participation in its various development programmes. He should have a body representing important non-official agencies to advise him.

66. At the field level it is mostly a task of re-organising and co-ordinating existing agencies rather than of creating new ones. The problem is different in rural and urban areas. In rural areas the following measures should be taken :—

- (1) Educational institutions should become examples of self-help, democratic community living, co-operative labour and intelligent handling of economic activity. Education should centre round agriculture and cottage industries and educational institutions should be well equipped with agricultural farms, craft work-shops, etc. Educational institutions would thereby become excellent centres for spreading ideas for improving our social and economic life. Basic schools, which are already conceived on the above lines, have special significance in this regard. All facilities should, therefore, be provided at the basic training centres so that the teachers are trained as first class social education workers.
- (2) The Village Level Worker, wherever provided, should also be stationed in a school, as far as possible. Under his guidance even an ordinary school may begin to make some contribution, which will also prepare it for ultimate conversion into a basic school.
- (3) Besides the above agencies the State should provide, wherever possible, community organisers, say one for 50 villages, to make use of, help, guide and co-ordinate the activities of all agencies working in their respective spheres. These also should be attached to educational institutions.
- (4) The role of private agencies has already been discussed.

67. In urban areas quite a large number of agencies exist and the key problem is to co-ordinate their activities for a comprehensive programme of social education. For this purpose city or town social education councils should be instituted, where they do not exist already, each consisting of the representatives of the various agencies operating in the town concerned. This Council should distribute items of social education work among the various agencies according to their capacity and willingness to undertake it. Social education in industrial areas in towns has special importance in view of the dull and drab conditions of life prevailing in urban areas. Here the employer and the labour unions should be able to co-operate.

Appendix 2

CHAPTER ON SOCIAL EDUCATION IN THE "COMMUNITY PROJECTS—A DRAFT HANDBOOK"

Social education implies a comprehensive programme of community uplift through community action. External aid may be there but only to stimulate and if need be, assist not to replace community effort. The importance of such a programme is obvious for it will not only make our limited resources go a long way but build up a self-reliant nation.

MOTIVATION AND PURPOSES OF SOCIAL EDUCATION

Purposes grow out of motivation, which, with adults, is supplied by strong inner or social compulsions, which they encounter in the course of life. Besides simple curiosity, inner compulsions are manifest in desires for new experiences, new skills, better jobs; for learning to get along with others and formulating wise opinions on current issues. Social compulsions are desires to associate with others, to get together to solve community problems or exert political pressure, or to understand and shoulder responsibilities of democratic citizenship.

So expressing motivation, the purposes for adults' education emerge from experience, by way of problems which adults without educational experience are unable to solve. To succeed, therefore, adult education must involve solution of problems. It must be organised with reference to problems; its content must include practical implications and applications of fact involved; and its method must be built around individual needs and lead to individual satisfaction in terms of skills, capacities and understanding.

The purposes of adults tend to fall into four categories, which in actual situations may be found in a variety of combinations.

1. The Acquiring of Skills.—In the teaching of skills important element is practice; so provision of opportunity for practice is a proper method. Strong tendency to repeat mistakes emphasises that skill must be taught to the learner in such a way that he will not commit mistakes. The added advantage of this method is that the learner may experience satisfaction immediately (he begins learning).

2. Acquiring Knowledge.—The best way is reading. However, information may not be available in the form in which it can be so utilised, necessitating creation of materials which can be used. Dispensing information by means of lectures is seldom profitable. Adults' interest is focussed on how knowledge can be used; the teacher should spend his efforts at this point in give-and-take situation, in which he can be sure each adult obtains what he seeks. One means to achieve this end is the use of Group Method. The group is a close-knit body brought together by a common need or interest. It might be a group of new mothers interested in the health and care of their babies or it might be a group of farmers waiting to know about the prevention of soil erosion. The multi-purpose man would bring this group and a voluntary specialist together for a few hours. He would introduce the topic and begin

a discussion which, later, would be taken over by the individuals in the group. In this way, personal doubts would be clarified, and the group as a whole would feel the elation that comes out of participation. As a result, the conclusion reached here would take deeper roots than if the same facts were learnt out of a book.

When rarely the knowledge is sought for its own sake, lectures may be justified but should be followed by questions and discussion.

3. Development of Understanding.—This involves difficult and baffling problems, such as learning to live with the people, with social, economic and political forces, and with scientific and technological development in a great variety of settings from family to international relationships. Preconceived ideas and lack of factual knowledge add to the difficulties. Opinions must be exchanged and examined on a basis of mutual respect and essential facts and a fair-minded consideration of their meaning and implications must be sought.

4. Organising for Co-operative Action.—Frustration of adults is widespread ; it arises from their inability to do individually anything about things affecting their life and welfare of their families. Interdependence and complexity of modern life demands organised action by groups. Hence the most socially significant contribution of Adult Education can be to promote organisation and use of groups. This is a thing that can be learned, not taught. Therefore, the better course is to help people to develop group organisation in terms of real problems and assist them to study their problems and work out plans for action and then carry them through.

Present Position.—On the whole, programmes of social education in the country are on a modest scale and mostly confined to literacy and recreation. People are apt to find the former somewhat dull as it is unrelated to their daily life. Whatever friendliness recreational programmes evoke is allowed to run to waste as it is not canalised into constructive channels by any solid follow-up work.

Apart from official agencies there are some private agencies which are doing very good work in the field of social education in a number of places. Their self-sacrifice has its appeal. There is room however, for more scientific methods and improvement in resources.

The Approach.—The first principle that should govern the approach to Social Education is that we must help and mould existing agencies so as to make them effective before creating any new agencies. Therefore, the Social Education approach must permeate all programmes of State aid. We must begin by befriending the people and beginning with their felt needs, slowly and unobtrusively broadening their base, thereby evoking for every ounce of State aid a pound of popular energy.

Secondly, the limited experience must be co-related at every step to wider and wider concepts, not only deepening thereby the interest in the immediate little activity but also preparing the individual to participate in the wider national life more effectively. The working of a co-operative, for example, should prepare people to participate in the working of a democratic State.

Thirdly, there should be the closest integration of the various activities conducted in a locality so that the forces of friendship

and good-will released by one activity immediately recognised by the villagers as good or pleasant can be utilised for winning their co-operation for activities requiring more strenuous effort or whose usefulness is not so immediately apparent. The presence of a multi-purpose man, provided for elsewhere, will help this integration. The areas, 5 to 6 villages, allotted to him is such as can enable him meet, understand and befriend the people. Whenever the latter are in trouble for anything they know whom to approach. The Village Level Worker is the keyman from all points of view including that of Social Education. The question of his training, is therefore, crucial.

Fourthly, it should be our endeavour to increase the effectiveness of private agencies operating in the area by helping them with resources, offering training to their personnel, providing technical advice, etc. The activities of non-official bodies may be co-ordinated by a branch of the Bharat Sevak Samaj operating in the area.

The Programme.—It would appear that because work is to be done as far as possible through existing agencies whose capacity would differ and as we have to start with felt needs and proceed further only as the awareness of those needs expands, it would not be one common programme but varied programmes that would be conducted in different project areas. It is true to some extent. But in practice there would be broad uniformity not only in one project area but in all project areas as everywhere there is the need for improved agriculture, better health, community organisation, literacy, etc. The agencies at the mass level will be mostly the school teacher, the Village Level Worker and the private agencies which may exist or may be fostered. The Village Level Worker must be trained in the human side of his work while the teacher of Basic Schools will be trained not only teaching the three Rs, mass psychology and mass approach but also in problems of agriculture, veterinary, co-operation, etc. In a sense he will also be a multi-purpose man. The State should help to train workers of private agencies also on these multi-purpose lines. So in actual practice the programme of Social Education will have to deal with practically common problems everywhere and all the agencies will be so trained as to be capable of handling them.

In the light of the above the following broadphasing of the Social Education programme is suggested:—

(i) *The organisation of an economic activity co-operatively sponsored and conducted.*—The precise nature of this activity may vary in different localities but agriculture would be a common activity in all cases as increase of agricultural production would be a Priority No. 1 task in these areas. The degree and nature of co-operation will again vary depending upon local needs and the degree of preparedness of local people. Apart from the fact that co-operatives of their mere working provide excellent education to the participants, by pooling together the resources of a number of people they make for their more effective use and thus ensure economic gain which catches the imagination and ensures sustained interest of the masses. State aid should be channelled through a

co-operative where one exists. This will not only make the task of reaching State aid to the people easier but also encourage the movement for co-operatives.

The co-operative activity, however, should be handled as an educational project so that its potentialities for building up the human material are fully exploited. Knowledge should be orally co-related to every process following the technique of Basic Education.

The co-operative activity should be started by a trained worker provided by the State or any other agency that might be sponsoring Social Education work in any locality. The worker becomes the nucleus for a Community Centre, with the co-operative economic activity as its first concern. Hereafter it will go on developing with the development of the resources and organisational strength of the community. Where a co-operative already exists the task of the worker will be to transform it into an agency of Social Education.

Community Centres are an essential part of Social Education and as such organisation of Community Centres and different types of activities in them should form a part of the programme of Social Welfare work.

(ii) After we have stimulated the interest of the adults in education by enabling them to utilise the fruits of knowledge we should put in their hands and at our command an instrument by which we can rapidly increase the sphere of our activities and the people can be made more self-reliant in acquiring knowledge. In the absence of modern mechanical audio-visual aids in any adequate measure literacy is the most powerful instrument we have for spreading new ideas. Therefore, our next item should be to make people literate. After imparting the knowledge of the alphabet, it is essential to enable the adult to pass quickly to reading and understanding written language embodying ideas recognised by him as interesting and useful. The reading material that we give to the neoliterates should contain the knowledge they have already tasted. That will also make understanding easy. The use of the local dialect, too, will assist comprehension. That, however, necessitates local production of reading material. In order to keep the cost within reasonable limits, a news-sheet locally printed may be used. It would be advantageous if a number of co-operatives co-operate for the purpose; and the same news-sheet serves a much larger area. The news-sheet must find its own finances. It can become the means of carrying more and more "prescription for improvement" to the people. That will keep up their interest and they will always be ready to pay for it. At a later stage the State can help with libraries to the extent its resources allow. The libraries form a nucleus for post-literacy work. As it is evident, the object of Social Education is not only to impart knowledge of the three Rs, but offering opportunities to all adults to widen their horizon of understanding of life as such, and fulfil their duties. For the achievement of this objective Library Services are essential for the growth of the community. It will stimulate self-help if these libraries are lent preferably to those co-operatives who have to

some extent helped themselves in providing education for their members.

(iii) After we have stimulated interest in knowledge and developed and put into the hands of the masses an instrument for furthering that knowledge people should be led on to more difficult things. Health may be taken up next. Such health activities as can be given an economic turn, e.g., the preparation of compost, of manure from night soil, etc., and these health problems whose solution is so sought after by the villagers that they are prepared to pay for them, should be taken up in the first phase. The existing activities of the Health Department do not effectively reach the masses at large on account of inadequate financial resources and the personnel. An attempt should be made to organise health education and health services co-operatively. The health education programme ought to be organised and phased in terms of the particular problems of the area of operation.

There is no end to adult education and as the capacity of the masses to help themselves increases more and more activities can be added. The full contents of a minimum Social Education programme would comprehend skills of thinking and communicating i.e., literacy and the art of speaking and listening; vocational skills; domestic skills such as preparation of food, care of children and the sick, etc.; skills used for self-expression in art and craft; health education in regard to personal and community hygiene; knowledge and understanding of physical and natural processes; knowledge or understanding of the human environments, i.e., economic and social organisation, law and Government, the development of qualities to fit man to live in the modern world; and last but not least spiritual and moral development.

The above is a plan in broad outline and shows points of emphasis in each stage. It by no means precludes other activities which might be necessitated by circumstances or effective wishes (so that they pay for the programme) of the community as a whole or of a particular group.

Recreative programmes, for example, which are highly important but which have not been mentioned above, should be organised side by side but only to the extent to which resources of the community can be mobilised for the purpose. Here it is necessary to stress the importance of our cultural programmes like the 'bhajans,' the 'Kirtans,' dramas, folk-songs, folk-dances, etc., which are inexpensive, depend entirely on local recourse, involve the co-operation of the community as a whole and provide opportunities for self-expression. Film-shows by mobile vans may also be provided but due to their heavy cost they cannot be provided in any adequate measure. Moreover unless integrated with the programme of development going on in an area, their use is strictly limited.

Side by side with the above intensive programmes the area of operation which will be limited to the immediate vicinity of a trained worker, extensive work will be carried on in this area of influence, which may be 10 to 15 villages, by less trained and voluntary agencies, like students of senior classes of Basic Schools and those of the Post Basic School, under his guidance. Youth Clubs,

Women's Clubs, Children's Clubs, Farmers' Clubs and so on will be organised, each built round the predominant instinct of its members. Later on subtly and unobtrusively more and more useful items can be introduced through them. That will also serve to raise the leaders in each group, through whom the worker in the intensive area can maintain contact with every section of the surrounding area. Ideas developed in the intensive area can easily be passed through those leaders to the community in the entire area of influence. Later on each group can be joined with other similar groups in other parts of the project area so that the various clubs lead to youth organisations, women's organisations, etc., which can in time be linked to and derive help from similar all India organisations. There should, however, be no undue hurry as very early linking of this sort may sweep these groups off their feet and prevent them from growing their roots thoroughly in the soil. Whenever possible, regional short and intensive camps of these leaders must be held. The leaders themselves must provide their maintenance, the State or private agencies providing the organisation and training. These camps will enable Social Organisers to gauge the capacity of each leader and know what reliance can be put on him for future work. So not only will experiments on the model of those conducted in the intensive area be repeated as stated above, in the area of influence, but by the time the project staff is withdrawn it will have brought into clear relief a set of leaders who will carry on and develop the work already started.

Selection and Training of Workers.—Although the majority of the workers will be those already in the field in one capacity or the other whose outlook only will have to be re-oriented, yet we will require a certain number of picked men to provide guidance and tone to the others in community organisation. In each basic unit 7 community organisers have been provided for—6 for the 300 villages, with 50 villages in charge of each, and the seventh to co-ordinate their work. As the qualities of personality, initiative, resourcefulness, leadership, spirit of sacrifice and service, simple and intelligent living are more important than mere academic qualifications, a new system of selection will have to be evolved. Their training also should be very thorough and should consist of improved methods of agriculture, animal husbandry, one or two of the important cottage industries of the area concerned, principles and organisation of co-operatives, organisation of simple recreational programmes, organisation of community centres, etc. Their training should be organised at the extension headquarters in conjunction with the training centre for Basic Teachers that has been proposed to be opened at the extension headquarters.

The other agencies will be (i) school teachers, (ii) Village Level Workers, (iii) various officers working in the project area and (iv) workers of private agencies. Regarding those teachers who are undergoing training, training in Social Education work should be compulsory for them while short and intensive training camps should be organised for other teachers. The training of Village Level Workers, as already stated, should include initiation into the human side of their work, mass psychology, mass approach, com-

unity organisation, management of group techniques, keeping track of files, etc. Training facilities should also be offered for workers of private agencies. Higher officers should be given a re-orientation course, so that they develop an integrated outlook which will not only enable them to guide the workers with sympathy and understanding but even make for better inter-departmental co-operation, upon which really the success of the entire work in a project area hinges.

Devising Suitable Machinery.—In regard to devising a suitable administrative machinery it is mostly a matter of making existing agencies more effective and better co-ordinated rather than setting up any new agencies. This will involve the following steps :—

1. All facilities should be provided at the Basic Training Centre to teachers so that they are trained as first class Social Education Workers. By tradition the teacher enjoys an unrivalled position of respect among the rural community, and through the children maintains the closest relationship with them. Hitherto as education was altogether unrelated to the life of the rural community he could not offer any sound advice on their daily problems. The Basic pattern of education however, removes that handicap and if his training is thorough and the school is provided with land and other equipment it can become an excellent nucleus of a socio-economic extension service. The country can offer no better agency which can penetrate more deeply into the village than the teachers. The use of teachers as Social Education workers is a very fruitful line of exploration and should be tried on an extensive scale in the project areas. If this agency is properly developed it may render the stationing of Village Level Workers superfluous. Production-cum-training centres for cottage industries should be opened in conjunction with Basic institutions.
2. While the potentialities of the Basic Teachers as an agent of Social Education are being tested and developed the Village Level Worker should be stationed in a school where one exists. In this way under his guidance even ordinary schools may begin to make some contribution, which will also prepare them for ultimate conversion into Basic school.
3. Regarding non-official agencies, as already stated, they may be induced to organise themselves into a branch of the Bharat Sevak Samaj.
4. There will be 6 community organisers, as already mentioned, each in charge of 50 villages. They will make use of, help, guide and co-ordinate the activities of all agencies working in their area. The 6 community organisers will be under the guidance and control of the Chief Community Organiser.

Appendix 3**SYLLABUS FOR THE SEOs TRAINING CENTRES
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 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 CO-OPERATIVES**

(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 underemployment—village crafts and cottage industries.
6. The Five-Year Plan—various development programmes in operation. Rural planning.

Co-operatives

7. Principles of Co-operation—its economic and social significance.
8. Various types of co-operative activities, multi-purpose co-operatives—Co-operative 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 : 35)

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 programme.
4. Improved Agricultural methods and techniques with special reference to Indian village conditions.
5. Animal husbandry and veterinary—care of animals—good breeding etc.
6. Public health—its modern conception—environmental hygiene—personal hygiene.
7. Rural sanitation and water supply.
8. Improvement of housing—general lay out of the village.
9. Utilization and disposal of rubbish, night soil, urine and house waste water.
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 points—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. Utilization 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 coordination of different development services.
4. Role of Village Level Workers, Chief Social Education Organisers and 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, epidiastope, 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 movement.

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. Management 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 reorientation and reorganisation—Their cultural values.
8. Importance of character and moral standards in village work.
9. Development of aesthetic sense.

Appendix 4

REVISED JOB CHARTS FOR THE SEOs AND THE CSEOs REVISED JOB CHART FOR THE SOCIAL EDUCATION ORGANISERS

1. To arrange programmes of participation by the rural population in the development programmes under the Community Projects and under the Five-Year Plan, such as, agriculture, village industries sanitation, health and general village improvement.

2. (a) To arrange educational programmes aimed at removal of illiteracy, promotion of health education and education in citizenship and, as far as possible to carry out this programme through demonstrations and actual life experiences.

(b) To organise literacy programmes, literacy classes and post-literacy work.

(c) To arrange for training of teachers in literacy and post-literacy work.

(d) To organise examinations in literacy and citizenship subjects, as and when prescribed.

3. (a) To organise follow-up activities with a view to prevent relapse into illiteracy and ignorance, such as writing of wall paper, editing local news bulletin, setting up rural circulating libraries etc.

(b) To distribute educational material, such as, charts; news letters, wall news papers, pamphlets etc. through an organised library service or otherwise where no such service exists.

4. (a) To organise cultural and recreational activities, such as, folk dances, folk dramas, kathas, kirtans, bhajans, exhibitions and melas.

(b) To utilise all opportunities of popular assemblies, such as, fairs and festivals for propagating right ideals of citizenship and work through lectures, demonstrations etc.

(c) To organise social types of physical welfare activities like, games, sports, akharas etc.

5. (a) To organise youth welfare, women's welfare and child welfare activities.

(b) To organise youth, women and children in groups and clubs and to provide useful projects in which youths and women organisations could participate in furtherance of the programmes of community projects and the Five-Year Plan.

(c) To stimulate local leadership and to utilise it where it exists; to develop leadership and to train village people for leadership.

6. (a) To be in charge of the mobile unit for arranging cinema shows.

(b) To promote the use of audio-visual media through films, film strips, lantern-slides, projection material, posters, gramophone records, exhibitions, etc.

(c) To arrange for proper utilisation of radio sets by organising radio listening groups.

7. (a) To correlate Social Education with Primary and Basic Education and to associate in their spread and improvement of standards.

(b) To extend services of the schools to the community and thus link up the Primary and Basic Education with Social Education.

8. To organise community centres and gradually to develop them as focal centres of social services and other amenities for the community.

9. To help in co-ordinating the activities of other departments and sections with the activities of Social Education.

10. To organise voluntary agencies in the rural areas at different levels for carrying out Social Education activities on self-help basis.

11. To maintain necessary records and registers, as directed from time to time.

12. To submit reports on the progress of Social Education and other activities entrusted to him.

13. To direct, supervise and control the work of Village Level Workers in the field of Social Education.

14. To organise office administration where a separate office exists for him.

15. To carry out such other work as is entrusted to him from time to time.

REVISED JOB CHART FOR THE CHIEF SOCIAL EDUCATION ORGANISERS

1. To arrange programmes of participation by the rural population in the development programmes under the Community Projects and under the Five-Year Plan, such as, agriculture, village industries, sanitation, health and general village improvement.

2. (a) To arrange educational programmes aimed at removal of illiteracy, promotion of health education and education in citizenship and, as far as possible to carry out this programme through demonstrations and actual life experiences.

(b) To organise literacy programmes, literacy classes and post-literacy work.

(c) To arrange for training of teachers in literacy and post-literacy work.

(d) To organise examinations in literacy and citizenship subjects, as and when prescribed.

3. (a) To organise follow-up activities with a view to prevent relapse into illiteracy and ignorance, such as writing of wall paper, editing local news bulletin, setting up rural circulating libraries etc.

(b) To distribute educational material, such as, charts, news letters, wall news papers, pamphlets etc. through an organised library service or otherwise where no such service exists.

4. (a) To organise cultural and recreational activities, such as, folk dances, folk dramas, kathas, kirtans, bhajans, exhibitions and melas.

(b) To utilise all opportunities of popular assemblies, such as, fairs and festivals for propagating right ideals of citizenship and work through lectures demonstrations, etc.

(c) To organise social types of physical welfare activities like, games, sports, Akharas, etc.

5. (a) To organise youth welfare, women's welfare and child welfare activities.

(b) To organise youth, women and children in groups and clubs and to provide useful projects in which youths and women organisations could participate in furtherance of the programmes of community projects and the Five-Year Plan.

(c) To stimulate local leadership and to utilise it where it exists; to develop leadership and to train village people for leadership.

6. (a) To be in charge of the mobile unit for arranging cinema shows.

(b) To promote the use of audio-visual media through films, film strips, lantern-slides, projection mater l, posters, gramophone records, exhibitions, etc.

(c) To arrange for proper utilisation of radio sets by organising radio listening groups.

7. (a) To correlate Social Education with Primary and Basic Education and to associate in their spread and improvement of standards.

(b) To extend services of the schools to the community and thus link up the Primary and Basic Education with Social Education.

8. To organise community centres and gradually to develop them as focal centres of social services and other amenities for the community.

9. To help in co-ordinating the activities of other departments and sections with the activities of Social Education.

10. To organise voluntary agencies in the rural areas at different levels for carrying out Social Education activities on self-help basis.

11. To maintain necessary records and registers, as directed from time to time.

12. To submit reports on the progress of Social Education and other activities entrusted to him.

13. To direct, supervise and control the work of Social Education Organisers and Village Level Workers in the field of Social Education.

14. To organise office administration and to supervise the office administration of Social Education Organisers where there is separate office.

15. To carry out such other work as is entrusted to him from time to time.

Appendix 5

SOME SAMPLE FORMS OF REGISTRES, REPORTS AND RETURNS

NOTE:—These forms may be adjusted to suit local requirements.

FORM I

BUILDING UP A SOCIAL EDUCATION PROGRAMME

Form for obtaining information

NOTE:—This is to be submitted to the SEO by each Gram Sevak for villages in his charge. Gram Sevak should obtain from the villagers, larger Social Education programme for one village, preferably his headquarter, and smaller programmes for other villages. SEOs should consolidate these for the area under their charge.

Name of the village	Social Education activities suggested	Organisation or persons to be in charge	Resources available in the village			Help needed from the Project or NES Block			Remarks
			Personnel	Equipment	Funds	Personnel	Equipment	Funds	
1	2	3	4	5		7	8	9	10

Date

Place

Signature of Gram Sevak

FORM II
BUILDING UP STOCKS
Form of Stock Register

Name of the office —————

Description of article —————

Receipts

Date	From whom received or purchased	Quantity	Price paid	Price per article	Signature of officer
1	2	3	4	5	6

Disbursement

Date	To whom issued	Quantity	Signature of recipient or the issuing officer	Remarks
1	2	3	4	5

FORM III

TOURING, INSPECTION AND SUPERVISION

Form of tour report of the SEO

(To be submitted for each tour)

1. Name of the SEO _____
2. Area under charge _____
3. Dates of tour _____
4. Names of villages where night halts were made and dates of night halts

5. Brief note on each village visited, covering the following points:—
 - (i) Social Education activities inspected.
 - (ii) Guidance given to the organisers of the activities and to the Gram Sevaks.
 - (iii) Contacts with villagers and village leaders.
 - (iv) Talks delivered and discussions held.
 - (v) New activities suggested and planned.
6. Other remarks, if any.

Date _____

Signature of the SEO.

Place _____

NOTE—If the form is to be printed, it should be printed on both sides of a sheet leaving sufficient space in between each item 5 (i) to 5 (v).

FORM IV REPORTS AND RETURNS

Form of Report and Return on Social Education activities to be submitted by the Gram Sevak to the SEO so as to reach him on the 5th of every month.

(Separate for every village)

Name of village _____ Project or NES Block _____

1. Literacy class: 1st stage or 2nd stage _____

(1) Name of the teacher _____

(2) Date of opening the class _____

(3) Number on roll :—

Men : Women : Total

(4) Progress of teaching _____

(5) General note on rise and fall of attendance

(6) Difficulties of the teacher, if any

II. Social Education Activities

(A short note giving names of the Organiser, Leader or Secretary, number of participants and other salient features should be given on each.)

(1) Children's Club or Bal Sabha.

(2) Youth organisation.

(3) Recreation Centre.

(4) Radio listening group.

(5) Library and reading room.

(6) Women's organisation.

(7) Physical Welfare activities.

(8) C activities.

(9) Community Centre.

(10) Discussion Groups.

(11) Follow-up activities.

(12) Other activities, if any.

Date_____

Signature of the Gram Sevak

Place_____

NOTE:—Reports received should be filed by the SEO in the file to be maintained for each village. They should be compiled for the block and sent to the CSEO through the APO in the Community Projects by 10th of every month. The CSEO should then compile report for the Project and send it to the PEO. In the NES blocks, the SEO should send the compiled report to the BDO by the 10th of every month.

FORM V

FORM OF ATTENDANCE REGISTER FOR A LITERACY CLASS

NOTE—This register should as far as possible give all the information about the class. It should serve as a log-book of the literacy class.

Cover page (1)

Attendance Register

Government of _____

Name of the Community Project or NES Block _____

Name of the village _____

Name of the teacher, his qualifications and training, if any.

First stage or Second stage _____

Course started on _____

Course closed on _____

Examination held on _____

Inside cover page (2)

Abstract of Attendance

Months	No. of days on which the class was held	Number of Roll			Average of attendance		
		Men	Women	Total	Men	Women	For men and women together
1	2	3	4	5	6	7	8
1.							
2.							
4.							
5.							
6.							

Occupation Analysis

Occupation	Men	Women	Total
	2	3	4
1. Agriculturists			
2. Landless agricultural labourers			
3. Carpenters			
4. Blacksmiths			
5. Masons			
6. Domestic servants			
7. Other occupations			
GRAND TOTAL			

Age Analysis

Age group	Men	Women	Total
1	2	3	4
Below 14			
14 to 19			
20 to 29			
30 to 39			
40 and above			
GRAND TOTAL			

Inside cover page (3)
 Account of articles supplied

Name of article	Number received at opening	Number returned at close of class	Remarks
1	2	3	4
Black-board			
Roll-up black-board			
Slates			

Account of articles supplied—*contd.*

1	2	3	4
Takhties			
Lanterns			
Petromax			
Primers			
Charts			
Readers			
Other articles			
1.			
2.			
3.			

Received

Signature of Gram Sevak_____
Signature of Teacher

Place_____

Date_____

Body of the Attendance Register
Attendance for the month of _____ 195 .

Serial No.	Name of the learner	Age	Male or female	Days of the month	Total days of attendance	Whether he or she had previous schooling: if so, upto what standard?	Remarks and reasons for irregular attendance
				1 to 31			
1	2	3	4	5	6	7	8

Body of the Attendance Register

Result of the examination

Date of examination

Name and designation of the examiner

Serial No.	Name of the learner	Total days of attendance in class	Whether he or she had previous schooling: if so, upto what standard	Marks obtained				Grand total out of	Result	Remarks by the examiner
				Reading Maximum	Writing Maximum	Arithmetic Maximum	General Knowledge Maximum			
1	2	3	4	5	6	7	8	9	10	11

Date

Place

Signature of the Examiner

Body of Attendance Register

Progress of teaching month by month

1st month :

1. Reading
2. Writing
3. Arithmetic
4. General subjects

(Please write subjects taught)

5. General remarks :—

(One full page should be provided for each month, i. e. five pages if the course is of five months. Enough space should be left in between each item 1 to 5.)

FORM VI

MOBILE UNIT FOR AUDIO-VISUAL AIDS

Form of Report on visit of the Mobile Unit for Audio-Visual Aids

(To be submitted separately for each place of visit)

1. Name of the place visited _____
2. Date of visit _____
3. Names of officers accompanying _____

4. (a) Time and duration of the show _____
(b) Consumption of petrol and
mobil oil for generator :
Petrol _____ gallons
Oil _____ gallons
5. Names of villages where programme was announced _____

6. Names of villages from which audience came to witness the show

7. Approximate attendance :
Men _____ Women _____ Children _____ Total _____
8. Titles of films shown _____

9. Other Audio-Visual Aids used

10. In what way was the visit utilized for Social Education purposes?
(Mention talks or lectures given)

11. Reaction of the audience

12. General remarks

Signature of the officer in
charge of the Mobile Unit

Date

Place

FORM VII

FORM OF INFORMATION TO BE MAINTAINED BY THE RADIO LISTENING GROUPS

Name of village

Name of the group

Particular interest

For the month of 195 .

Dates	Time	Name of the Radio Station and programme listened to	Reactions of the group
1	2	3	4

Signature of the person in charge
of the Radio

Date

Signature of the Gram Sevak

NOTE.—This should be forwarded by the Gram Sevak to his SEO.

Appendix 6

CHAPTER ON TRAINING FROM THE "TEACHERS HANDBOOK OF SOCIAL EDUCATION" OF THE MINISTRY OF EDUCATION, GOVERNMENT OF INDIA.

THE TRAINING OF TEACHERS

It is obvious that, according to the new concept of the term, 'Social Education' would not be an easy task as its scope would be much wider than mere literacy. It requires not only additional knowledge of subjects but also the capacity on the teacher's part to win the confidence and interest of adults and to make use of methods of approach which appeal to them. During the period of training, to be given to the officers who are to organise Social Education and the actual field workers, it would be necessary to give them a general idea of the problem and also to train them in the special technique of adult education based on a proper understanding of their psychological and socio-economic needs.

The training programme could very well start with the training of officers and it should cover the field of theory as well as practice aiming at giving them practical experience of different types of field work. Special courses lasting from two to four weeks can be organised either by the educational department or by training colleges having the requisite staff or by the regional committees of Social Education. 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 they 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.

So far as training of teachers and other field workers is concerned, it is a much bigger problem and offers special difficulties in the thinly populated rural areas where the necessary facilities are not easily available. There are, however, 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 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 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.

Appendix 7

SYLLABUS OF SOCIAL EDUCATION RECOMMENDED BY THE
MINISTRY OF EDUCATION, GOVERNMENT OF INDIA.

SYLLABUS FOR THE FIRST TEST (STAGE) IN SOCIAL EDUCATION

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 black board. Con-junct consonants or 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. He 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)
He 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 uncleanness with special reference to any unclean habits prevalent in the locality.

Personal cleanliness (body and clothes) and social cleanliness—how and why to keep surroundings clean.

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

(c) Need of rest, use and misuse of rest, exercise for young and old. Sleep—duration of sleep for children and adults.

(d) Regularity of life, health habits.

(e) Importance of pure water—dangers of impure or dirty water and milk, stable food, simple ways of purifying water.

(f) Importance of proper light and ventilation.

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

(h) Maternity, pre-natal and post-natal care, bringing up children (For women).

(i) First Aid to the injured (Elementary).

IV. General Knowledge :

(A) Civics :

The family—the home—how based on the principle of co-operation.

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—

1. The seasons, almanac, tides, moonrise, etc.

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

3. Important regions in India—the people, their occupations.

4. 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) Noting 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), co-operative banks, social centres, agricultural farms, etc.

V. Principles and practice of Co-operation :

Importance of the principle and practice of Co-operation in life.

Activities of the Co-operative Department.

The Co-operative shop. The Co-operative Bank.

Dangers of indebtedness. Thrift.

VI. Agriculture (in rural areas) :

India—an agricultural country—present food scarcity—the “Grow More Food Campaign”.

1. Enriching the soil—local manures.
2. Destroying agricultural pests.
3. Care of the live-stock.
4. Faulty practice in agriculture.

VII. Recreation :

Bhajans, songs, garbas, fugadids, local games and kavi sammelans,
etc.

VIII. Local crafts and handicrafts.

Appendix 8

CHAPTER ON TESTS AND EXAMINATIONS FROM THE
"TEACHERS' HANDBOOK OF EDUCATION" OF THE
MINISTRY OF EDUCATION, GOVERNMENT OF INDIA.

TESTS AND EXAMINATIONS

A great deal has been said and written against the system of examinations. But under existing circumstances, it appears that they are a necessary evil and have to be accepted.

The best use has, however, to be made of them for promoting Social Education where they are not, at any rate, likely to be attended, by all the disadvantages attaching to public examinations. From one point of view, examinations can have a definite practical utility. The fact that the adults are to be 'examined' at the end of a certain specified period might well prove an incentive to study. The adult illiterate is also likely to be encouraged by the fact of his getting a certificate if he is successful at the examination.

How are these tests to be organised and administered? What is to be their nature? On such a controversial topic it is difficult to be dogmatic, and we can only give general suggestions which are naturally open to revision on the basis of experience. Our teachers have been brought up in an atmosphere which is observed 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 attainments 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, for as long as the knowledge (and the desire for knowledge) are there, the mode of expression is not a very important 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 latter 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 teacher 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 face 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 shall have to be examined both orally and in writing. In Every Day 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.

Appendix 9

INTEGRATED LIBRARY SERVICE IN A SELECTED AREA

Reading is an essential skill which man in modern society has to master in order to get the most out of it, and contribute his best to it. Without this skill man goes about in society like an ant clipped of its antennae—living out his days of ineffectual and limited experience. Reading provides a meeting of the minds and hence a widening of one's experience and even a throwing back of one's horizons. While there is no guarantee that a literate man may be a better citizen, there is equally no doubt that the liberation of intelligence made possible by literacy makes it easier to rise above a self-centred and parochial approach to life.

A good society will, therefore, provide for its members opportunities for acquiring more and more mastery of reading skills, i.e., literacy, an extensive and varied literature of quality matching the various levels of reading skills and opportunities for the meeting of literates and literature. Libraries constitute the most important of the latter type of opportunities and in a Welfare State they are no less important than groceries. Every village, small or big, has a grocery, every village in a Welfare State should have a library too.

The analogy between a library and a grocery deserves to be taken more seriously. The books should reach the humblest citizen as easily and unostentatiously as his grocery requirements and by a similar organisation. The organisation is that at the consumption points in villages there are small selected stores suited to the needs and tastes of the villagers. These are replenished periodically from larger stores in market towns and big urban areas. The same structure will answer the book needs of our villages.

We will first deal with the set up of small book stores or libraries in the villages and then say a few words about the replenishing libraries for bigger units.

Location :

If there is a community centre at the village, the choice of location of the library is determined. Usually a community centre is built for housing the library as one of its functions. But even if that was not the case the library has all the advantages of linking itself with a community centre since, as we shall see, the community centre itself needs a library.

If the community centre is not there, 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 panchayat ghar
- (iii) The village grocery—by courtesy, and
- (iv) The house of a person who is popular in the village—again, by courtesy,

Management :

While even a village will have a whole-time grocer few villages can be so lucky as to have whole-time librarians. It is not even necessary. What would be more desirable would be to have a trained hand. But unless the village library is a part of a library system even this reasonable requirement is difficult of fulfilment. The best thing under circumstances is to select a willing worker and leave him to experience to learn the art of running a library.

The choice of a librarian has the same pattern as choice of the library location, namely, in order of merit :

- (a) A community centre organiser
- (b) A school teacher
- (c) Any volunteer willing to work as librarian.

Since our village library is taken to be a part of a system, it will be the duty of the higher-rung librarian to train the village library worker. Further, even the village librarian may have the minimum qualifications, namely, that 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, would cover his librarianship. If he is a teacher he could legitimately expect a payment for his extra duties. If he is a voluntary worker it is not possible to lay down a rule, though one could wish that the tradition of voluntary service were not to die away in the land of "Bhumidan Yajnas".

The Book Stock :

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

- (1) Vocational and economic e.g., agriculture, cottage industries, cooperatives, etc.
- (2) Home, health and recreation
- (3) Cultural, e.g. easy reading from classical literature or popular writers, etc.
- (4) Social interests and civics
- (5) Current topics
- (6) Religion and enrichment of personality.

It is the duty of the higher-rung librarian to see that a library centre served by him should always have this all-round collection. It is primarily for him to know the sources of literature to tap in fulfilment of this function of his. But the village librarian should not, therefore, abdicate his own function, which is, first to apprise the higher-rung librarian of the reactions of his readers to the books supplied to the village library and, secondly, to bring to his notice

the sort of books his people would like to read. It is the business of the higher-rung librarian at the Headquarter of the integrated library services to train a village librarian to be sensitive to the conscious or semi-conscious needs and probings of the rural folk and to be vocal on the point.

The Headquarter librarian also needs a mechanism to prepare literature which the people would like to read if they had it. It is time each State may have such a mechanism for its own regional language or languages. The Government of India have expressed their willingness to help State Governments in the matter.

Opening Times :

The opening time of a village library would depend on the convenience of the villagers. If a village library is a part of the community centre, it will open and close along with the community centre. Otherwise, it opens for a few hours in the afternoon and that also may not be for all week days. However, it is necessary that whatever times are 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 in the process. 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. It is suggested that the village library should have only three records :

- (a) The list of members borrowing books : if the members are less than 40, the record is kept on a copy book with two or three members on a page, leaving space for issuing book records. Otherwise, the membership record should be kept on cards which may also contain a record of members' reading.
- (b) List of books which may belong to the village library : If the books are 60 or less, this list may as well be on a copy book which may also contain (a) above. For a bigger collection and especially a growing collection it is best to have a card for each book containing its accession number. The cards may be arranged in order of classification, or alphabetically by authors or titles. In both cases the order of cards in the card catalogue should follow the order of books on shelves.
- (c) List of books received from the Distributing library : Usually the Distributing library, that is the Headquarter library of the integrated library services, will leave not more than 100 to 200 books at a time in a village library. In such cases it is best to have the books listed on one side of a lined sheet paper—the rest of the line being used for recording the issue of books. Usually the Headquarter library sends out three such sheets—one is

signed and returned to the Headquarter library, the second and third are left with the library. At the time of the withdrawal of these books one of these two sheets is signed by the representative of Headquarter library and left with the village library and the second copy is taken away for compiling statistics for the whole area by the Headquarter library.

If the number of books received from the Headquarter library is large, as may be the case with a branch library or a small town library, the list of books received should be in the form of a card catalogue. The catalogue is compiled from the cards received along with the books from the Headquarter library.

For issuing books on the sheets it suffices to give the number of the member borrowing the book against the name of the book on the line and, if necessary, the date of borrowing. The number (and date) is cancelled when the book is returned, adding, if necessary, the date of return. This record is made on two sheets with a carbon paper in between. It is easy to know from the lists the books issued out and to whom and this is all the village librarian needs to know. The village librarian goes over the list a few days before the books are returned to the Headquarter library.

If it is necessary to issue books on cards, the usual book issuing method is followed.

Activities :

The activities of a village library are fivefold :—

- (1) The library issues books to whoever wishes to borrow them. This is aided by a display of book packets or merely listing the names of new arrivals on community centre bulletin boards or library bulletin boards. A village being a small close-knit unit, the librarian would know what book would be liked by whom and acquaint him with the fact that the book was available.
- (2) Many a village librarian have tried to bring home to literates and illiterates alike the joys and pleasures that may lie hidden between the covers of a book by organising a reading circle, where literate adults read out important and interesting portions from some books which they themselves had 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 roles in a drama and read out their respective parts.

- (3) 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 which may be of interest to the institutions or particularly 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 programme 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 Headquarter library may serve the schools directly, otherwise the village librarian will do wisely to give due attention to the needs of the school children.

- (4) 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 other institutions. In such cases the study circles are the necessary preparation for intelligent group action which lies at the core of all Social Education work.
- (5) Even a village librarian may organise library days either as parts of SE weeks or independently. The programmes for such days will follow the pattern of other similar days, e. g. Social Education Days, namely, *Prabhatheries*, talks by eminent men, reading from books, etc.

The Headquarter Library:

In the integrated library system, a village library is the part of a larger system. A library, however big, becomes stale and stagnant soon and unless it works in the manner of Harvey's principles of circulation of blood, it may soon fade out of the active consciousness of villagers and become a dead collection of bound up and forgotten paper. Again, the ideal of a Welfare State requires that no one of its citizens should find a chance to say that he would like to have studied a particular subject only if he could get books on the subject. That is why a village library is supported by the larger staff and bigger book fund of the Headquarter library which sends out stocks of books periodically to villages changing them after every two or three months.

For the purpose of circulating books the Headquarter library maintains either a book mobile van or a fleet of cycles or both combined. The Headquarter library feeds directly a few centres, usually, the five community centres in the selected area and each of these five centres in turn serve twenty or so villages under them. The village librarian goes to the community centre periodically to return and receive books from the centre. The Headquarter library possessing a mobile van can usually serve a large number of centres on the roadside. Usually, a fortnightly schedule is maintained, that is to say every centre is served once a fortnight at a specified time.

A Headquarter library is usually also a town or city library in its own right. As such it has its own clientele to serve. Here, however, we can only recount its services to the village libraries. We have already mentioned the training of village librarians undertaken by

the Headquarter librarian. This is done in one or all of the following three ways :—

- (a) The librarian goes out to the villages and through informal talks with the village librarians helps to show them the right way of maintaining the village library services.
- (b) It is a good device to call a conference of village librarians once or twice a year. It helps them to maintain their group morale and the conference provides an opportunity for exchanging notes. Usually, formal training, at least in the form of group discussions, is undertaken at these conferences, which last one or two days.
- (c) Small courses on popular books and sources of books to be purchased or on other matters in which librarians are interested may be held at the Headquarter library.

Another important function of the Headquarter library is the preparation of reading lists, especially annotated lists. Occasionally, for example, a library may take up a subject and write up an informal piece giving names of books on the subject which the library possesses. These can be of great help to the village librarians especially for reading and study circles in the villages.

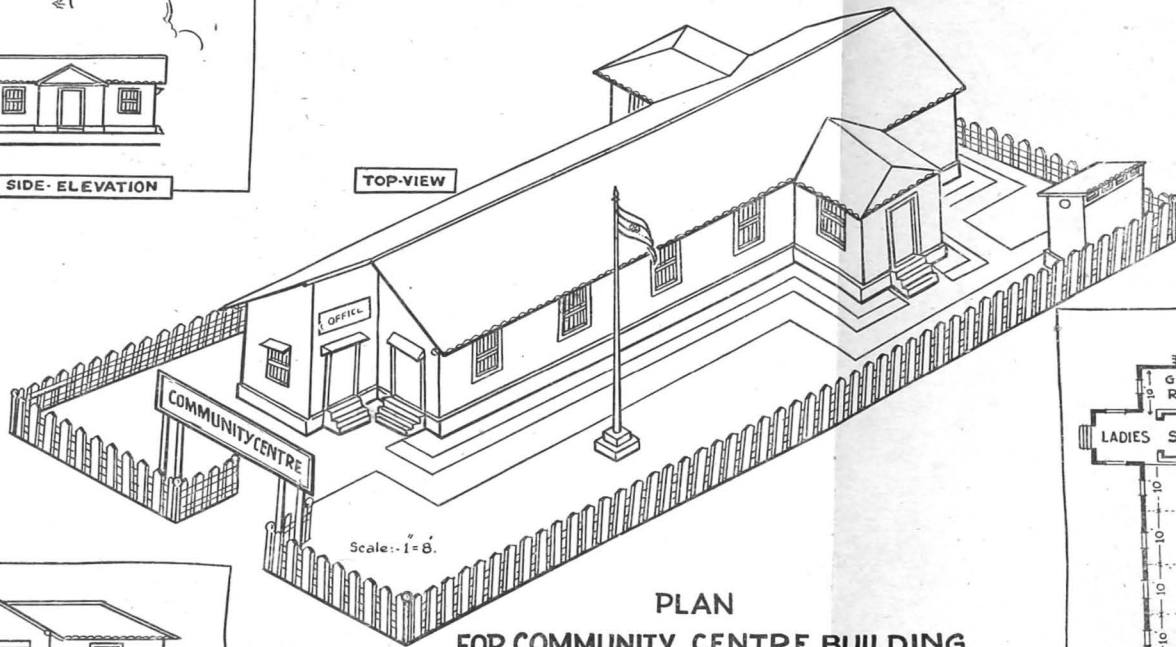
The third service which a Headquarter library may perform is that of independent service to schools. We have already touched upon it.

Fourthly, Headquarter library organises book exhibitions either in connection with village festivals or melas or independently.

One of the functions of the Headquarter library would be to keep an inventory of educational organisations in the areas and to keep a close connection with them in so far as their educational programmes are concerned.



SIDE - ELEVATION

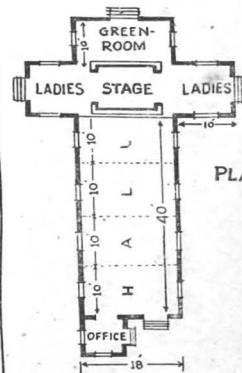


Scale:- 1" = 8'



FRONT- ELEVATION

Scale:- 1" = 8'.



PLAN

Scale:- 1=16.

PLAN FOR COMMUNITY CENTRE BUILDING

PROPOSED BY -
Shri A. R. Deshpande,
SPECIAL OFFICER ON SOCIAL EDUCATION,
COMMUNITY PROJECT ADMINISTRATION, PLANNING COMMISSION, NEW DELHI.

PRINTED BY
THE MANAGER, BHARAT VIJAYA PRINTING PRESS
NEW DELHI-15 (INDIA).