

CHAPTER X

COMMUNITY LIFE AND PUBLIC ATTITUDE

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CHAPTER X

COMMUNITY LIFE AND PUBLIC ATTITUDE

The Basic scheme envisages a close integration between the school and the community so as to make education as well as the children more social minded and cooperative. It endeavours to achieve this, first, by organizing the school itself as a living and functioning community - with its social and cultural programmes and other activities - secondly, by encouraging students to participate in the life around the school and in organizing various types of social service to the local community. Student self-government is another important feature in Basic education which should be envisaged as a continuous programme of training in responsibility and in the democratic way of living. In this way, the Basic school not only helps in cultivating qualities of self-reliance, cooperation and respect for dignity of labour but also becomes a vital factor in the creation of a dynamic social order.*

Concept of Basic Education.

SCHOOL AND COMMUNITY

One of the most significant ideas underlying Basic Education is to make the school an integral part of community life. The school had been long kept isolated from society to its own detriment. Basic education seeks to rectify this situation by transforming the school into an institution which should be able to enlist active co-operation and support of the people around and to utilize all the available community resources for the enrichment and improvement of its programmes.¹ The concept of a community school was very old in India - from the days of ancient 'Gurukulas'. Till the close of 19th century many schools

* Concept of Basic Education, New Delhi: Ministry of Education, Government of India; 1956. P.7.

¹ Indian Year Book of Education, New Delhi: National Council of Educational Research and Training; 1964. Pp.314-315.

existed in India supported entirely by the community. A systematic residential community life was organised in many of those schools. A community school discovers, develops and uses all physical and human resources of the community as part of educational facilities of the school and also serves the entire local community. Thus the children and the elders are put in learning situations, which help learning situations in achieving optimum growth and improvement in all aspects of home, school and community life. For this the school population should be organised as a closely knit community with cordial relations between the teacher, student and parent and various community programmes were to be organised in the school itself. In a bid to relate knowledge with the physical and social environment the Basic school community was expected to explore, understand, contact and serve the wider community around. This results in continued school community interaction.²

In India the organisation of society and Government is based on democratic principles and these doctrines should be reflected in the organisation of the school also, as an attempt was being made to lay the foundations of democracy at the school while children were still in the formative stage.

Patterns of Student Government:-

The patterns of democratic practices vary from institution to institution and this variation itself was a sign of democratic practice. In a majority of schools (65.22%) the students were occasionally given the complete responsibility of running the school. One of the students would act as the Principal and some others as teachers, clerks, peons etc. The real teachers would simply watch the show with amusement. But this was not the type of democracy really advocated by Basic education, though the schools called the day a self-government day when

²Subba Rao, C.S. 'Orientation of Secondary School Teachers to Community Development', Delhi: Department of Teacher Education, (NCERT), Pp.1-4.

DEMOCRACY



ELECTION OF A CLASS LEADER

teachers handed over the responsibility to the students.

In a Basic school the children were required to face real problems of life, plan for their solution, execute the plans and evaluate the whole process in a co-operative and democratic manner. This process provided the children miniature life situations in a school society which was organised as a replica or epitome of the wider society outside. Due to this reason the pattern of school government was based on some form of government obtained outside the school in the country. The following table gives the different organisational patterns of student self-government in Basic schools in the regions of Andhra Pradesh:

TABLE 97
PATTERNS OF STUDENT SELF-GOVERNMENT

Model on which the school self-government was based	(%)			
	Andhra	Rayalaseema	Telan- gana	Total
1. Panchayat Samithi.	32.33	37.04	67.44	58.69
2. Nomination of pupil leaders by the Headmaster for carrying on special tasks.	59.39	55.55	58.14	58.26
3. Students Union.	48.12	62.96	58.14	53.48
4. School committees.	54.13	59.26	62.79	52.96
5. Class committees.	47.37	51.85	48.84	48.69
6. State assembly.	26.06	20.37	16.28	21.74
7. Village Panchayat.	18.04	25.92	23.25	20.87
8. Central Parliament.	12.78	20.37	4.65	13.04
9. Special committees for class and school.	7.52	22.22	18.60	13.04
10. Zilla Parishad	9.02	24.07	9.30	12.61
11. Municipality.	10.52	11.11	4.65	9.56
12. United Nations Organisation.	-	3.70	2.32	1.30

COMMUNITY LIFE



CLEANLINESS

From the responses in the above table it could be deduced that many schools checked more than one pattern and so it was inferred that each school was following not one pattern, but some combinations of patterns. It was possible that a particular school might be following the general pattern of organisation of a Panchayat Samithi and yet the system of nomination of pupil-teachers for special tasks, a students union, school and class committees could function simultaneously. It was interesting to note that the majority of the schools (58.69%) were following the pattern of Panchayat Samithi which was very near the socio-political environment of the child. The organisation of village panchayat was also involved in this pattern, as a number of village panchayats constituted a Panchayat Samithi. Thus every class committee could be organised on the basis of a village panchayat and the entire school government took the shape of the Panchayat Samithi, having a Chairman and special committees for the different departments of school life headed by their presidents. This pattern together with committee work plus students union was checked by 48 to 59 per cent of the schools, and the patterns of state assembly, village panchayat, central parliament, Zilla Parishads, Municipality were found to have low percentages. The 1956-57 survey of Telangana Basic schools by the present investigator revealed that there was a system of School Ministry elected wholly by the entire school population for one month and at the end of the month the reports of the work done were presented to the general assembly, which discussed the same and questioned the ministers for any lapses. During the course of the month the ministers concerned organised the different kinds of work with the help of groups of students in rotation.³ It appears that a majority of the schools discarded the imitation of the patterns of State or the Central Government and took to the local Panchayat Samithi pattern. It was a very interesting change in

³Subba Rao, C.S. Basic Education in Practice,
Op.Cit. PP.78.83.

the organisation of the Basic schools, resulted perhaps due to the impact of the recent democratic decentralisation of political administration effected in the state.

Departments of School Life:-

The school life was organised into various departments of work and each department was entrusted to a member or minister or committee. The respondents originally gave a big list of fifty three departments, which were grouped into the following fourteen categories. The actual language used by the schools was reproduced in the list and so at some places the tasks were indicated by designation and at others with the nature of responsibility:

TABLE 98
DEPARTMENTS OF STUDENT SELF-GOVERNMENT

Department	Percentages of Schools
1. Crafts and small industries including Khadi (cloth craft), Agriculture and Gardening.	100.00
2. General Administration - (Prime Minister, Deputy Prime Minister, School Pupil Leader, Secretary or Organiser).	87.40
3. Class room activities and organisation of studies, attendance, punctuality, regularity and time keeping.	51.30
4. Cultural activities including prayer, library, literary pursuits and contacting outside experts and public.	45.88
5. Games and Sports.	30.00
6. Food, rice, milk and water.	23.04
7. Finance, Planning, Co-operative stores, Marketting, Shandy, Accounts etc.	14.34
8. Clean and healthy living - individual and surroundings, D.D.T, toilet etc.	9.03
9. Home, Discipline, complaints and justice.	7.81
10. Watch and ward.	7.83
11. Entertainment of guests.	6.52
12. Medical and health services.	5.78
13. President or Speaker for conducting the general assembly.	3.91
14. Postal services or Post Master.	2.61

From the above classification of the departments of community life in the Basic schools of Andhra Pradesh, it was seen that greater importance was given for the craft programmes (100%) and in many schools the cabinet consisted of separate members to look after Cotton craft, Agriculture and Gardening. A majority of the schools (87.40%) appointed one person called the Prime Minister of School Pupil Leader or Secretary to co-ordinate the activities of the different departments. Next importance was given to the educational (51.30%), cultural (45.88%) and physical educational (30%) activities. This indicated the importance given to the different school activities intended to be conducted with the active cooperation and participation of the student body. Other important activities of the school self-government related to Food, Finance, Health, guests, justice etc.

From the table 54 it could be seen that in 53.48 per cent of the schools the headmasters decided the school plan, while only in 21.74 per cent of the schools the plans were decided with the co-operation of the students. It appears that in practice more schools were run by authoritarian Headmasters and the student-self government was run only to satisfy the requirements of the Basic system of education or the departmental rules and regulations.

Community Activities:-

The student self-government took the leadership for conducting a number of activities in the Basic schools and the local community also was invited to co-operate or attend or participate in a number of programmes.

TABLE 98 A
COMMUNITY ACTIVITIES CONDUCTED IN BASIC SCHOOLS

Community Activities	Conducted under the leadership of student self-government	Schools in which community co-operation was enlisted (%)
1. Community prayer.	70.90	17.83
2. School sanitation programme.	67.83	16.52
3. Celebration of national festivals and birth days of great men.	56.08	16.08
4. Sacrificial mass silent spinning for half an hour.	51.26	8.26
5. Students assembly to discuss school affairs on parliamentary lines.	47.30	17.83
6. Games and sports competetions.	46.57	19.13
7. Educational excursions.	40.43	35.22
8. Children's carnivals.	32.60	17.80
9. School annual exhibition.	31.70	16.00
10. Burrakatha, Harikatha, Bhagavatam, dance, drama and mustic programmes.	30.87	10.43
11. Village cleaning programme.	28.69	16.08
12. Mid-day meals for students.	23.04	10.40
13. School museum.	21.30	23.00
14. Community dinners.	20.87	28.79
15. Social service activities (epidemics, fire accidents sanitation, collection of defence fund).	16.50	12.10
16. School court.	12.17	7.39

COMMUNITY LIFE



SILENT PRAYER

The majority of the schools were conducting the most important activities in Basic education e.g. the community prayer (70.90%), Sanitation (67.83%), celebration of festivals and birth days (56.08%) and the silent spinning (51.26%). The other programmes given importance by 30 to 48 per cent of the schools were student assembly, games, excursions, children's festivals, exhibitions, and programmes of dance, drama and music. Social service in villages, school meals, museum and court were not very popular in the Basic schools. The local communities took interest in helping the schools in organising educational tours (35.22%) and they also took interest in the school museum and dinners. Their participation in other programmes was not much significant and the schools should try to involve the community for the organisation of the rest of the programmes.

In addition to the activities described above, from the records of the Director of Public Instruction, Hyderabad it was known that about seventy schools were running scout troops and another thirty schools were organising girl guides. It was interesting to note that in about five hundred schools the Junior Red Cross activities were introduced as part of student self-government programme.

In a study conducted by Miss Mumtaz Wasiullah Hussaini regarding the ^{activities in} community/~~community~~ Basic schools of Hyderabad and Secunderabad in Telangana region it was revealed that the school assembly, mass prayers, celebration of festivals and guiding and scouting were the most popular activities. She also drew objectives for a number of activities like the practice of clean and healthy living, craft work citizenship and social service activities, recreational activities and programmes leading to school and community concord, etc. A number of items were mentioned under these broad categories of activities and the methods of assessment of these activities.⁴

Hussaini, M.W., 'An Investigation into the Practical Work Programmes in the Basic Schools of Hyderabad and Secunderabad Cities with Special Reference to the Community Activities', Unpublished M.Ed. thesis, Hyderabad: Osmania University, 1963. Pp.67-26.

The Cultural Life of the School



Burrakatha



Kolatam



Group dance

SCHOOL MEALS

Preparation and service of mid-day meals was one of the most important activities in which students took active part under the student government.

Dr.K.L.Shrimali, the Union Minister for Education, announced on 28th March 1959 in the Parliament (Lok Sabha) that Andhra Pradesh had decided to adopt the scheme for providing mid-day meals to children in schools, along with nine other states in the country.⁵ Shri S.B.Pattabhi Rama Rao, Education Minister, Andhra Pradesh stated in the Legislative Assembly on 8th July 1961 that the mid-day meals programme was introduced in 104 schools in 1959-60.⁶ This was the beginning of the mid-day meals programme in Andhra Pradesh. According to Shri Pidathala Ranga Reddy, Minister for Planning and Information, sanction was accorded to extend the scheme to five to ten villages in each of the 254 Panchayat Samithi Blocks of the state during 1960-61.⁷ Shri K.Brahmananda Reddy, Finance Minister told a gathering at Sirigiri Padu on 2nd January 1962 that the Government was seriously contemplating to provide mid-day meals for all children in elementary schools. The American embassy also had promised to help in the implementation of the scheme.⁸ The Andhra Pradesh Government decided in a cabinet meeting on 29th April 1962 to cover two lakh (150,000 Telangana and 50,000 Andhra) primary school going children by the free mid-day meal programme during the academic year 1962-63. The CARE organisation agreed to supply to the State Government the required corn-meal and vegetable oil. The scheme was to be implemented for four years in the first instance and would entail an expenditure of

⁵The Hindu. 29th March 1959.

⁶The Hindu. 9th July 1961.

⁷The Hindu. 23rd May 1960.

⁸The Hindu. 6th January 1962.

-OUTINGS



On a picnic



Community lunch in a picnic

Rs.5.6 crores for the entire period. The liability of the State Government was only in respect of administration of the programme involving about Rs.10 lakhs annually. In the Rayalaseema area 2,00,00 children were being given free milk under UNICEF programme. It might not be possible to cover all the five million primary school going children in the state with the mid-day meal programme, even by the end of the third plan. In fact the mid-day meal programme was in operation in some selected areas, before this decision was taken.

Under the old scheme a meal costed twelve pies and the Panchayat Samithi contributed only two pies, while the Government and the Zilla Parishad contributed four pies each. The revised scheme was to be operated directly by the government through the heads of primary schools, under the supervision of parents committees wherever necessary.⁹ It appears that the Union Government also helped the Government of Andhra Pradesh in extending the scheme still further as can be inferred from a statement of Dr.K.L.Shrimali in the Lok Sabha on 23rd May 1962.¹⁰ Even though the scheme was in operation in some form or other, certain organisational flaws existed as seen from a few reports. At a place called Maddikera near Kurnool, 203 school children got an attack of cholera due to food poisoning in the process of cooking mid-day meal.

Shri M.Satyanarayana mentioned that a portion of the expenditure for the mid-day meals was collected from the Panchayat Samithi, Village Panchayat and the public, while the school teachers had to undertake not only running of the scheme, but also collection of subscriptions. The Government did not provide a cook and the Samithi did not care to supply the food in time. He opined that the scheme might prove to be more successful if these administrative and organisational factors were also taken into consideration.¹¹

⁹The Hindu. 30th April 1962.

¹⁰The Hindu. 24th May 1962.

¹¹Shri Satyanarayana, M. Village Schools and Local Boards, Medhavi IV-2, February 1964.

The organisation of various community activities including the mid-day meals, giving adequate responsibility to the students in their planning and execution developed certain qualities in the students. The following table gives an idea of the perceptions of schools in this regard.

TABLE 99
QUALITIES DEVELOPED IN THE STUDENTS AS A RESULT
OF ORGANISING THE COMMUNITY ACTIVITIES

Qualities	Andhra	Ryala- seema	Telan- gana	Total (%)
1. Team spirit	85.71	70.37	74.42	80.00
2. Discipline	78.94	74.07	83.72	78.69
3. Work mindedness	75.93	77.78	81.39	77.39
4. Leadership	78.19	64.81	72.09	73.91
5. Co-operation	75.93	70.37	69.76	73.48
6. Readiness to take orders	72.18	70.37	74.42	72.17
7. Patriotism	75.93	62.96	69.76	71.74
8. Care of school and community property	72.18	62.96	69.76	70.87
9. Comradeship	69.17	66.67	76.74	70.00
10. Responsibility	70.67	66.67	67.44	69.13
11. Initiative	73.68	61.11	62.69	68.69
12. Reverance to God	71.43	64.81	65.11	68.69
13. Intelligence	63.90	68.51	65.11	65.22
14. General skills	66.16	57.40	65.11	63.91
15. Dignity of manual labour	63.15	64.81	60.46	63.04
16. Patience	63.90	59.26	62.79	62.60
17. To own mistakes	58.65	58.26	67.44	60.43
18. Desire to do social service	61.65	57.40	62.79	60.86
19. Self reliance	53.38	50.00	51.16	52.17
20. Frugality	52.63	48.15	53.49	51.74
21. Tact	40.60	62.96	60.46	49.56
22. Liking for village life	49.62	50.00	48.83	49.56
23. Capacity to appreciate other points of view	42.10	48.15	53.49	47.39

All the above twenty three qualities developed in the students through community activities were checked by a very high percentage of schools. This showed the very great optimism of schools teachers on the effectiveness of the community programmes. Seventy to eighty per cent of the schools stated that the students developed the qualities of team spirit, discipline, work mindedness, leadership, co-operation, readiness to take orders, patriotism, care of property, and comradeship. These qualities were very essential for good citizenship. The next group of schools ranging from sixty to seventy per cent mentioned responsibility, initiative, reverence to God, intelligence, general skills, dignity of labour, patience, owing mistakes and desire to do social service. These were also good qualities and many schools were developing the same in their students. The last group (47 to 53%) consisted of self-reliance, frugality, tact and liking for village life and capacity to appreciate other points of view. Though a good number of schools were trying to realise the same some important qualities like self-reliance, liking village life which were very important in Basic education did not get due priority in this list.

Organisation of Day Basic Schools:-

These qualities could be more developed in a residential Basic school than in institution running from 10 a.m. to 4 p.m. But due to the socio-economic factors prevailing in Indian towns and villages it could not be possible to organise residential Basic schools. So, there was a need to take the spirit of residential school to the day Basic school. In this connection the Educational Officers made a number of suggestions. Fifteen per cent of the Educational Officers did not have any first hand knowledge of residential Basic schools as, such schools were not functioning in their regions. Thirty two per cent of them believed that it was not worthwhile, or possible or practicable to attempt to take the activities usually conducted in residential schools to the day schools due to several reasons.... the Day Basic Schools did not possess sufficient land or space, working hours might have to be extended, and according to some, Basic

education would be successful only in the residential schools, while according to others even residential Basic schools did not/^{show}enough progress and so there was no need to fit residential routine in the Day Basic schools. But according to a majority of fifty two per cent of the Educational Officers all other activities except cooking could be easily adjusted in a day Basic school provided there was good planning. For this purpose the school timings might have to be changed a little, (8 A.M. to 5 P.M.) or for some programmes the teachers and students might be asked to stay in the schools half an hour before or after the usual school timings. More time should be given to Basic crafts. The day Basic schools could be made partly residential school with hostels attached to them. For getting effective benefits of the community programmes the sections should not exceed 25 students and activities like community prayer,^{crafts} (Spinning and Gardening) cooking and serving the mid-day meals, Cultural activities like celebration of festivals, music, dance, drama etc. Safai (cleaning), news reading, Sports and games, school government and correlated teaching could be very easily organised in a day Basic school. Organisation of the maximum number of community activities would turn the Basic school into a community school.

Drawbacks of Community:-

The purpose of the community school was not only to organise and change the school community but also to utilise and change the surrounding community. The school must serve as an effective instrument to fight the problems the community was facing. So, an attempt was made to collect information on the drawbacks of the community with a view to know how the school was planning to meet this challenge.

According to the opinion collected from the Basic schools the drawbacks from which the community members suffered could be divided into seven categories relating to Food (48.25%), Economy (32.82%), Education (24.72%), Morals (21.59%) Religion (16.94%), Social (15.63%), and Health (6.02%).

Under the drawbacks relating to food, the drinking of intoxicants, stimulants like coffee, tea etc. smoking, and irregular food habits were included. The highest scores of 30.43 per cent of the Basic schools and 31.25 per cent of the Basic Training Schools were obtained for the evil of drinking intoxicants. It was interesting to find that most of these schools were from Coastal Andhra and Rayalaseema even though prohibition was enforced in these two regions. From this it appeared that prohibition was no bar for the community from drinking alcoholic substances. The schools considered this as the most important evil to fight.

Next in importance were the items affecting the economic life of the community. They included betting, expenditure on luxuries and cheap entertainment (even visiting cinema frequently) aversion to handicrafts and native products, carelessly looking down one's own profession, bribery, desire to get easy money and immediate monetary benefits without minding the means.

Next place was taken by factors relating to Education. They included indifference of the community to Education, schools and school teachers. The community leaders mostly did not turn up for the Parent-Teacher Association or other functions organised by the school. The indifference included not only non-participation but also non-cooperation with the organisation of various functions. Many villagers were illiterate. Some were not willing to educate girls and some did not believe in Basic system of education as it did not lead to full employment. This stand was supported by 8.68% of the Basic schools and 6.25 per cent of the Basic Training Schools. About four per cent of the schools stated that the community did not realise the importance of dignity of labour which was propagated by Basic education. The community did not keep their surroundings clean and when the students went to clean the same they were heckled by the

irresponsible community members. The parents employed the grown up children for baby sitting, or they sent the small children (under three) also to the schools along with the elders. Many parents encourage juvenile employment either in their own farming, as cow boys or to carry luches to the field. They did not hesitate to withdraw the students from the school whenever they felt the need for the services of their children. They did not like to spend on the educational tours of their children, nor they supervised the studies of their children. Some private managements try to make profit by running aided schools. These drawbacks relating to school should be given first priority, even though food and economic factors were ranked high in the list. Unless the factors relating to the school were set right the school could not tackle other drawbacks of the community. So, the work of the school to reform the community should begin with itself.

The moral factors included lack of integrity and honesty. A good number of Basic Training Schools (12.50%) and Basic schools (7.37%) reported that most of the community members were selfish, jealous, narrow minded and possessed of nepotism and regional feelings. Other items in succession of importance were committing theft (7.83%) prostitution (5.09%) and giving false witnesses (1.30%).

The evils in the name of religion included caste and communal feelings, as reported by 15.65 per cent of the Basic schools and 6.25 per cent of the Basic Training Schools, and about three per cent of Basic schools reported untouchability, superstition, traditionalism, lack of understanding of modern world, and desire to grow, without allowing religion to come in the way. Lack of fear of the Lord and the lack of realisation of the truth that 'service to man was service to God.'

The social evils included lack of unity due to power mongering by the rival groups and perpetuation of party feelings, (6.52%), wasting time, procrastination, irregularity,

and unpunctuality (5.21%). Other evils cited were lack of discipline, confidence, civilised behaviour and way of life, and sense of justice. The community imitated the elders blindly and aped the western dress and manners.

The community did not respect certain health principles as they kept their surroundings unclean and used the road sides as urinals and toilets and bathed and washed the cattle and clothes in the drinking water tanks. Many kept the cattle unclean and they did not care for the prevention and cure of infectious diseases.

Out of all the social evils the community was suffering from the following appeared to be most important:

TABLE 100
DRAWBACKS OF THE COMMUNITY

Item	(%)	
	Basis schools	Training Schools
1. Use of intoxicants	30.43	31.25
2. Betting	18.70	18.75
3. Caste and Communal feelings	15.65	6.25
4. Indifference to education	8.68	6.25
5. Thieving	7.83	-
6. Selfishness, Jealousy, Nepotism, narrow regional feeling.	7.37	12.50
7. Lack of unity due to power mongering by rival groups, feuds,	6.52	12.50
8. Wasting time, procrastination, irregular, non-punctual	5.21	-
9. Withdrawal of children from the school for parents domestic work	5.21	-
10. Prostitution	5.09	-

Due to implementation of prohibition, toddy and alchohol distilled illicitly were taken by the community members. Betting usually took the shape of bidding at the games of cards and especially the game of three cards, and 'Bestulu' or cock-fight, ram fight or bull fight. Caste feelings were rampant and indifference to education could be seen from the condition of the schools. Thieving, selfishness, jealousy, nepotism, narrow regional feelings were due to lack of better opportunities to all or due to procrastination and lack of hard work. Prostitution was also a common social evil. The school had the responsibility to take up the challegne and fight these ten important evils prevalent in the state of Andhra Pradesh.

Remedial Measures:-

The Basic schools in Andhra Pradesh appeared to be conscious of these bad habits in the community and in a bid to serve the community through the school in order to remove these evils they adopted a number of programmes. A maximum of 38.26 per cent of the schools believed that public opinion should be mobilised through propagation of the importance of education against the continuance of the bad habits. The techniques of this propaganda mostly took the shape of meetings organised in connection with the Basic education week or Health week/^{Parents day} and school annual day celebrations and talks by experts were arranged. Individual contacts with community members were also possible through the adult literacy classes. Magic lantern or film shows were also arranged either in connection with the aforesaid meetings or in the adult literacy classes. Sometimes processions were also organised in connection with some special functions raising slogans against certain evils in the society. All these attempts were made to effect some change in the thinking of the community members about their way of living.

Another 24.76 per cent of the schools reported that they were organising perfect community living and school self-government. In this process various cultural programmes were

organised e.g. dramas, Music, bhajans and prayers and celebration of birth days of great men. Besides these entertainments the mid-day meals for students and occasional community feasts provided opportunity for inter-dining. These programmes were aimed at eradication of caste and communal feelings and development of positive qualities like co-operation, toleration, social mindedness, and sense of responsibility among the student community and through them in the wider community.

Some schools (7.60%) were trying to increase the respect for the teachers among the students and community by setting good examples and this was expected to have an impact on the parents who were also exhorted to cultivate exemplary behaviour. This was essential as the children had a tendency to imitate the elders.

A few schools (6.52%) believed that bad habits developed because the lesiure time was not utilised well. So, they gave heavy home work, developed hobbies, and organised drill and games. The students were asked to be thrifty and several stories were told to develop such traits as unity and co-operation among them.

A few other schools (4.10%) organised individual and community health and hygiene programmes. The students were asked to clean up the insanitary parts of the village and the members of the local community were also involved in this social service programme.

Some other schools (2.70%) believed that only through compulsory education of children the community could ultimately be got rid of the evils and so they organised intensive enrolment drive, providing school lunches, uniforms educational equipment, scholarships etc. Perhaps many other schools might be attempting universal enrolment programme, but very few schools did it with the view of changing the community through the education of its children.

Another 2.60 per cent of the schools tried to avoid the the interference of the community leaders, non-officials and officials with the affairs of the schools with a view to keep the school off from the bad influences. They believed that school was not in a position to remove these evils from the community. They could only punish the students who were subjected to the weaknesses the community possessed. Some of the school teachers resorted to reporting against the greedy practices of the private managements. Some other teachers believed that Basic education as practised today would not serve the purpose as it only concentrated on spinning and weaving.

The methods adopted by a maximum number of the schools i.e. propagation of the better principles of life in order to persuade the community to shed off the evil practices and organisation of better community living were very effective. But a majority of the schools were not seriously thinking of changing the community through their programmes and they should give their thought to this problem.

As far as the Basic Training Schools were concerned only 18.75 per cent of them were following the propaganda techniques discussed above. As many as 12.50 per cent of them were following the community life techniques like prayers, bhajans, devotional music, inter-dining etc. A few Training schools (6.25%) were adopting social service programmes involving the students and community members, to bring about school-community to change the latter. The training school data also confirmed the techniques of propaganda, community life and community service, to change the community.

The above discussion essentially pertained to social change through school education. This process could not be limited merely to the action programmes of the schools. The objectives of education, the curriculum methods, and Teacher education should aid this process and new techniques of community extension should be developed by the training schools.

SCHOOL AS COMMUNITY CENTRE

Need For School Community Concord:-

If the objective of social change through school education was to be realised, the school should function as a community centre. This idea was being preached by the officials and non-officials in Andhra Pradesh: While inaugurating a five day seminar on Community Development sponsored by the Department of Education, on 21st January 1962. Shri K.Vasudeva Rao, Collector of Hyderabad district emphasised the importance of village school as a community centre in the decentralised set up. He stressed the need for dynamic teachers to assume leadership for transforming the society. He also wanted the village teachers to eschew feuds and politics and identify themselves with the village community.¹²

The teachers organisation also equally emphasised the need for their members to take an active part in community reconstruction, but they regretted that the public did not still recognise this fact. Yet the teachers should not forget that they were primarily social workers. If they get the social recognition their status would rise. The only way to draw the attention of the community was to teach well in the schools. Teachers should try to evoke love from students. Parents also would be attracted to teachers through their children. For wider public patronage the teacher should participate in the social welfare activities e.g. establishment and running of libraries, dissemination of world affairs among villagers, adult social education, citizenship training, health education, participation in village development programmes, Teachers should not take sides in the group rivalries in the villages, even though they might offer their advice if called for to settle their disputes. Even though the teachers were carrying

¹²The Deccan Chronicle, 22nd January 1962.

on such community service activities here and there, the teachers organisations should give a systematic plan and get the same implemented through all its branches in the state.¹³

In the study conducted by Miss Mumtaz Wasiulla Hussaini among the activities organised by the schools to build better school-community relations the following items figured in order of ranking: (1). Visits of parents to the school especially on the admission day, (2). Inviting parents to the school cultural and social functions, (3). Parent-Teacher Association, (4). Visits of the staff members to the houses of students, and (5). Organisation of students social service activities during vacations.¹⁴

School and Parents:-

At the time of this investigation in the state it was reported that the teachers in 85.22 per cent of the schools (Andhra 90.22%, Rayalaseema 79.63%, Telangana 76.74%) and 6.25 per cent of the practising schools discussed the students problems with the parents by actually going to their houses, and this showed a sincere desire on the part of the teacher to establish contact with the parent in the interest of the child. On the other hand only 58.69 per cent of the schools (Andhra 64.66%, Rayalaseema 62.96%, and Telangana 34.88%) and 6.25 per cent of the practising Basic schools reported that parents were visiting the schools for discussing about the progress of their children. Forty per cent of the Basic schools (Andhra 34.58%, Rayalaseema 46.29%, and Telangana 48.84%) and 6.25 per cent of practising appointed advisory committees with parents and local community leaders, while 52.60 per cent of the schools (Andhra 52.63%, Rayalaseema 59.25% and Telangana 44.18%) and 6.25 per cent of practising schools had established Parent-Teacher Associations.

¹³Proceedings of the Second Warangal District Teachers Conference, Medhavi, II-IV, April 1961. P.21.

¹⁴Hussaini, M.W., Practical Work Programmes in Basic Schools of Hyderabad and Secundrabad with Special Reference to Community Activities, (Unpublished M.Ed. thesis, Hyderabad, Osmania University, 1963. P.172.

The progress of the Parent-Teacher Associations was reported only on paper and very little work was actually done. Fifty one per cent of the Educational Officers said that most of the parents especially in the backward districts were illiterate, ignorant, disinterested and indifferent towards education. In other places also they did not co-operate with the school programmes as they were busy with their own work and did not show any interest in educational matters.

Twenty one per cent of the Educational Officers stated that the teachers did not pay any attention to nor respected the Parent-Teacher Associations. The teacher was not popular in the village community and his socio-economic status was very low. He could not influence the parents to take part in the Parent-Teacher Association nor he could adopt any effective methods to cultivate close contact with the community. He was not qualified to do this job. Even though the teacher was allowed to exert to the maximum how could he bring round the parents who were only interested in keeping their children in the school from 10 a.m. to 4. p.m. and when he constantly got the replies 'Not interested' and 'No time'. About twelve per cent of the Educational Officers stated that Parent-Teacher Associations were not functioning in their ranges as no facilities were provided by the schools under the existing social conditions. One view was that Parent-Teacher Associations were not found to be useful and another view was that they were being replaced by 'Education Committees' and 'Mid-day Meals Committees'.

Difficulties in the Way:-

Miss Muntaz Wasiullah Hussaini in her study stated that there were certain internal and external difficulties in bringing the school and the community closer. Under the internal difficulties some prominent items mentioned were the unwillingness on the part of the teachers to undertake adult social education classes without extra remuneration, in-adequate number of teachers with requisite qualifications; lack of sufficient cooperation of teachers due to their low economic status and heavy work; lack of enthusiasm, and the belief that all these types of work were extra and not connected to

education. Some of the external difficulties were that many adults were exhausted after the day's hard work and hence, would be reluctant to attend to the social education classes; lack of interest on the part of some of the community members and the belief that the sole responsibility of educating the child rested with the teacher and the school.¹⁶

These items of difficulties were in agreement with the difficulties expressed by the Basic schools, Basic Training Schools and the Educational Officers, as discussed in the preceding pages. The Educational Officers (19%) took some measures to improve the school-community relations especially through the organisation of Parent-Teacher Associations by propagating the cause of these organisations in the monthly meetings of teachers, even when there was slow response. The teachers were explained the reasons why Parent-Teacher Associations were failing and they were advised to hold the meetings in the evening time so that parents who were cultivators could also attend the same. Direct personal contact with parents was advised and they were asked to give their suggestions for running these associations successfully.

About ten per cent of the Educational Officers suggested that the parents should be involved in the school celebrations like the Annual Day, Basic Education Week or even Parents Week and in slow degrees the Parent-Teacher Association could be built up. The general economic and educational level of the parents was not so high and so the Government should first provide some funds for the Association. The Association also should give some programmes which would eventually benefit the parents in their professions or in bettering their economic level. The resources of the village panchayat should be utilised to the maximum for this purpose.

¹⁶Ibid. P.176.

PUBLIC ATTITUDE TO COMMUNITY PROGRAMMES
AND BASIC EDUCATION

The school-community contact would pave the way for better public understanding of the community programmes and the system of Basic education as a whole. Only 30.87 per cent of the Basic schools (Andhra 31.58%, Rayalaseema 31.48% and Telangana 27.90%) positively indicated that the local communities liked the community programmes, while 65.22 per cent of them (Andhra 65.41%, Rayalaseema 62.96% and Telangana 67.44%) clearly answered in the negative. Under these circumstances it was necessary to find out the reasons for the lack of appreciation of the Basic school-community programmes.

TABLE 101
FACTORS RESPONSIBLE FOR THE NEGATIVE ATTITUDE OF THE
LOCAL COMMUNITY FOR SCHOOL COMMUNITY PROGRAMMES
(%)

Reasons for the unfavourable attitude of community.	Andhra	Rayala- seema	Telan- gana	Total
1. Importance of Basic education was not understood by people	65.41	70.37	83.72	70.00
2. Feeling that children were not really being educated through Basic system of education	60.90	64.81	79.06	65.22
3. Students were heckled by calling names as 'cotton carders' 'weavers' etc.	45.86	53.70	72.09	52.60
4. Parents disliked their children doing manual work	51.88	51.85	48.84	51.30
5. Due to lack of Basic trained teachers:				
a). people were not understanding the Basic system	41.35	53.70	58.14	47.39
b). Programmes were not implemented properly and so public attitude was prejudiced	39.85	37.03	48.84	40.87
6. People did not like all castes to work together	43.60	37.03	55.81	44.35
7. People were lazy and not work-minded or hard working	35.33	40.74	53.49	36.52
8. People were afraid of new system.	30.07	37.03	39.53	33.48

According to seventy per cent of Basic schools and fifty per cent of Training Schools, people did not understand the importance of the system of Basic education and according to 47.87 per cent of the Basic schools and fifty per cent of the Training Schools this lack of understanding was due to not posting Basic trained teachers to work in the Basic schools. The same factor was responsible for improper implementation of Basic education (40.87% Basic schools and 43.75% Basic Training Schools) and so people gained the impression that children were not really being educated in the schools (65.22% of Basic schools and 50% of Basic Training Schools). According to 51 to 53 per cent of Basic schools and 31.25 per cent of the Basic Training Schools, introduction of the element of manual work in the schools was responsible for the dislike of Basic education programmes and heckling of students by the local community. Caste and other psychological considerations were also a powerful influence for the negative attitude of the people.

The above discussion revealed the pulse of public on Basic education. The Assessment Committee remarked that Basic education was supported by Congress party and the Gandhian constructive workers, as it was pioneered by Mahatma Gandhi and launched by the Congress Governments. Opposition to this system came strongly from Communists, communalists and University educated people. The grounds for opposition from communists and communalists were political, while the University people opposed because they feared that the introduction of handicrafts would lower the intellectual content of education.¹⁶

The fact that Basic education programmes were not sincerely implemented was also revealed in the 1956-57 survey of Basic education in Telangana by the present investigator. The raw materials did not reach the schools for starting craft work, craft equipment was not available and even if available it was

¹⁶Report of the Assessment Committee on Basic Education,
New Delhi: Ministry of Education, Government of India,
1956. Pp.25-26.

defective or incomplete. Even when facilities for craft work were lacking, the other inexpensive programmes of Basic education were also not implemented. Thus a full picture of Basic education could not be presented to the community.¹⁷ So, the community need not be blamed entirely for this situation.

According to a study conducted by Shri V.Narasimha Reddy the opinion poll in Telangana revealed that the people did not agree with the practice of the school undertaking the following programmes:

- (1) Self-reliance in food,
- (2) Self-reliance in clothing,
- (3) Self-sufficiency in relation to meet the recurring expenditure of the teachers salaries from the craft produce, and
- (4) Cleaning the surroundings.

The investigation also revealed that Basic education was making slow progress due to a number of reasons and thus became unpopular. The following were some of the reasons:

- (1) Paucity of properly trained personnel to run this education,
- (2) The opinion of the public that children of tender age could not handle the Basic crafts,
- (3) The cultural programmes - dance, drama and music etc. were considered to be against the moral code,
- (4) Teachers could not make the technique of correlation successful, the public had no belief in this method, and syllabus did not guide them in this respect,
- (5) The public were of the view that Basic education did not provide for religious instruction and on the other hand it was breaking away with the past traditions,

¹⁷ Subba Rao, C.S. Basic Education in Practice. Secundrabad: Ajanta Publications, 1958. Pp.87-88.

- (6) The teachers did not know craft work, they did not know how to exploit craft work for educational purposes and necessary facilities for organising craft work were not provided - accommodation, equipment and raw materials, and sufficient time was not given for craft work,
- (7) Proper records were not maintained for assessing the progress of the individual students or the work of the school as a whole,
- (8) Paucity of literature produced after considerable research in crafts, correlation and other aspects of Basic education.

The above conclusions were based on the analysis of an opinionairre issued to the Head Masters of Basic Schools and a cross section of the community in Telangana.¹⁸

According to Shri Lingam Rajagopala Rao's* views on the popularity of Basic education in Andhra Pradesh, the people gained an impression, since Basic education was inaugurated in Andhra Pradesh in 1938 when the Congress party formed Government, as in all other states, that this system of education was a political programme of Mahatma Gandhi and Congress party. When congress was in power all the educational Officers encouraged Basic education, took advice from Gandhian constructive workers and wore Khadi (hand spun and hand woven cloth). But after Congress party stepped down when war broke

¹⁸ Shri Narasimha Reddy, V. An Evaluation of the Basic Educational Programmes in Schools of Telangana in Relation to the Public Opinion. (Unpublished Master's thesis, College of Education, Osmania University, 1964) Pp.114-138.

* Shri Lingam Rajagopala Rao of Sarvodaya Ashramam Pedavegi, near Eluru, West Godavary district was the first Teacher Educator who inaugurated Basic education in Andhra Pradesh by teaching the first two batches of trainees at the Andhra Jateeya Kala Sala, Machillipattnam in 1938, after he himself took intensive training at Wardha in Gandhi's Ashram. He was also responsible for starting a number of Basic Training Centres in Andhra and edited a journal 'Sarvodaya Vidya.' The discussion in this section was based on his views expressed through his journals of July, August, September, December, 1958; August, September 1959 and August, 1960.

out in 1939, again the educational officers continued the traditional elementary education, left wearing Khadi and started tendering advice to the Sarvodaya workers. From this Shri Lingam Rajagopala Rao concluded that Basic education could not be implemented through the old machinery and officers of the Government. The Educational Officers were bound by the shackles of the Government rules and regulations and they acted only as mercenaries. They always tried to please the higher officers and bossed over the subordinates. They changed the colour according to the wishes of the party in power. They were always after their promotions and authority, Their thinking was not only inconsistent with social philosophy of Basic education, but definitely against it. The Educational Officers of the old order did not possess the new outlook as they were not trained in the new environment. Again when the Congress came into power in 1946 the same officers started praising Basic education. Basic education enjoyed the maximum prestige till Mahatma Gandhi lived, as no one dared to oppose the saint of Sevagram. Since his assassination in 1948 even though the Congress was in power prestige and it was diluted to a great extent started dwindling of Basic Education though it was not totally scrapped. From this trend he concluded that the criticism of the public and officers, that Basic education was the programme of Mahatma Gandhi and Congress party appeared to be true. These officers reduced Basic education to cooking, cleaning roads, scrubbing vessels. They lectured on the importance of wearing Khadi, but they did not wear and their students did not touch it. The hanks were purchased from the market and submitted by the students as their work to get credits in the craft programme.

In his opinion Andhra had education ministers who were confused people. One education minister did not understand the distinction between traditional elementary education and Basic education and wanted workers to show Basic education concretely in action for helping his understanding. Another

education minister did not have faith in this system and appointed a committee under the chairmanship of Shri Kuppaswamy to recommend new measures. He was saying that except politics all other Gandhian constructive programmes should be taken up by the constructive workers and Government should not have anything to do with them, while in other states the Governments were working hand in glove with the constructive workers. There was no strong Association of Basic Teachers to think about the present status of Basic education and to recommend and implement any measures to uplift this waning system of education. If such an Association existed it could have run a model Training Institute, demonstrated Basic education in practice and organised research.

The Basic education as designed by Mahatma Gandhi and the system as understood and implemented by the Congress Governments were two different things and this divergence was seen in other constructive programmes also. What was going on in the name of Basic education was the traditional elementary education under a new label. The objectives for which this system of education was launched could not be realised. Either the protagonists of Basic education could not implement the same.

In a democracy, it was said, Government followed the people. Theoretically speaking people should have taken the initiative to encourage the Basic education movement, instead of leaving it to the mercy of the ruling clique. But if matters were entirely left to the will of the people, some times they acted against their own interests. If people's will was taken they would vote for continuance of drinking alcohol, which was prohibited. So, the decision on such matters should be left to the social and constructive workers. People wanted more bookish knowledge, knowledge of science, status, money, comforts employment etc. and Basic education could promise only development of agriculture, industries, scientific knowledge, while higher posts, physical comforts

and other things were against the service motive of Basic education. Such modern industry and Agriculture could have been developed in some model Basic education centres, by attracting highly qualified technicians as teachers by paying the salary they demanded. But how to change the people? They did not opt for hard work, co-operation, service, peace, non-violence and truth. The independent Basic education centres which did not receive any Government grant tried to demonstrate the true system to a greater extent than the Government or the aided private institutions. It would be better if the Government aided such independent centres, which were few, without imposing their system or rules. This step would combine both the quality of such really independent institutions and the quantity, the Government desired, as it would be possible to start more such institutions with Government money without policy restrictions. This step was perhaps necessary as the present Basic education flourishing under the Government was Basic education only in name and not like the system organised in the independent voluntary institutions where education was related to life, Sarvodaya (welfare of all) and the uplift of villages in which the Indian nation lives.

Opinion of Schools on Public Attitude to Basic Education:-

Only 15.22 per cent (Andhra 17.29%, Rayalaseema 16.67% and Telangana 6.98%) of the Basic schools and twenty five per cent of the Basic Training Schools stated that the attitude of the public was positive towards Basic education, while 81.30 per cent (Andhra 75.18%, Rayalaseema 82.74% and Telangana 81.30%) and 68.75 per cent of the Basic Training Schools stated that the public attitude to Basic education was in the negative. The following table gives the reasons for the lack of public patronage for Basic education:

TABLE 102

REASONS FOR LACK OF PUBLIC PATRONAGE FOR BASIC EDUCATION

Reasons	(%)			
	Andhra	Rayala- seema	Telan- gana	Total
1. Lack of literature for propaganda, on techniques, text books based on correlated teaching, guide books for teachers and professional journals.	73.68	88.39	72.09	76.96
2. Suitable equipment, raw material, accommodation, land, irrigation facilities lacking for proper working of crafts and there was much wastage in craft work.	75.18	66.67	72.09	72.60
3. The officers in the local bodies and parents of school children did not understand the importance of Basic education.	69.17	70.37	72.09	70.00
4. Model Basic schools were not started.	65.41	75.92	72.09	69.13
5. Leaders in society send their children abroad or to convents or Public Schools where English was the medium of instruction. So, there was a feeling that standard in other schools was higher than in Basic schools.	64.66	75.92	69.77	68.26
6. Teachers lacked knowledge or conviction, enthusiasm, efficiency, as well trained graduates were not appointed as Head Masters & Assistants, and they were not given rent free quarters making schools residential.	65.41	74.07	69.77	68.26
7. Dovetailing of Basic education with higher stages of education was not done.	58.65	74.07	74.42	65.22
8. Rural crafts were introduced disregarding power motivated crafts and aptitudes and attitudes of children, making the system unpopular in urban areas.	62.41	53.70	72.09	62.17
9. Basic education was not expanding as it was costly.	69.70	64.81	44.19	60.43

Reasons	Andhra seema	Rayala- seema	Telan- gana	Total
10. Mechanical community life and lack of understanding of the objectives of inter-communal living.	60.15	51.85	67.74	59.56
11. Craft work and self-sufficiency aspects were over-emphasised.	58.65	48.15	65.12	57.39
12. Students were not encouraged by giving scholarships, mid-day meals, educational equipment from the craft proceeds.	57.14	68.52	32.56	55.22
13. Basic education was not in consonance with our social objectives and so the social and material conditions in the country were not conducive to its growth.	56.39	42.59	62.79	54.35
14. Basic schools were not guided properly either by the officers or by other agencies.	51.13	50.00	62.79	53.04
15. Loose implementation of most of the programmes like crafts and correlation.	54.13	42.59	60.46	52.60
16. All elementary schools were not converted into Basic pattern at the same time.	42.10	68.52	62.79	52.17
17. Private managements did not agree to convert their schools into Basic pattern.	39.85	46.30	60.46	45.20
18. Congress Government forced the scheme on the country as this idea was given by Mahatma Gandhi.	45.86	46.29	44.18	45.65
19. The idea that Basic system was only utopian and not practicable.	27.82	46.29	53.49	36.95
20. Officers of the Education Department were trying to defeat the scheme.	13.53	12.96	18.60	14.35

Sixty two to sixty nine per cent of the Basic Training Schools also stated that Basic education could not get the public patronage because of such reasons as community life became mechanical, suitable literature was not available, proper dovetailing with higher education was not done, craft work and self sufficiency aspects were over emphasised and even then proper equipment, raw material, accommodation and other facilities could not be given for craft work, failure of the principle of correlation, children or of people of status going to non-basic schools which led to the belief that standard in other schools was higher.

The common complaint, that suitable literature in the shape of books to explain practically various principles of Basic education, guide books for teachers, and new text books, professional journals, propaganda literature were lacking, was proved from this study. If suitable literature was circulated in the regional languages this would have led to the complete understanding of this system first by the teachers and then by the general public.

Lack of understanding of this system gained precedence in table 101, in 1956-57 survey of Telangana Basic schools and in the observations of Shri Lingam Rajagopalarao also. Failure of craft work and correlated teaching were universally revealed in all the studies. This failure was due to non-supply of adequate and suitable craft equipment and paucity of properly trained teachers, as discussed in the chapters eight and nine on methods of teaching and craft practices. As complained by Shri Rajagopalarao the efficiency of this system was not adequately demonstrated by model institutions and so the leaders of public opinion sent their children to non-basic schools, which also contributed to the feeling that Basic schools did not maintain proper standards. But the allegations of Shri Rajagopala Rao that there was a feeling that Congress Government thrust this scheme on the country in the name of Mahatma Gandhi and the Educational Officers

implemented the same in a half hearted manner as they thought that it was impracticable and utopian were not supported by a majority of the Basic schools and the Basic Training Schools. The conclusions of Shri Narasimhareddy that cultural programmes, non-provision of religious instruction and failure to maintain of records as responsible for its unpopularity did not figure in this study.

Educational Officers Opinions About the Attitude of Public & Parents

Forty per cent of the Educational Officers stated that the attitude of the public and parents was against, sympathetic, disinterested, misunderstood, unfavourable, and unsatisfactory for they did not like the craft work and safai (cleaning programmes) as they did not realise the importance of manual labour. Another nineteen per cent of them stated that a majority of the parents and public have no faith or belief in Basic education, though they admitted the principles as sound, as they believed that they could not be put into practice. Obviously they had some misgivings about certain principles and so they needed proper enlightenment on the educational aspect of the scheme in order to make them understand the value of the scheme in order to make them understand the value of the system. They also felt that the teachers did not take proper interest in the implementation of the principles. Six per cent of the Educational Officers stated that parents were not convinced about the utility of Basic education in terms of developing the three R's. Thirteen Educational Officers stated that the attitude of the public and parents was quite satisfactory, favourable, co-operative and encouraging. But at the same time they felt that the administration was not giving the necessary encouragement by way of supplying the necessary material.

The dislike for manual labour, the feeling that Basic education did not develop the intellect, and loose administration of the system were responsible for the unfavourable public attitude to Basic education and these points supported the earlier studies.

THE EDUCATIONAL OFFICERS' EFFORTS TO POPULARISE BASIC EDUCATION

Reasons for Unpopularity:-

The Educational Officers stated that there were many reasons for the unpopularity and slow progress of Basic education. Twenty seven per cent of them said that public and parents resisted to Basic education on the ground that its products did not attain the required scholarship and so did not get the expected market value. They were not fit for higher studies as Basic education was not properly dovetailed to higher education. This low standard was attributed to the undue emphasis laid on crafts and manual labour. Even these crafts were not leaning to modern technological trends as the same old Takli and Charka were introduced in most of the schools as the principal craft. Nineteen per cent of them stated that the existing Basic schools, even the residential schools, could not adequately demonstrate the principles of Basic education practically and realistically due to several reasons and specially because they were not properly equipped with suitable literature, implements, land and other facilities and these institutions could not produce and sell useful craft products. Seventeen per cent of Educational Officers stated that the full advantages of Basic education were not brought to the notice of the public, which consisted mostly of illiterate persons, and as such were not expected to take initiative to know things. So, the parents remained indifferent to Basic education. Sixteen per cent of the Educational Officers complained that there were no funds, personnel, co-operation, co-ordination, initiative, interest with the people concerning Basic education and lack of time with them due to routine work. So Educational Officers could not popularise this system of education.

Belief of the public that Basic education was sub-standard, dislike of manual labour, non-implementation of the scheme completely and sincerely due to administrative difficulties support

the conclusions drawn by other studies conducted earlier.

Measures Taken to Make Basic Education Popular:-

Fourteen per cent of the Educational Officers stated that they were organising propaganda through pamphlets and other publicity media and bringing home to the public the true principles and asking them to do their duty towards this system. Seven per cent of them stated that Basic education week (January 20th to 26th) and melas exhibitions were organised; and they also demonstrated certain principles when occasion demanded. Some Educational Officers (3%) stated that managements gave warnings to teachers in Basic schools who were shirkers. A few (2%) Educational Officers tried to provide a variety of crafts in their areas to meet the criticism that only cotton craft was introduced in Basic schools.

Difficulties:-

But they had to meet a number of difficulties in the process of popularising Basic education. Seven per cent of the Educational Officers said that at present public were not convinced about the efficacy of Basic education and changes usually occurred slowly in a democracy. But the poverty of the parents did not allow him seriously to think of the education of children. Another seven per cent of them stated that sufficient funds were not available to start a variety of crafts or to conduct intensive propaganda for Basic education. Basic schools could not be provided with proper accommodation nor the experienced officers were given retraining in this new system.

Suggestions:-

Eleven per cent of the Educational Officers were of the opinion that more propaganda was needed to convince the people of the villages, the Village Level Workers and the Extension Officers should be utilised for this purpose and they must be paid special allowance. A special inspectorate with publicity equipment could also be created. The Information and Public

Relations Department also could carry out systematic propaganda for the scheme. Parents could be invited to the school to see the better work turned out by the teachers and students, as any amount of propaganda might not convince the parents, except the good results of the schools.

Four per cent of the Educational Officers said that teachers should be posted at places of their liking. A few Educational Officers (4%) said that the teachers should be provided with quarters and the students should be given food, clothing books etc. A few others (4%) stated that the subject syllabus should not be less comparison to the traditional school standard and the present seven year integrated syllabus should be still integrated with some more elements of Basic education. Two per cent of the Educational Officers said that some properly equipped English medium Basic schools should be started and those who preach Basic education should set an example by sending their children to these schools.

More propaganda, selected teachers, equipped schools, properly planned syllabus, satisfied teachers and students, might increase the popularity of Basic education according to the suggestions of the Educational Officers.

Measures Adopted by Schools to Popularise Basic Education:-

The Government of India suggested that the celebration of Basic education week from 20th to 26th January every year to popularise Basic education in the country. In Andhra Pradesh also the Basic schools and Basic Training Schools celebrated this week by organising 'Prabhat Bheries', processions, exhibitions, seminars and symposia and the high officers of the Education Department, University professors and college lecturers participated in a number of such engagements. A considerable press and radio coverage was given to these programmes.¹⁹

¹⁹The Deccan Chronicle, 25th January 1963.

TABLE 103

MEASURES TAKEN BY SCHOOLS TO POPULARISE
BASIC EDUCATION IN THE STATE

Measures taken	(%)			
	Andhra	Rayala- seema	Telan- gana	Total
1. Celebrations of Gandhi Jayanti, Basic Education Week, annual day, processions, meetings, conferences	84.21	87.04	83.72	84.78
2. Sports competetions	76.69	83.33	76.74	78.26
3. Propaganda through <u>Burrakatha</u> , <u>Harikatha</u> , Drama, Song, Social education, friendship with opponents of the scheme, films, Village Panchayat, Village leaders and officers.	64.66	64.81	65.12	64.78
4. Bringing students to school daily	36.84	72.22	79.06	53.04
5. Community service programmes	45.86	57.40	67.44	52.60
6. Formation of local education committees	48.12	51.85	65.12	52.17
7. Implementation of Gandhian constructive programmes like Khadi and <u>Sutrayagna</u>	39.09	64.81	65.12	50.00
8. Organisation of exhibitions and museums	37.59	42.59	41.86	39.56
9. Preparation of farm yard compost according to new methods	38.34	38.89	34.88	37.83
10. Setting apart certain days for visits of parents and public to see Basic education in action.	26.31	20.37	37.20	26.96

The Basic Training Schools also reported to be taking certain measures like celebration of Basic education week and Gandhi Jayanti (93.75%), mass sacrificial silent spinning (87.50%), propaganda through Burrakatha, Harikatha, Drama, songs and exhibitions (62.50%), school annual day (56.25%), and community service programmes (50%).

In Basic schools and Basic Training Schools alike, occasional celebrations and certain other propaganda techniques were mostly used for popularising Basic education. The sports competitions were also taken as the media for popularising Basic education, perhaps local community members witnessed the same providing the school an opportunity for using the occasion for propaganda.

Suggested Measures to Further Propagate Basic Education:-

The Basic schools and the Basic Training Schools suggested further measures for the propagation of Basic education:

TABLE 104
SUGGESTED MEASURES OF PROPAGANDA

Further measures of propaganda suggested	Andhra seema	Rayala- seema	Telan- gana	Total (%)
1. Intensification of propaganda by legislators, All India Radio, Directorate of Public Instruction, Information Department, Official propagandists and the Basic Training Schools, which should be given a van for this purpose.	78.95	87.04	88.37	82.60
2. Visits of expert committees to schools to tender advice	76.69	90.74	88.37	82.17
3. Raising the standard of Basic education in terms of scholastic achievement	77.44	87.03	86.04	81.30
4. Basic education to be made more attractive by adopting scientific techniques and introduction of new popular crafts other than spinning and weaving.	75.18	72.22	86.05	76.52

Apart from the intensification of propaganda through various media, visits by expert committees and raising the standard of Basic education by adopting scientific methods, one per cent of schools each suggested a number of measures like raising teachers salaries, mid-day meals, cultural programmes,

formation of Basic education committees at district and state levels, conversion of all stages of education and all schools into Basic pattern, appointment of well trained staff and introduction of craft at higher stages.

The Basic Training Schools also suggested that Basic education should be made progressive by adopting scientific techniques so that more people are attracted to it (87.50%) and by raising the standard of education in terms of scholastic achievement (68.75%). They also suggested the visits of expert committees to the institutions (75%) and propaganda through the Information and Broadcasting Departments.

From the opinions of the Basic schools and the Basic Training Schools and from the discussions made in the preceding pages, it appears that Basic education could be made more popular by raising its standard and disproving the idea that the craft work and manual labour were over emphasised to the detriment of the intellectual growth of the educand.

Summary:-

Basic education envisages the development of the community school for the growth of community life in the school, utilising the community resources in teaching, involving the outside community in the school improvement programme and finally serving the surrounding community. The democratic and socialistic trends of Indian national life are expected to reflect in the school community life and its healthy relations with outside community.

the
A majority of Basic schools adopted the Panchayat Samithi pattern of school government, which is the new trend in the democratic decentralisation introduced recently in Andhra Pradesh. School activities are also conducted by nominated pupil leaders, students unions, school and class committees and school Government based on the practices of State Assembly or Central Parliament.

Ministers, members or committees were appointed to look after several departments of school life like crafts, general administration, educational and cultural activities, games and sports, food, finance, health, sanitation, discipline etc. But in actual practice the school plans were decided by the Head Master in a majority of the schools, and the students committees were expected to function within the broad frame work provided by the school administration.

Some of the most important community activities conducted by the school government were prayer, sanitation, celebrations of festivals, spinning, assembly discussions, games and sports, excursions, carnivals, exhibitions, music, drama, social service, museum, dinners, school court etc. Organisation of the Mid-day meals was one of the most important community activity for which help was received from the United States of America's CARE organisation, the State Government and community. A number of difficulties were faced by the school teachers in organising the mid-day meals programme. The teachers say that the children were not liking the American maize and ghee. No cook was provided for the preparation of the mid-day meals.

A significant number of schools stated that the organisation of the community programmes in the schools developed qualities like team spirit, discipline work mindedness, leadership, co-operation, readiness to take orders, patriotism, care of property, comradeship, responsibility, initiative, reverence to God, intelligence, dignity of manual labour, patience, owning mistakes, desire to do social service, self reliance, frugality, tact, liking for village life, capacity to appreciate other points of view etc.

Many Basic and Training Schools and Educational Officers believed that most of the community activities usually conducted in the residential Basic schools could be organised in the day Basic schools, in case proper planning and execution were done

and the duration of the school time is slightly extended.

A number of draw backs of the community were listed by the schools under the categories economy, education, morals, religion, social and health. Out of the list the most significant items were the use of intoxicants, betting, caste and communal feelings, indifference to education, thieving, selfishness, jealousy, nepotism, lack of unity, power mongering, feuds, procrastination, irregularity, withdrawal of children from school, and prostitution.

The schools took various measures to combat these evils. The most frequently used technique was the organisation of meetings and lectures in connection with certain celebrations the school planned. Besides, the schools also provided some entertainment to the local community like the drama, music, magic lantern and film shows etc. through which the desired changes in the community were attempted. They provided hobbies for community members to fill their leisure time. But the schools were not planning to change the community consciously and seriously.

To bring about the social change envisaged by Basic education and a new democratic and socialistic order, the school must necessarily function as a community centre. This point is being realised in recent times by the public and teachers organisations in Andhra. The schools also developed intimate contacts with the parents of their students and in a number of schools the Parent-Teacher Associations were organised. The complaint was that these were mostly paper organisations and intensive work was yet to be done. According to the Educational Officers the ineffectiveness of the Parent-Teachers Associations was due to the negligence and disinterestedness of the teacher. But the blame should be equally assigned to the parents also, as they were indifferent to the school activities. It must be admitted that there were certain difficulties for both the parties to make the Parent Teacher Association activity successful.

A big number of 65.22 per cent of the schools stated that the local communities did not like their programmes. Again a large number of 81.30 per cent of Basic schools, and 68.75 per cent of Basic Training schools and forty per cent of Educational Officers stated that the public attitude to Basic education was in the negative. It was mostly ascribed to the lack of understanding of the importance of Basic education by the local community and the absence of dignity of labour. They had a feeling that the children were not being educated in Basic schools as in other schools. It appears that the Communists and the University educated people were opposing Basic education for political and academic reasons respectively. The public gained a poor impression of Basic education due to ineffective implementation of this system of education and this fact was proved by a number of studies. Another view was that this system was being defeated by the Government machinery, which allegation was not voted by the schools and the Educational Officers. Good Basic schools and Basic Training Schools could not be demonstrated in actual practice. It was argued that even though people did not like Basic education it should be effectively administered as it was for the good of the people just as the doctor administers the bitter pill for the food of the patient.

Some of the most important reasons for the lack of public patronage for Basic education were absence of propaganda literature, failure of public to understand the importance of Basic education, lack of model Basic schools, leaders sending their children to non-Basic schools, teachers poverty of knowledge and conviction, failure to dovetail Basic education with higher education, discouragement of urban Basic crafts, relative costlines of the scheme, mechanical and ineffective organisation of Basic schools, non-conformity with the social objectives, administrative inefficiency, etc.

The Educational Officers also stated that the attitude of the public towards Basic education was against, unsympathetic, disinterested, misunderstood, unfavourable, unsatisfactory for they did not like craft and sanitation programmes and believed that Basic education was not fit for the modern scientific and technological age. The products of Basic schools did not have market value.

More propaganda was needed to popularise Basic education and it was also necessary to make the functioning of Basic schools more effective, as the efficient products of these institutions themselves would eventually constitute the instruments of propaganda for this new pattern of education. The present propaganda techniques adopted by the schools consisted of celebrations of festivals and some special days, sports competitions drama, song, Parent Teacher Association, Gandhian constructive programme, formation of local education committees, exhibitions, etc.

The schools suggested that some other measures should be taken by the Government for this purpose, which included the involvement of legislators, the Directorate of Public Instruction, All India Radio, Information Department, Training institutions, etc. They suggested that expert committees should visit schools and recommend measures for the adoption of scientific methods to raise the standards of Basic education and to make the school programmes more attractive. The current misunderstanding that the craft work and manual labour were overemphasised in Basic schools should be disproved by taking suitable steps both in the school and outside..
