
CHAPTER - I

I N T R O D U C T I O N

INTRODUCTION

Theoretical Concepts and Practices of the National Adult Education Programme

Society and education are inextricably intertwined. No society, whatever its stage of development, can be conceived of, which could exist and sustain bereft of the influence of education formal, non-formal or informal. Learning had its role from the abysmal times with all its crudities in the society, no matter whether school existed or not. In other words, education was inherently there though its configurational existence, operational styles and strategies were evidently different. In older days, life was simple, human needs were few and in turn their aspirations, not usually limited. Consequently, in response to both individual and societal requirements, education was informal, incidental and relatively unstructured. The society has become exceedingly complex with an upsurge of peoples' boundless needs and aspirations/expectations, which has rendered abortive and infructuous efficacy of the informal learning, on the other hand, a vast potential mass stands outside the bound of the formal system who have no taste or very little taste of its fruits. This "human capital" is to be developed, since undoubtedly, it holds rich promise and prospects for individual and societal growth. The formal system, because of obvious reasons, can not take this section into its fold. A system inherently flexible and tolerant which

essentially aims at developing its occupational skills has emerged with conviction and commitment. The system with an unyielding mission and telemachusean zeal is non-formal education.

Inadequacy of the Formal System

The development of the knowledge, skills and understanding may be achieved through to expose the individuals to selected and controlled environment. To achieve it, the individuals would have to devote their time during the early years of their life in educating themselves under organised system. This is known as formal system of education. The system constitutes age grade, hierarchy of primary, secondary and higher education. The recipients of formal education follow a pre-decided pattern and syllabus appear in examination at the end of each grade, secure promotion to the next grade, receive a certification accordance with success in that examination. The formal system of education attempts to prepare an individual with the knowledge and skills related to rich and middle community and does not take care of the poor masses.

The formal education system, in India, is now a gigantic enterprise with about 700,000 institutions, 3.5 million teachers, 100 million students and an annual expenditure of Rs. 25,000 million (Bombay and Sub-urban

Secondary Teachers' Association, 1978) and yet, it hardly benefits the common masses, who are living under privileged and under nourished conditions. Most of them are illiterate and their children drop out sooner rather than later. A very small minority does climb up, though the limited vertical mobility that the system provides. The main beneficiaries of the system are really the rich and belong to well to do classes, who form the top 30% of the income groups (Bombay and Sub-urban Secondary Teachers' Association, 1978). Besides, the system is not related to masses' needs, aspirations and problems, and is highly inefficient and wasteful, and has become dysfunctional.

The social purposes of education are clearly emphasized in India's educational goals. Education is consciously used as a tool for the realisation of national aspirations. The educational goals are today related directly to the national problems. Education is viewed as instrument of social change and relates to productivity, which is in turn linked with economics and natural development. Gunnar Myrdal, in his 'Asian Drama', has said, "Whenever education is considered from the point of view of development, its purpose must be to rationalize or modernize attitudes as well as to impart knowledge and skills." Society demands the new ways of life, thought and work for the poor masses, who are still steeped in poverty and illiteracy, which are indicators of growing

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inequality and the educational system, which is rigid, formal, essentially centralized and elitist. Any substantial progress can not be made until the improvement of socio-economic conditions of the illiterate masses get place in learning and earning system, which are not possible through formal system of education.

Do we have policy and programme to alter this condition? Could we think of innumerable illiterate adults, who are economically weak and socially handicapped, whose major avenue of mobility seems to be education? Poverty is a cultural condition breeding of which lies in cultural milieu, a milieu of ignorance, segregation, and keeping a very low self-image of the poorer classes. Under these circumstances, the present educational institutions seem to have been a party to plutocratic tyranny rather than helping democracy to function. The will of the people is to be the determining influence in democracy. The responsibility for solving all the vast new problems and creating thereby the complex social machinery of the new era, rests certainly with the people. But unfortunately, the joker in the argument for democracy is the ignorance of the people. Do the policy makers realise that the ignorance of the people becomes menacing when it is deliberately fostered and promoted by predatory interests with an axe to grind. Lubricating the social friction is not a solution. The present educational policy seems to be determined in providing lubricants. Education needs a scientific look. It has to be admitted very frankly that today's ignorance is the result of today's education, which is merely classroom based, bookish and too formal having

lost the reality touch with the social-milieu, in which the people are growing. Education has to be functional and meaningful. It can not function on the basis of privilege (Trivedi, 1981).

Faure (1972) mentions that, "Education suffers basically from the gap between its content and the living experiences of its pupils, between the system of values that it preaches and the goal set up by the society, between the ancient curriculum and the modernity of science.

In the preamble to the British Education Act of 1944, it was stated, "that there are no misfit children but there are misfit schools, misfit teachers and misfit courses." Its indication was that course might fit the children not vice versa.

Naik (1976), while discussing "Alternative in Education," has remarked that, "The formal system constitutes only a comparatively small portion of the total educational enterprise of a society and makes only a partial contribution to the total education, which an individual receives in his life-time. Since it is mostly a system where the students are required to attend on whole time basis, it generally excludes all workers - the most important social group from its purview and as it usually operates on the basis of single point entry, it offers no help or second chance to those unfortunate individual who miss its narrow portals of admissions or who compelled to step off it

pre-maturely for social and economic reasons."

Larder (1976) quotes Gartner to have said that, "The very type of learning which is sanctioned by the traditional institutions is elite, that is it can only differentially available to those in society, who are non-white rather than white, poor rather than rich, older rather than young, female rather than male."

The inflexible formal educational system is not reaching all sections of the society. It is the privileged groups, by and large, who avail themselves every educational facilities. They are not handicapped by the rigidity and formatism of the formal education system as the poor masses are. Their children, either do not get to enter into this system at all or drop-out from it before gaining anything beneficial for their survival and work requirements.

On one hand, the formal educational system has fixed timings, rigid curricula and single point entry and on the other hand, the illiterate and poor masses are involved in economic activities, that are more important than spending time in formal institution. These illiterate adults are above the school going age and never entered in the formal educational institution and majority of their children, who enrolled, dropped out before completing even elementary education, who have already entered in family life and are just trying to make both ends meet with

some kinds of work or who solely or partially depend on others for their livelihood.

Atleast two serious attempts were made in the past to overcome the limitations of formal schooling, one was Basic Education and other was acceptance of Social Education as an essential part of the community development. Before long, the Social education receded from the canvas of Community Developmental Programme and in due course, the concept of Community Development and Panchayati Raj itself became a casualty.

In spite of our efforts for compulsory and free education, only 80.9% children in the age group 6 to 11 years and 37% in the age group 11 to 14 years are going to schools. Out of them, 60% drops out before V class and 76% before VIII class (Indian Education, 1980). Those dropped out relapse into illiteracy after school leaving. Fast growth in population are also pushing the country behind its attempt to reach universal literacy.

Various nations, representing a majority of mankind, have yet to bring about development- economic, technical and social - of the variety, which has already been attained by today's developed nations. The Institute of Formal Education has limited potentialities in moulding the major forces of human existence and bringing these forces for better existence of the poor masses.

It is recognizing factor that the nonformal adult education does not go away from formal education. It helps

formal education in minimizing its dissociation with community needs and introducing an educated youth, who could be employed in productive activity of social and economical situations. It is not ultimately concerned with undoing the harm to formal education, but more positively enriching at all levels. It provides practical experience after theoretical knowledge is imparted to them through formal education. It removes the educational deficiencies of drop outs from formal education and connects them in the main stream of further education. Keeping in view the rapidly deepening impact of the present educational crisis, non-formal mode of learning, the non-formal educational system is vocationally oriented. Learning how to learn is the essence of a strategy of non-formal education.

Non-formal education is complementary to formal education as envisaged by the Commonwealth Conference on non-formal education for development, 1979 and it has recommended that non-formal education should be seen as complementary to formal education in each country's development. Government should, therefore, ensure that different programme structures are integrated into total system of recurrent education.

It is all for them to consider ways and means of providing education. The education, therefore, will have to be beyond the restricted domains of the literacy and numeracy. It will have to have economic base. The programme will have to be developed

on the basis of the relationship of the age to the life problems.

Operationalizing the Concept of Non-Formal Adult Education

Adult Education, by its very nature and its acceptance in lives and situations of illiterate masses, is non-formal in character. It is a system of non-formal method of learning.

According to Coombs, "Non-formal education is any organised educational activity outside the established formal system whether operating separately or as an important feature of some broader activity, that is intended to serve identifiable learning clienteles and learning objectives."

Paulston (1974) as has defined it "As structured, systematic, non-school educational and training activities of relatively shorter duration in which sponsoring agencies seek to concrete behavioural changes in fairly distinct target population."

La Belle (1975) says that "Non-formal education refers to organise out of school education programme designed to provide specific learning experiences for specific target population." La Belle does not treat three modes of education as discrete entities, but treats them as modes of emphasis or predominance.

Umapathy (1974) quotes Mc Call to have said "The entire range of learning experiences outside the regular, graded school system." Implications drawn indicate that it serves many learning objectives, learning centres in many places and at all ages.

The Central Advisory Board of Education, 1975 adopted a detailed resolution on N.F.E. emphasising that "The N.F.E. is an effective way of learning for all categories of youth and adult learners in search of useful skills and knowledge and that, while it does not under estimate the importance of literacy, it should..... as a functional programme organised in the spoken language that enables an individual to grow to his best potentials and to get ready for an active roles in solving problems in his working and learning environment. It emphasises learning rather than teaching, an emerging rather than prescribed curriculum and an elastic and dynamic programme which provides adequate learning opportunities to all individuals through their lives."

Directorate of Non-formal Education (1975) sums up the discussion by saying that "Non-formal education is based on the approach that every individual has a right to educate:

when he wants it;

where he wants it;

as much as he wants it.

Its varying duration, the diversifications of its content, its linkage to local resources and its lower cost makes it particularly an appropriate tool for the promotion of democratic reconstruction of both urban and rural areas."

Planning Commission (1965) mentions that "Social education, in the very nature of things, is informal. It can be conducted in an atmosphere, which is devoid of rigid control or dependence. It receives its sustance and development if it is organised informally. It should reflect the urges of the people and should be conducted with a view to serve ends visualised by the people themselves."

Umapathy (1974) clearly mentions that success of "Danish Schools" to remove the deplorable conditions under leadership of developmental departments, chiefly education department, using unconventional method is a classical example of what non-formal education can help to the oppressed.

Delean (1975) states the fact that the beneficiaries of many adult programmes are the deprived categories of the population, as they are less middle minded than the formal education in totality. The investigator supports that the participants of adult education programme were of the people belonging to low socio-economic status.

Delean (1975) further indicates that there is no country

in the world with some outstanding examples of disadvantaged people, who can not be improved through non-formal adult education.

Klesis, Lang, Mietus and Tiaputa (1974) say that "Non-formal education is any intentional and systematic educational enterprise (usually outside the traditional schooling) in which content, media, time units and admission criteria, staff facilities and other system components are selected and adopted for particular students population & situations in order to maximise attainment of the learning mission and to minimize maintenance constraints of the system."

In other words, it could be said that usually adult education focuses an improvement of social and personal livings, occupational capability and vocational competency. It is need centred and its each programme has shortest possible time. Adult education could also be termed as core by objectives. It can be said that it is an open system of educational programme concerned with economic, social and political responsibility, so that every human being becomes an authentic human being. Critical consciousness, being raised on the part of the participants, is central to the programme of non-formal education.

Bordia (1973) says, "Non-formal education does not always lay claim on the alround development but rather

emphasizes the possibility of providing an educational opportunities to those, who can not or could not be benefitted from formal education.

Human resource development means change and this could only come when people have acquired the necessary knowledge. Efforts have been made in the past to link adult education with development, but little success was achieved. Most illiterate adults are not interested in merely literacy programmes and in order to achieve the desired results, the literacy has to be linked with skill learning programme. In the ideal situation, literacy should come as a part of the skill learning and need not be the starting point at all. But a continuous and sustained efforts has to be put in to make non-formal adult education apart of integrated development plan for particular age. Any scheme of non-formal adult education, if it is to prove useful, purposeful and acceptable to the target groups, has to take note of the broad economic situation in the country.

If India is to be seen in this context, it had several forms of non-formal adult education agencies, such as folk dance, traditional celebrations and customs in the past centuries. They have helped average Indian, despite the fact that they were illiterates, but persons of culture and character. However, it is true that they have made the country

and its people excessively custom bound and have kept them within their own narrow circles allowing no mobility. The usefulness of non-formal way of uplifting the poor is being recognised as potential instrument.

Investigator is of the opinion that the work oriented education enunciated by Mahatma Gandhi, rural construction programme undertaken by Tagore and need based education are the various concepts, which are the fore runners of such education. He feels that the programme of non-formal adult education, where monetary investments are comparatively small and returns both rich and immediate has the efficiency to receive highest priority.

Weakness of Planning

Unsuccessful efforts were made after independence to solve the problems of illiteracy and basic needs of the vast majority of the disadvantages^u group, yet during the last 30 years, the problems of illiteracy remain unchallenged and unsolved. In all the Five Year Plans, there was more concentration on the growth in industry. Aborted efforts were made to increase the useful productive activities of the masses, in which the literacy would have been the first component. It is well known to all about the blighting effect of illiteracy on economic, social and political development of our country. The masses are influenced by their ability

to acquire knowledge and skills for better earning through education and training for which literacy is necessary foundation. Literacy, the first component in learning process, could be able to make masses be aware of their better existence by written and printed knowledge on the various aspects which for reasons were closed to them, left outside not to know the area of progress in every direction and placed them to adopt superstitions, scruratism and traditional way of working.

Even the country has shown steadily increase in terms of income, employment, saving, investment and production for those who belonged to good homes, it has shown that increased production have not reduced the poverty of the common masses. The outcomes of the growth have been uneventually distributed and large number of the people, who are living below poverty line has increased the number of destitute.

Srivastava (1979) mentions that top 30% of the people in rural sectors share 64.46% of the disposable income. In the urban sectors, top 20% account for 63.39% of the shares, whereas the rest shares 36.59% of the disposable income. It is an indicator of the growing inequality and concentration of incomes in hands of selected few.

If we look towards the Planning, the First Plan was launched in April, 1951 has been "to raise the living standards

and open out new opportunities for richer and more varied life." This aim has been translated over the years into four specific objectives - growth, modernization, self reliance and social justice. Though progress towards these goals has been achieved, but the benefits of planning had been taken by the people who by somehow or other means managed to enter in main stream of planning, who were dominated persons in the society.

Investigator feels that the recent scheme to absorb labour force into the integrated development programme are being managed by the officials and functionaries, who earlier sapped up the benefits of planning and deliberately left the poor in ignorance and poverty. They are utilizing the resources for their benefits. It was and is, therefore, their ability to utilize the resources in an unsatisfactory manner that determined/determines the unsuccessful implementation of the different programmes.

In general, about 42% people are living below the poverty line. The problems of unemployment and poverty are the basic problems in rural areas, which are increasing day by day. The solution of these problems can be overcome with rigid type of planning in a view of the resources available in area to perform them into a modern Indian villages and it is the prime need of the present as our national economy

including for several industrial development.

In India, 70% of its people live in villages. The economy of the country is largely dependent on the economy of the village. In spite of all the efforts for industrialization in last 30 years, agriculture continued to be the main stay of rural population. With the growing population, pressure on land has considerably increased, greater employment opportunities are to be found at the village level itself. A programme is, therefore, urgently needed which would be attractive and effective; must have its benefit going directly down to that section of the people.

Recently, National Adult Education Programme, with view to create awareness among illiterate masses to help them to overcome their helplessness and in setting their feet firmly towards self reliance as well as to bring in them fundamental change in the process of social and economic development from a situation in which illiterates people remain passive spectators at the fringe of development actively to be enabled to be at its centre as active participants, has been launched.

Therefore, it is the responsibility of every citizen to have vigilant watch on adult education programme, so that the investment in adult education should return to a society from physical investment to atleast a minimum standard of living

consistent with human-being as well as substantial improvement in the well being of the individual, because it is including much more than remedies for their academic shortage of their early childhood for raising the productivity of illiterates, which in turn can raise the proficiency of literates working in association with illiterate people.

Social Obligations

In our society, it is assumed that a person should be able to read and write reasonably well. If he does not possess this ability, he frequently experiences a sense of personal failure, rejection, inadequacy, frustration and the lack of self regard. A poor self concept stifles individual activity and is most destructive to the development of whole personality.

It is often said that the well being of an individual or in other words, the integrated personality not only lies in getting adjusted to the environment within, but also the outside ones. When one analyses the adjustment mechanism devised for within, such as physiological, intellectual, emotional, it invariably needs the knowledge of self and a scientific temperament in the individual. It is true in the case of adjustment with the environment outside, such as age group, class group, neighbours, community, in the social and geographical context. It is more necessary for the individual

to be aware of the expectations of the group or demands from them. For this lies the knowledge of the self in terms of abilities, interests, strength and limitations in his working ability for the social roles.

Emergence of National Adult Education Programme in New Roles

The country has looked a new and workable possibility in terms of adult education, which is an educational activity organised outside the formal system in a systematic, planned and goal directed, manner, with a definite and selective programme in specific development areas to serve the needs of the clintcles, who are fixed and belong to a particular category.

Adult education is meant to take care of the educational and other needs of the adults, who are illiterate or drop outs much more successfully than the formal education. The flexibility regarding the content and form, that is possible in adult education, will provide an alternative to the people in whose case formal education for some reasons has not been successful.

Without an educational component, the various developmental activities can not hope to sustain on long term basis. The concept of adult education programme is around the close linkage between the two. It is not conceived as a process of

imparting specific knowledge or information, but as an unfolding process, in which the individual is helped to actualise his own potentials through acquisition of knowledge and skills on one hand, and development of sensibility and action orientation ability towards his own individual realities on the other.

Adult education's frontiers go beyond remedial education. It touches all aspects of livings, while it may vary in terms of its clientele, duration, type of the agencies and organisations offering the courses.

Gayatonde (1977) feels that the content of adult education should be to assist the clientele in solving their problems by enhancing their potentialities. To meet the challenge of illiteracy and its relation with decreasing efficiency of the masses, it has to take responsibility more than simply literacy and computations. It has to provide a way to faster the development of human potentially with them for bringing themselves from periphery to core and to give thereby allowing for a more positive image to emerge out. In the area of increasing industrial complexities, demanding more and more specialization, the acquisition of basic educational needs like literacy, is the first, but highly worthwhile step is to prepare illiterate to functionally literate for assuming his/her right place in the world of today and tomorrow. In democracy, a democratic

man's quality, the "virtue and talents" that equip him to exercise critical and compassionate judgement, maintain his civic honour and collaborate intelligently in group undertakings. Democracy can smoothly run, when the citizens are conscious, politically enlightened and mentally well informed. For illiterate person, it is not possible.

A study by Erickson (1966) has been conducted on the influence of adult education on Swedish elected officials. It has been reported that 79% of the social democrats, 41% of liberals, 66% of the Parliamentarians, 87% of the agrarians, 33% of the conservatives had given the opinion in the favour of recouring adult education.

During the past 33 years, the Indian education system has grown manifold, but if the progress is judged in terms of article 45 of the constitution, it would give a very gloomy picture, as growth of literacy rates in men and women are of below expectations. Because we could not provide primary education to all the children. Johnson(1970) states that any attack on illiteracy must include elimination of wastage and stagnation in primary schools.

Therefore, the government launched a massive programme which is of functional in nature, which has to improve the functional competency of learner, is related to his/her vocation in life and is of standard that would develop

sufficient ability in the clientele for using his/her knowledge of functional competency in solving his/her day to day problems.

Keeping all the views, stated above, the adult education programme is expected to cover all aspects of individual as well as of society, viz.,

- i) Remedial education;
- ii) Vocational education;
- iii) Education for personal worth for self improvement;
- iv) Education for social responsibility; and
- v) Awareness buildings.

The role of adult education, in ensuring the growth of social justice, needs no further discussion, which is a socio-economic and cultural process, which ensures a better social order, unity, manipulation of the environment and social control to fuller development of human personality, (illiterates want their talents to be utilized, want to know beauty and joy and ultimately want all realisations of their personalities) with the notion of endless aim of social and individual life.

Economic goal is the final goal of adult education programme. This depends upon the improvement in the earning power of educands. This can provide the main motivation for them. It is relevant to remember that adult education programme

has a casual learner and casual teacher, for which motivation is important. An awareness of the prevailing environment situations and need and direction of change is to be created in individuals and ⁱⁿ society. A great degree of individual, social, cultural, economic development are to be achieved through democratic action and active participation of adults. The emotions are to be trained and educated mind has to be created among them. A critical outlook to develop scientific attitude, rationale objectives, constructive and scientific thinking are to be developed. The improvement of material and human resources in the masses can be done, if the will for programme is aroused to work with the community, in which they live. To create and sustain the will to the progress is the important aspect of non-formal adult education.

If non-formal adult education has so enormous power to educate equally effective as formal system, why society has given so much importance to formal system of learning. La Belle (1975) has found that the higher salaries are provided to those who have been educated through formal education rather than non-formal education. Duncan and Hedge (1963), Eckland (1965), Blau and Duncan (1967), Elder (1968), Haller (1968), Berg (1970), Perrucci and Perrucci (1970), Blum (1972) and Duncan (et al. (1972) stated that formal educational system provides higher occupational attainment with greater influence on initial employment. Studies by Carnoy (1964), Jacobsen and

Kendrik (1973), Holsinger (1974) indicate that formal educational impact are associated with income and status of the individual, higher than non-formal mode of learning. Under such circumstances, non-formal adult education can not get its equality, unless equal weightage is provided to the two channels of learning in different fields.

Merits of Literacy

There are a number of factors, which create hindrance to participate intelligently in the affairs of their aggrandisement. Literacy alone may not provide assurance of effective adoption of different modern techniques, but modern society may not be possible without a literate population. Indeed, Indian illiterate may not go ahead without the destruction of much that forms their traditional, social and cultural structure, which in turn are rigid deeply rooted and attitudes which are outdated.

Very often, an old society is ready to accept the immediate benefit of modern learning, but it finds it difficult to accept the corresponding new ideology. This is the problem faced by every traditional society and particularly one, which is loaded with the heritage of a fairly developed ancient culture. Myrdal believes that some of the bigger social reforms are necessary for economic development. In his book, about education, Joad makes clarification about the necessity of educated mind.

"To the man of trained mind and developed taste, the world become literally a large place, larger and more exciting. He is able to see in it more beauty, more variety, more scope for his sympathy and understanding them, he said before. So far as the understanding of the world is concerned while education diminishes the certainty of what is, it widens his sense of possibilities of what may be and transforms the world from a humdrum scene of workshop, factory and office to a universe of mystery and treasure-house of beauty."

Effective Implementation of National Adult Education Programme

Well perfected techniques, more precisely, defined objective and adequate leadership may improve mature understanding, dynamic attitudes, human faculty to react to causes, not symptoms, skills to achieve the potentials of their personalities in directing desired social change, infused values of widely accepted in the capital of human experience, which take cognizance of the prevailing realities and technology must be responsive and geared to local conditions and meeting the real needs of the people before we have time and money to solve their problems - economic, social, and injustice. Thus, we can make a better place for an individual in which to live and make a living.

It depends upon the programmer how the autonomous pursuits of science and technology may be justified to fulfil

the felt needs of the people, because they want a justification for the attitudes and procedures to be adopted. It is possible to reject the programmes on the ground that result they provide are not justifiable or the procedures adopted are wrong. They are constantly harrassed by the vast majority of social problems, that are to be solved with no further delay with ease; if the programme has to make a room for success. They believe that implications and applications of the programme need to be confined to the satisfaction of the adult participation and enrichment of living by expanding the horizon of adults, not the completion of a course.

It should be noted that effective dynamism can not be created from outside. It is the result of growth from within. The skills of hand and brain make men and women more keenly aware of the vivid value of the creative life, if we would be able to provide a programme of worth considerate and produce skilled men, then in their further life, we can create an idea that learning is a continuing life process, that mental, physical and spiritual life and values are subject to the laws of constant growth.

Adults bring a mature rich experience which conditions to adopt new strategies (the new facts are to be related to their background of experiences). Since adults usually have a ready-made motive or purpose, viz., to increase their job

opportunity, fill in the gaps between past schooling and present, and secure help in some emergent problems, the proper knowledge of different programmes are great importance and that can be provided only when the materials presented bear upon their needs or deal with concrete problems either adults or communities are facing; that can be successfully met with the help of cooperative and collective approach by acceptance, and participation. It will lead certainly to make them a self sufficient citizen to manage their affairs in the primary needs of the life, which invariably will develop self reliance and initiative in the community to manage their own affairs. It will lead to control the learning of the individuals in regard to their ideas, attitudes, emotions as they come on the latter stage of life in the realm of the socially accepted world. This will not make any requirement of desperate exercise to persuade to learn what you propose to transmit them, and this will provide the key to judge the right or wrong, to good or evil and to what ought and ought not to be done.

Inclusions of different programmes may depend upon the nature of the individual and the nature of the society to be served. It can easily be obtained by the interviews to get direct and first hand experience of the learner, based upon his needs, problems, interest and persistent life situations faced by all people in their day to day living in society.

To ensure a dynamic programme of adult education, the following considerations are of great importance in nature:

1. Know-how illiterates can define their goals.
2. Know-how to listen and interpret the wishes and the needs of the group they serve.
3. Know-how the situation and arrangements can encourage to participate willingly.
4. Identification of the knowledge and behaviour (competencies) related to successful participation.
5. Prepared and well evaluated techniques and instructional materials to suit the learners.
6. Know-how to work cooperately in coordination with other developmental departments and programmes to mobilize all the resources that we can find or create.
7. Know-how to provide opportunity about possible desirable outcomes.
8. Know-how to keep their own efforts to mutually accepted goals.
9. Know-how to promote a spirit of community life by promoting cooperation and sharing responsibility among the illiterate learners.
10. Know-how to make them to keep continuous and sustained efforts to know the things and enjoy the good and bad evils of modernity. Because the future civilization

depends not on how much knowledge a man possesses, but on how he uses the knowledge he has. It will certainly discover the true values, which come with unbiased investigation and self awareness and this trend will be routinized and equipped to cope with the challenge of society in years to come.

illiteracy, poverty and well-aware of the rights and duties. Although developed countries have been facing poverties, diseases, ignorance, unemployment, etc. not to the extent as developing countries are facing. Economic development in contemporary world is largely dependent on the skills of labour force. To reduce the rate of illiteracy and to produce skilled educated labour force, the universal primary education for the children and adult education for those who are above fifteen years, be in force. A nation, however, rich in natural resources can not be prosperous until its human resources are properly utilized and developed. We can not live and function in vacuum. We live in a community of people who interact with each other, which bring about positive and negative results. Therefore, any analysis of the work in the field of adult education has to be in relation to the total society, in which we live and function. In other words, it is essential to study the situation around them, the reality as it was in order to arrive at the desired changes in the lives of human being around them. If our efforts are dedicated towards making groups of people to understand their life situations, so that they can be responsible for the change that need to be brought in their lives, so that they can acquire necessary knowledge. The aims and objectives of adult education programme should be:

- i) To meet the immediate and specific needs.

- ii) To adopt the variety of real and learning needs.
- iii) To include the use of diversified method.
- iv) To relate itself to the learners in life and social objectives.
- v) To help the learner in acquiring occupational and new knowledge.
- vi) To transfer of knowledge from traditional technology to modern technology.
- vii) To be development oriented.
- viii) To develop scientific outlook among learners.
- ix) To help to achieve higher quality of learning.

The foundational base of development and its super structure revolve around and hinge more upon the rural frame-work, which is the nodal point and the epicentre of all progress from the grassfoot level. This multi-pronged approach has been mirrored and propelled by the developmental vehicle into the far flung and remote rural areas translating myriad schemes into reality. These schemes are manifold in nature and multi-dimensional in character aiming at bettering those strata of society, which require an intravenous dose to remove them from the shackles of economic bondage. With a view to achieve this single-minded objective, government has introduced and launched a plethora of projects and schemes, like the Integrated Rural Development Programme, Trysem, Antyodaya, National Rural Employment Programme. It has been observed that various programmes of development and eradication of illiteracy have been launched in the past,

but unfortunately, the results have been very discouraging. Keeping in view the ineffectiveness of the past programmes, one consolidated and integrated programme for the upliftment of the poor section of the society under the denomination of National Adult Education Programme has been launched.

The National Adult Education Programme, which has been implemented since October, 1978, is different from the previous adult education programmes in provision of adequate administrative and resource support and emphasizing need based curriculum and teaching/learning materials, is looked upon as a method of human resource development including literacy, functional development and creation of awareness among the poor regarding their power to determine their destiny.

The present thinking, on adult education, is based on the following assumptions;

- (a) Illiteracy is a serious impediment to an individual growth and country's socio-economic progress.
- (b) That education is not co-terminus with schooling but takes place in work and life situations.
- (c) That learning, working and living are inseparable from each other and that each acquires a meaning, only when correlated with each other.

(d) That the means by which the people are involved in the process of development are atleast as important as end.

(e) That the illiterate and poor can rise to their own liberation through the literacy, dialogue and action.

In practice, emphasis should be given, not only to formal system, but also to non-formal mode of learning supported by use of mass media of communication, community support for the vocationalisation and general awareness, so that the society may transfer itself to what it determines its destiny. If the adult education has to become an instrument of social change, the productivity, social, moral and spiritual values, modernization and social and national integration will serve the objectives and it is through this achievement, the society may get answer of many prevalent voices, which in turn will bring their upliftment.

The government envisaged that the literacy should come as a part of skills learning, and need not be the starting point atall. But a continuous sustained efforts has to be put in to make adult education a part of integrated development plan. Any scheme of adult education, if it is to be proved useful, purposeful and acceptable to the target groups, has to take note of the broad economic situation in the country.

The main task of adult education, as educationists have understood, is to make all adults conscious of their roles, rights, responsibilities in a contemporary Indian society to enable them to contribute their best in agriculture and industrial advancement of the nation and keep the citizen alert in state of constant intellectual and technical advancement to face the emerging challenges in nation's building, as well as to create harmonious blending of traditional values with the needs of modern social order, based on science and technology. Let it should be judged that the National Adult Education Programme, which is theoretically advocated by the government, is flexible and learner oriented, diversified in content and method, non-authoritarian and participatory. In its process, it would help in the enrichment of human and environmental potential of the illiterate learners, who are living under deprived and under privileged circumstances.

Rationale for the Study

Eastern Uttar Pradesh is an extension of North Bihar, where about 4 crores people live in appalling State of destitution. This is listed at the very bottom of the all Indian indices on literacy per capita income. According to the Patel Commission, the population pressure in the area is 1094 as against 649 per square mile in the State and an average of 178 per square mile in the country. Its urban

population is 7.4% as against 1.4% for the entire State (Singh, 1980). More than 20% of the people are listed as backwards, 95% of landholdings are totally uneconomical. 97% of the population are inadequately employed and virtually all of them are illfed (Singh, 1980).

The National Council of Applied Economic Research surveyed 289 districts in 1955-'56 and found in 29 of them, per capita income was Rs. 158.00 per annum (or 45 paise a day) and all the fifteen districts of Eastern Uttar Pradesh, i.e., Allahabad, Mirzapur, Varanasi, Jaunpur, Ghazipur, Ballia, Azamgarh, Gorakhpur, Basti, Bahraich, Gonda, Faizabad, Sultanpur and Pratapgarh, are among the 29 poorest districts of the country.

Ironically, the per capita income dwindled after the First Plan was launched in 1951, partly because of a rise in population and slow economic growth. In 1967, the per capita national income rose from Rs. 275.00 to Rs. 315.00, but U.P. income fell from Rs. 237.00 to Rs. 227.00 and that the Eastern U. P., from Rs. 158.00 to Rs. 150.00, with every plan, the disparity in income widened and uneven growth took place (Singh, 1980).

To complete the cycle, the Central Institute of Training and Cooperation says that eight million people are "dangerously" under nourished, of which 3 million go blind

due to vitamin 'A' deficiency, adding to the 8.9 million blind population of the country, which is equivalent to the population of many European countries. Poverty of the region is such that men and women picking grain from animal is a common sight. The entire population is below the poverty line, barring the few. All efforts, to improve the conditions of the poor masses in Eastern U. P., were either piecemeal or ad hoc. All plans were failed to achieve the physical targets, while financial commitment was fully met (Singh, 1980).

On one hand, India is one of the rapidly developing countries in the world. In reality, it was an under developed nation upto 1947. The independence, after 1947, made it possible to accelerate the progress in different dimensions of national educational system. As a result of the various Commissions and Committees emphasised to improve the formal system of education and to provide more scope for school going children to have educational opportunities suiting to their abilities, aptitudes, interests, likes and dislikes what so ever the little changes were brought, did not satisfy the Indian education as a whole. On the advent of Kothari Education Commission (1964-'66), the attention of government of India was caught by a masterly novel idea of pulling into practice 16 point programme on adult education. During the last 15 years, many Indian States

launched upon the 16 point programme of adult education and keeping in view, the available social, financial and administrative resources; it is needless to point out that such programme would have been visible in its proper perspective in the state of Uttar Pradesh, from where the present investigator received education and worked as conscious worker in such programme from time to time.

On the other hand, it was gathered from the press and the people that till 1979, whatever and whenever the programme for improving the literacy (the first competent of learning process) and socio-economic conditions of the masses had been launched, neither the personnel of the administration nor that of the advantageous group of the community took care of the masses. Whatever the programme for improvement made was due to social and political pressures. It was, then, continued to take the benefits and facilities of the masses. After independence, till now a number of Five Year Plans had been launched with great noise about formal and non-formal education improvement, but the met result of the educational planning seems to have been sapped up by the so called advantageous groups and deliberately left the poor in ignorance and poverty to maintain nearly their existence, so that in coming future by putting a question mark, no substantial progress was done for the masses. More has to be done for the masses,

so that more inputs for improving themselves may be available. This conspiracy of repeating the cycle would be continued to keep the larger part of the resources to remain available for benefit of those already much benefitted and enough advantaged, until the masses are made conscious to avail the facilities at grass root level.

When several inventions and discoveries have been made or introduced into society within one generation, adult education has much responsibility to educate the people in an orderly pattern of thinking - a systematic problem solving approach. They must know how to solve their own problems, make their own decisions and learn whatever they need to learn, and when they need it.

With changing conditions of the society and rapid advancement of knowledge in technological world, adult education is considered as life-long education for every living human being. Of course, everyone is realising the importance of proper education at every stage of life. The contingencies^h of life dictate the necessities of a particular type of education. All kinds of education, required by the individual at a particular level, come under adult education purview. It is, therefore, true that adult education would naturally be different for individual, taking into consideration their experiences, knowledge, efficiency and to some extent their thirst to learn to improve the mental capacity for

prosperous tomorrow to meet the challenges and solve the problems in changing world.

If we have chosen democracy as a way of governing and acting according to the democratic principle, the adult education should lead to citizens to foster the civic duty in a well balanced manner acceptable to social norms of the society.

Today, there is a need of men of strong character to take initiation in curbing the unusual practices. To enhance social and human values, adult education may provide deeper thinking to make them great by providing in them divine substance and mission.

If the people from lower strata move upward to compete with the people of upper strata, they should be given full opportunity to adjust in the social norms of the upper people. Adult education may corporate in bringing a new social order, which will be free from all the evils prevailing today.

It is summarized herewith the reasons to undertake the problems on adult education for study in Varanasi district of Uttar Pradesh State.

- 1) Out of 29 poorest districts of the country, the study

includes all five districts of Varanasi region.

- ii) Many programmes, which were related in past to make the masses to improve their conditions, could not succeed as stated above.
- iii) Literacy rate, in Varanasi division, falls below the country's literacy rate and State's literacy rate (Bulletin, Education Department, 1980).
- iv) Schedule castes, schedule tribes and backward classes people are more, in comparison to the other districts of Uttar Pradesh (Bulletin, Education Department, 1980).
- v) 89% schedule castes and 85.45% schedule tribes are illiterate (Bulletin, Education Department, 1980).

Like other programme, such important programmes of adult education may not be proved poor avail (which has been implemented in many States since 2nd October, 1978), because many programmes to improve the literacy and socio-economic conditions of the masses had been implemented, but unfortunately, those were totally failed. The benefits and facilities were received by the people who were emerged in the process of organising the programme and left the poor people in ignorance and poverty.

These experiences on the part of the investigator made him ready to think of a problem of adult education in Uttar Pradesh State comprising of administrative, social, academic, professional and innumerable practical merits and demerits. When the investigator looks back into the history and problems of adult education in Uttar Pradesh State during the last fifteen years, his collection of experiences, records, documentational materials, personal contacts are likely to be of paramount in tackling problem of this nature. The investigator, therefore, has made a scientific and pious effort on selecting this problem, where he can narrate and penetrate with confidence and clarity in mind.

In order to get the various ways and means to maximize the programme, so that it can reach to the masses for whom it is intended and see that the benefits of the programme does not leak somewhere else in the way, but must reach where it is desired, the investigator has taken up this study for his doctoral work.

Why Adult Education in Certain Areas Need Priority

Until the National Education Commission made its recommendations in 1966, education in our country lacked national directions. During the one and half decades, after independence, educational institutions lacked national directions and provided a fertile soil for provincial parochialism and communal sentiments to grow. After the 16 point programme of adult education, recommended by the Kothari Commission (1964-'66), we did not go much ahead to eradicate the illiteracy, poverty, ignorance, disease, unemployment, provincial thinking, in-human relations, social obstacles to move beyond the restricted domain of caste, specially in marriages, different kinds of autocracy upon women, national disintegration by different forces in different ptovinces.

The programme of adult education, through non-formal setting of learning, has been discussed. This system has certain advantages, if studied, can be useful in terms of its effectiveness for illiterate people. For making a beginning of such attempts, it would be worthwhile to consider a few merits that may be pertinent to this system of learning. Prior to advent of this programme, we did not curb the illiteracy, inequality, ignorance, unemployment and communal feelings. This could be obtained by having the

main emphasis on the programmes and approaches based on contents related to productive efficiency, enriching of desired values, removal of castes, creeds feeling, enhancing social mobility and human relation, providing balanced recreation activities and thirst to arouse^{ing} them to become continuous learner in their life-span and make them enough literate and enlightened, so that they can take part as an active and responsible citizen in democratic process.

Productivity

The most effective way, to the development of a nation, is to make a simultaneous attack on two fronts, i.e.,

- (a) development of physical resources, and
- (b) development of human resources.

The first is the means to an end, while the second is the end in itself. Moreover, without the adequate development of the second, even the minimum development of the first, would become impossible. Countries, like Japan and Formosa or even China, have brought about great development by harvesting their resources properly, while most of the Arab countries have remained backward in spite of their ~~in~~enviable position of physical resources. An economic growth, which develops upon the utmost utilization of the physical resources

through the ingenuity and zeal of the human resources, ultimately needs the education of the whole population in the new ways of life, thought and work.

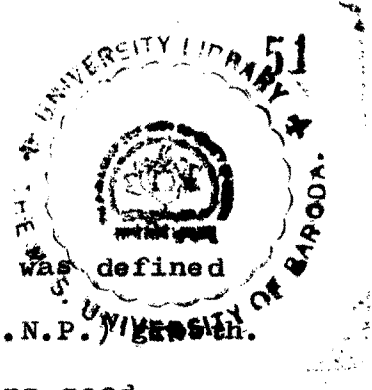
Adult education, in our country, has been atleast theoretically present to relate it to the efficiency required for the national development. This was the reason why in 1948, the adult literacy has been transferred to social education. The Planning Commission has said in this regard in the First Five Year Plan that, "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 respondfully to the national plans of development..... We would, therefore, recommend that social education should be based on them, that is to say in handing these activities utmost attention should be paid to inculcating in the adults right individual and collective habits..... thereby broadening the horizon of adults and enabling them to understand and effectively participate in the wider national life". But this ideology was not fulfilled to do so.

Our planners are high idealistic in formulating the

goals and objectives of the national development. The planners have been habituated to accept the best objectives for formal record only and not to fulfil and unfortunately, we have been not able to ~~implement~~ it after 33 years of independence.

National ideology is equally important to the economic development of a country. Case studying of 17 countries by Manzur Ahmad and Combs⁰₁ (1977) refer that the greatest success has been achieved, where there is clearcut ideology and strong leadership committed to their ideology; also success has been achieved, where education, formal or non-formal, has taken much initiation to put economics of the people in the central.

The World Conference on Literacy, held at Perspolise in 1975, clearly mentions that, "Success in programme of literacy, linked to man's fundamental requirement ranging from his immediate vital needs to effective participation in social change, is closely connected with national political will. It is the political will, which can accord the right place to adult literacy and non-formal education, and to give them a status equal to formal education. That will make education worthwhile, not only for the poor and deprived classes, but for formal education itself.



In previous years, the economic growth was defined in the terms of country's national income (G.N.P.)ⁱⁿ growth. Despite the G.N.P. growth, the minority having good resources became rich and the poor majority of small, marginal and landless labourers, contributing 60 per cent of the total population, became poor. Developments are to be said, when large masses in the community have been reduced at the stage of equal distribution of property and income, illiteracy, malnutrition and diseases to considerable extent (Adise Shiah, 1979). Harbinson and Myers (1964) defined development as, "Human resource development is the process of increasing the knowledge, skills and capacity of all the people in a society. In economic terms, it could be described as the accumulation of human capital and its effective investment in development of an economy. In political terms, human resource development prepares people for adult participation in political process, particularly as a citizen in democracy. From the social and cultural point of view, the development of human resources help the people to lead fuller and richer life." They clearly indicate that human resource development is the development in terms of economic, social and political point of view.

Hanson and Brembeck (1966) give central position to the development of a nation, because the nation depends on

the progress of its people. Gunnar Myrdal, in his 'Asian Drama', said, "Whenever education is considered from the point of view of development, its purpose must be to rationalize or modernize attitudes, as well as to impart knowledges and skills."

Therefore, the concept of development must include all aspects of national development as to cover the pursuit of economic, political, social, cultural and scientific goals. Scientific based development enables the people to learn how to use effectively the available human and material resources to attain their aims for better tomorrow.

The classical economists, from Adam Smith to Alfred Marshall, all gave importance to education. For example, Adam Smith (1776) clearly mentions, in his 'Wealth of Nation', that education confers great indirect benefit even on the ordinary work man. It stimulates his mental activity. It fosters in him a habit of wise inquisitiveness. It makes him more intelligent, more ready, more trustworthy in his ordinary work. It raises the time of his life in working hours. It is important towards the production of material wealth.

.. Schumpeter (1962) mentioned that "while increased saving and investments were necessary for development,

economic growth was accelerated by using the existing resources in a new and improved manner by technological improvement, which is possible by education alone."

Theodore - Schultz (1961) realised the economic value of education. Education has been a major source of economic growth. Simon Kuznets (1959) has asserted that expenditure on education, research, etc. contribute to economic growth by increasing the efficiency of complex productive system.

Education and economic growth, both, affected each other. When education makes positive contribution to the economy, economic growth has its own positive influence on education. One economist, Vaizey (1962) observed, "Education is both a flower and seed of economic development." But there should be balanced relationship between economic system and educational system for proper functioning to each other.

The educational investment may not be compared by the investment like on other sector; due to reasons that skills and training, required by them, are not separable and investment for themselves can make a best market of their output, but can not be sold. It makes people to think and react in the field of technology, political life, economic

structure, and social organizations and culture and, consequently, this will affect the trend of technology and production. The indirect benefit of education is, too, large and every analysis of cost and benefit will be incomplete, because some of the indirect benefits can not be identified. Mill (1948) has said, "A thing not yet well understood and recognised is the economic value of general diffusion of intelligence." Education has been a very important aspect of human resource development at every stage of life. It improves the social, emotional and intellectual faculties of the individual. Education may improve mental abilities, knowledge, skills, attitudes and behaviour in such a way that individual personality is developed to the fullest possible extent. It leads every citizen to be conscious by knowing skills of literacy, numeracy and computation, and the basic understanding, of the surrounding world in which he has to live and work.

Education has been contributing immensely to the development of the people. The growth of any country is basically based on the type of education, it is imparting. Effectiveness of any economic system can be measured by the equal and needful goods and services, which should satisfy them, who constitute it. Because men are in the central, where all activities of the development move. This is confirmed by Drucker, "The human being is the central,

the rarest, the most precious capital resource of an industrial society. It will make the people progressive, independent and self-reliant, if it is related to our socio-economic need. Improvement in economic conditions would be based upon the proper attitude, efficiency, motivation, skills and competencies of the adult population! Richard Livingstone makes a very good point in his book, 'The Future of Education', "All drive come from the spirit and if you can give men a sense of what civilization means, you give them the motive to acquire and use knowledge."

The lack of special skills are not only the main constraint to development of the masses. An equally important factor is the people outlook, i.e., the lack of self confidence to change their miserable situation. Reg Green has said rightly, "The first task of education is to create both understanding that change is possible and knowledge of alternative leading to desire for change. The second is to enable individuals and communities to identify what type of change, they wish to achieve and how to set out to achieve them. The third is not the first is the training in particular skills and provision of particular piece of knowledge."

It is the precondition to participate intelligently and effectively in the changing complex society of the world.

Can we think about congenial environment, good tradition of working, family connections and motivational factors to approaching towards productive work, search out better possibility of good earning, if the poor masses, by and large, are illiterate and new innovations and technology have been kept apart from their approach?

Science and technology have provided many services to the mankind, which were not earlier achieved. The world, today, has more knowledge and more materials than previous preceding years. The declaration of human universal right is not only should be confined to the political level. Economic, social and cultural equality have also to be provided to the masses of the people, who, by any reason, deprived of these things. The masses should be given the opportunity of education and should enjoy the beauty of the human civilizations

The report of the University Education Commission(1948) has remarked rightly about the rural environment, "Indian villagers are not poor, so far as her human resources are concerned! It has been rightly remarked that the villagers of India are vast reservoir of human energy, intelligence and aspiration, much of it now wasting in futility. Indian boys and girls start out in life alert, curious, eager to live and learn. The dull hopelessness of their environment kills the spirit, so that as men and women they become conservative and inert.

In the field of education, the hard core of minimum requirement should be the achievement of mass awareness about the socio-economic injustice that is prevailing. Such mass awareness may lead to socio-economic revolution, which appears to be essential for effective development. In context of the political, economic and social goals of development, we should consider the refined and balanced role of adult education. The main task of adult education must be to make all adults conscious of their role, right and responsibility to enable them to contribute their best in agricultural and industrial advancement of the country, and help the citizens in general and professional work in state of constant intellectual and technical alertness to face emerging challenges in nation's building.

According to Bertelson (1965), Deob (1961), Schuman Inkeles and Smith (1967), and Wharton (1965), the literacy may contribute to economic development by:

- increasing the productivity of neo-literate;
- reducing the cost of transmitting useful information to individual;
- asking the demand of neo-vocational training; and
- increasing the productivity of the individual working in association with literates.

According to Vaizey (1962), education can play three

important roles, if carefully planned, i.e.,

- education improves skills and techniques, without all physical capital is mere waste.
- it generates a climate growth by giving the masses a capacity for thinking beyond their felt needs; and
- education gives simple and elementary rural skills, which ~~the~~^{the} fundamental basis for the physical accumulation of a capital.

Conditions of the poor masses may not be improved, until they are able to read and write reasonably to get upto-date informations regarding increased production and assessment of sources of credit inputs and adaptations of new innovations. There may be many barriers, but literacy may be one of them. They may not be able to make accountab^{ly}_n of their loans and other things. They will have to depend more and more upon others for upto-date informations. The aim of adult education is not to make the people literate only, but functionally literate and thereby meaning is that they should not have only the ability to read and write and count, but also ability to understand, control and interact effectively with his physical, social and material environment. In the absence of workable literacy, they will lose their rightful share in the benefits, that ~~may~~^{may} occur from developmental programmes. Blaug et al. (1967) mentioned that illiteracy is barrier in efficient agriculture extension.

Literacy is indirectly related to rural development (Mantogomery, 1967; Schuatz, 1964; Man, 1964).

The growing population, the slow progress made by the formal system, heavy incidence of wastage and stagnation at the primary stage have given rise to the increase of mass adult illiteracy in our country. The adult education programme and primary system of schooling are not alternative to each other. Of course, the universalization of primary education may reduce the illiteracy. It is rather impossible to get 80 or 90 per cent enrolment in the primary schooling, where the community, by and large, is illiterate. If the parents are illiterate, it is not possible to send the children in the school and keep them until the primary education is achieved. The most significant reason, for dropping out of school, is lack of orientation to the value of education. Kashi Nath (1980) mentions that, "Those students, whose parents had some college education, did not drop out; those parents had completed high school, dropped out to the smallest extent; next ranked those with parents with one to three years of high school; then, those with parents with eight years of school; and then, those with parents one to 4 years of school; parents, who had five or six years of schooling, had the largest proportion of drop outs among their children.

However, the efficacy of a school or any system is

dependent on the minimum percentage of literate parents in the community. Adult education would have to be modified so that its major instrument is human resource development of youth and adults through literacy, numeracy and technical skills relevant to economic activities and create awareness, which will enable them to productive participation in the different sectors of the development. It should be coordinated with, and in some cases, incorporated into other development activities and programmes, and supported by post literacy, continuing education, through a network of group activities related to local development.

Some studies recognise the relation of productivity with well planned adult education programmes, which have been framed on the developmental needs of the masses.

Singh (1965) studied the positive importance of workers' education scheme on the overall environment on individual and productivity.

Stumulin (1924), a UNESCO study, has stated that instruction gained in one year of primary education increase a worker productivity by 30 per cent, while similar period of apprenticeship results only 12 per cent to 10 per cent. In the Mali, a study has been conducted by Farmak Technical Advisor and found that the technical explanation, given to them in the field, were better and more rapidly

assimilated after literacy was attained (Mathur, 1972).

Nalld Gornden (1965, 1967) assisted that only 50 per cent of the income ^u ~~was~~ ⁿ ~~due~~ to education. Similar studies are made by Blaug et al. (1969), Pandit (1972) and Chaturbedi (1966) and they found that social education had definite impact on the life and living of the people in the rural areas.

Brahm Prakash (1978) observed that functional literacy programme had been instrumental in overall changes in the economic condition by ^s ~~using~~ ⁿ high yield varieties.

Hajapeer (1978) observed that literacy was indirectly related by knowing the improved methods of cultivation.

Dixit (1975) found that development of sophisticated skills in various fields ~~could~~ achieve the economic purpose, which ~~was~~ not possible without literacy.

Kidd and Byram (1979) found that proper information and skills regarding productive activity ~~was~~ the basis of development, which ~~was~~ easily possible with literacy.

Philips (1970), a UNESCO study, mentions that for small farmers, literacy may change the psychology and pattern of working. Because written materials and illustrations are printed materials, which, by small expense,

may provide greater variety of thinking and adoptibility.

Effect of literacy has been shown in Isfahan, where 25,000 workers in textile mills have considerably progressed in efficiency and also made less errors (Mathur, 1974).

Other studies in Tanzania, Philippines and Columbia on the retention of literacy among primary school learners (Flores, 1950; Myral, 1968; Rojers and Herzog, 1966) mention that atleast 6 to 7 years of schooling in most poor communities to make a person functionally literate in individual life. Some study mentions that for productivity, the adult should retain new technology on individual basis at functional level. It has been said that atleast 30 to 50 per cent literacy has been recorded minimum for economic development of farmers, while in other development work should not below 40 per cent (Mathur, 1972).

Work of people, who receives primary education almost one and half times more productive than that of illiterate workers of the same age and that of the worker of those, who had received secondary education was twice as productive, while that of graduates was four times as productive. Reason may be education made them to improve productivity (Braug et al., 1967).

Theresult obtained from the United States economy do

offer that education, on the average, has paid significantly financial reward.

Miller, Akker and Rao (1968) confirm that there is a positive correlation between education and earning capacity, types of education and duration of education.

F.A.O. has, in its recent indicative work plan for agricultural development, has given some reasons, why in the absence of literacy, the maximum growth in agricultural production may not be possible (Mathur, 1972).

According to Denison (1967), 23 per cent of the total growth in United States during the years 1927-'57 was due to increased volume of education and 20 per cent due to advance in knowledge.

Chaudhary (1968) using production function approach studied the relation between educational level of the individual and their productivity for different districts and found positive correlation between two.

Anderson and Bowman (1962) followed the simple correlation approach and found that countries with more than \$ 500 per capita income have literacy rate of more than 90 per cent, while the poor countries with less than

\$200 per capita income have less than 30 per cent literacy. One of his important conclusion is that 40 per cent is the threshold of literacy, below which no country can achieve the economic growth.

In Kerala, where there is a high percentage of literacy rate could not improve their economic conditions due to other factors, other than literacy. Likewise in England and Japan, around middle of fifteenth century had a large population illiterate, but progressed upto the marks due to the factors related to high accumulation of capital, low wages and poor standard of living of population. (Mathur, 1972).

It is, of course, difficult to assess the literate contributor in agriculture sector with the illiterate, except in the case of mechanised sector, but the Indian experience has revealed that profit of green revolution might be in dark, until the latest information for increasing production and sources of credit inputs are available. They might be in need to understand the working of market and keep them alive with a breast of new technology. Functional literacy can cover all these sectors, if deep and insightful planned has implemented.

One benefit atleast can be achieved from literacy is greater self dependence leading to increased occupational

efficiency. To materialise full benefit, new kind of education and new type of literacy training better related to developmental needs should replace the traditional and old programmes.

Recent experiences of African countries show that the method of literacy has to such as to make them able for more farming income, because the modern industrial sector can not absorb than one-third, who will think to be accommodated (Blaug et al., 1967).

Adult education, whose main function is to remove illiteracy and provide with some skills and knowledge, is expected to have very high productivity; cost of such education is very small and return is expected to be attractive in all walks of life. Gain to the society will be very large and such education is must; as no community can make progress without it. From the point of view of productivity, greater emphasis should be paid at technical and vocational efficiency, job training, science education rather than general education. Whether the education and training will be productive or not or how progressive, developing economy depends upon the type of education and training imparted and whether some other measures are also being adopted in the economy or not, value of education, to a great extent, depends upon the subject of education that

is taught. If the curriculum is below the normal standard and with little reality or practical necessity, it will be less productive or unproductive.

Considering the pilot experience of other countries, more funds should be diverted out of national resource for those area of development, which would be able to take full benefits of literacy (presence of other components of development). By this way, agriculture and other areas, which are at the brink of traditional economy, would be pushed without too much pain stamping into the modern technology.

Human Values

It is well accepted phenomenon that a value of significance to life starts to make its shape in the mind of a particular individual. But it to be regularised, it must pass through a process of trial and recognition by those, who keep the influence by ideal and democratic manner in social class, religious group or the political party, which the individuals apparently are attached. It indicates that values are social in both origin and significance. Value comes into existence, when it is standardized and widely accepted giving rise to a common attitudes, beliefs and preference. Values, which we publically identified, are our professed values. These are not the same as our operational

values, which are based on what we practically adopt. The nature of values, which we hold, are reflected in our reaction to practical events. Kind approach to make values meaningful have to be operational, appropriate and dynamic.

Referring to the consistency among different types of values to the structure of social classes, Young (1949) pointed out that the activities around which a stratified structure of society developed might involve any of the major associations and institutions, such as the economic, political, religious, intellectual or aesthetic or combination of those. This is the reason, why values are of different types for different societies. They are moulded in accordance with the total pattern of values or the ideology of the group.

At one extreme, there is the view that moral insight and conduct depend entirely on supreme revelation. Man is nothing of himself. God commands and man must obey. At another extreme, there is the view that moral values have to super natural conviction. The basic factor involved is only by humanity, which tells us to respect others and perseverance of good and pursuit of knowledge of advancement for himself, as well for society. The nature of technological society is that a wide range of values impinging upon the consciousness of each citizen. Many person often confuse and in certain about which value to hold. Raths, Merrill, Hermin

and Simson (1972) state that person experiencing value confusion.....are often identified by idiosyncratic behaviour patterns apathy, flightiness, extreme uncertainty and inconsistency, drift over conformity, over-discussion and chronic poisoning, and frequently under achievement.

They further state that in order for something to be a value (i) it must be chosen freely, (ii) chosen from alternatives, (iii) chosen after careful consideration of the consequences of each alternative, (iv) prized or cherished, (v) publically affirmed, (vi) acted upon, and (vii) acted upon regularly, unless something satisfies all seven of criteria, we do not call it a value. Therefore, one must obtain value by choosing from different alternatives after careful considerations through the seven steps.

Today, there is more conflict about values than in any time of our history. If we look at the history, we shall recognise that our modern disturbances of values are something very recent. Value in the sense expresses human meanings about self, love and work. Allport Gordon defined value "as a belief upon which a man acts by preference." Values guide the individual behaviour and the values we cherish show existence by action and shape our lives. Values are the central pole around individual, organise his desires and ambitions. Values may not be subjective in nature in the way

for who feel them. Values disclose facility. Man's nature is determined in the society, in which he lives. From the birth, he is socialised in the forms of eldest's thoughts, attitudes, values, skills and knowledge, opinion and tradition mould our thoughts. Confirmation begins in childhood through education and impact of society. In India, values exist both the classwise and communitywise, which are very few, that are not similar, but there are few sets of values that are common to all men of different societies.

It is the basic characteristic of human race that know how they should live and what they should do, what is right or wrong and what is good and bad. It is extended, in general, term doing the properly job for which they are paid, causing minimum harm to their fellow men, unselfishness in all walk of life, broad minded, honest, obedient, polite, responsible and self controlled. Independent world of beauty, equality, inner harmony, salvation, wisdom, tolerance, truthfulness, non-violence, civic sense, justice are the belief and moral values. Values, thereby, may be categorised as personal, social and spiritual. Moral values can be considered to those, which enhance the smooth running of life by raising the standard of living, thinking, reacting and adopting to the things or situations, which are appropriate to all, which can save from narrowness,

prejudices and corruption.

Saiyidain (1958) has stressed upon human values as "the highest object of all educational effort is to bring fullness and richness into man's life, to explore his inner creative resources to release them for constructive purposes, leading to individual as well as social good. This is not merely a matter of knowledge, but of feeling, not of techniques, but of attitudes, not of establishing a right relationship with the world of nature and the world of the society, but of living at peace with self and with the deeper urges and aspiration of human spirit. It implies not so much the capacity to achieve what we desire, but the good sense and discrimination to know what are the right things to desire. It is more than efficiency in action - it is willingness, decency, charity and compassion; it is willingness to break the fetters of our petty ego and to expand it, till it embraces the suffering of their whole world. It is the capacity to feel the sorrows of mankind passionately and poignantly."

In India, today, there is great blind adherence towards permissiveness in moral beliefs. Many unsocial practices have come out in every field of life; crime of violence, violent demonstration, the breaking down of rules and orderly increase in drug addiction, undesirable practices for the

sexual satisfaction, in-human relation between man and man, imbalances between rights and duties. This may be accounted for corrupt working of control, skewed income distribution, swelling armies of the men without work, moral degradation, unnecessary trend to satisfy desires by capital accumulation, and improper use of science and technology and uncertainty about their future perspective. Without good-will and inward transformation among functionaries, which are backbone of development, there can be no place for happiness to learners.

Nehru, Jawaharlal has rightly described that the, "A man is to be judged.....by the fundamental orientation of his intellect and will toward truth and goodness. Material richness without tolerance and compassion and wisdom may turn to dust and ashes.

The blame for such situation should not be attributed only to the socio-economic system, but also defects and deficiencies in the different educational system. For us, the meaning of life is prime important and our educational system is efficient in some branches of the knowledge. Though knowledge and competencies are necessary, but to give chief emphasis on them lead to conflict and confusion. Present day educational system has completely failed^{due} to the overdependency on the knowledge of techniques.

In doing this, we facilitate men to cultivate capacity and efficiency without understanding of life. Without having comprehensive perception of the proper ways of thoughts and desires will also make us pitiless.

We have paid little attention to cultivate the traits and qualities, which make a man cultured, disciplined, and enough considerate for fellowman. A time has come to the implementing functionaries to check all the social evils and lead towards simplicity, commitment to philosophy of growth with social justice and dedication to hard work.

Only a profound inward revelation, which alters our unuseful values, can create a different environment and intelligent social structure and such revelation can be brought only by deeper thinking. If the value is taken as utilisation conviction, then the quality of citizenship is accounted with economic efficiency. If society is taken as totalitarian, then the highest civic value lies in the obedience of the head of the state. Therefore, to maintain cyclic order, values inherent origin from present society. Democratic values take their nourishment from certain spiritual and moral values like justice, truth, non-violence, and respect for their fellowmen. Adult education, at this juncture, is not only mean to educate some civic behaviour,

but it is more than this. It should educate the people to be fully conscious of their social and individual obligations in socially approved manner.

An ideal system of adult education of non-formal system of learning should develop in full their physical and intellectual potentials and enhance their right of social and human values, so that they can emerge out as a man of strong character and should lead a better life and function as a responsible citizen of the country. It is by transforming human being, social transformation can be brought about. Man can be great only to the extent, he knows and realises his nature, his divine substance and mission.

To develop and adopt socially accepted social and human values among people to have strong character and lead better life are considered chief goals of education. These aspects demand the training of will, as well as developing good habits. The education, to train emotions, have always been neglected in the British regime, as well in our regime. Without developing willpower, a man may not substantially discharge his duties as good citizen.

Value can be considered life itself for living happily in the service of the self and others. It is self actualisations and social services barred into one. It means

continuous improvement in the quality of human being, therefore, from the distribution of equal material wealth, mankind rise to equal status and begin their spiritual happiness. Adult education must substitute loyalty to community and society, as whole, and should enrich the respect for social order, laws, traditions, convictions, idea of cooperation in social services.

The challenges, now traditional values, are facing for the reasons (contradiction between old and new values of social, cultural, political and economical norms), because we have adopted a social system, which is based upon egalitarian society, social, economical and political justice, secularism and legal rationalism.

No new order can emerge until we individually break down our own psychological barrier. At present, severe crisis is of cultivation of moral and spiritual values. Without character, discipline and commitment to ethical and moral values, no progress is worthwhile. The commitment of educated and privileged men to social justice is also an important factor in the development of a country.

The first step towards the establishment of a firm personal, social and moral values are to distinguish among them the best values, if valued at all are valid everywhere and make explicitly the principle under lying code of

conduct. Law may not any panacea to restore moral values, but it may be a reminder to many and restriction upon the few. If it has substantial backing of public, rules and legislation may be useful only to the extent, which unnecessarily can not harass the people.

The future of our civilization is dependent, not on how much knowledge man possess, but on how he uses the knowledge he has. The encyclopaedists think that human reason and knowledge can produce the perfect society.

We can not live without dedication to the highest human value. Without maximising humanity and value, there is no human growth. A person wants some belief system upon which he starts his journey of life. The individual's commitment is basis for healthy social environment. The Under-developed nations should entrust more upon the right kind of human values. Wrong adopted values always inhibit the growth of people rather than few privileged people. Right human values play a significant role in developing the country.

To enrich the society with higher values, a country supposes a change in values, which should be conducive to development. In the society, where man lives, must provide knowledge to the right or wrong, to good and evil, and to

what ought and ought not to be done. Citizens, by sparing the time from occupations and other things, should give free service to liberty of the mind and also garnishing them. Adult education might be essential agent for transforming useful values. Values are not static in the country, which is under developing in nature, like India, therefore, the adult education has to work purposefully and in positive direction. Radha Krishnan Commission (1948) holds the view in addition to search scientific and scholarly pursuit; important task of any educational system is to generate proper values.

Kothari Commission (1964) has also stressed upon the cultivation of right interests, attitudes, moral and intellectual values. Carnegie Commission (U.S.A.) has stressed upon the aesthetic and ethical development. Illiterate mankind may adopt the proper value enriched by massive National Adult Education Programme.

We think that, by giving education to every citizen, we will solve our human problems. But this idea has been proved unavailed.

Human problems are not simple as we think. It is by complex in nature, we have to keep patience and insight.

If we want a true human relation, there should be fundamental change in our outlook. If literate persons see the problems of illiterate men our problems, we shall undoubtedly solve our many conflicts and problems.

The problems of life are neither disciplinary nor inter-disciplinary, but they go beyond the kingdom of values, which Buddha, Christ, Tagore, Vivekanand and Aurbiondo were able to actualise. In such a situation, the question, which we have to address ourselves, is how to involve new learning methodologies, humanised technologies and learning processes to accelerate the pace of development to improve our physical degraded environment without dislocating the beauty of nature and ensuring an integrated development of man and social organism.

In any analysis of the teaching-learning process, one should not overlook that education is a multi-dimensional process and must strive to enable the human mind to actualise his maximum potentials. It must build fundamental bridges between the world of objective observations and intellectual abstractions and what may be called the married world of immediate experiences (Gandhi, Kishor, 1981).

The adult education has to play an important role to the functionaries and learners to provide:

- i) procedural knowledge or know-how of the logic of rational moral judgements;
- ii) procedural knowledge of social skills and rules;
- iii) propositional knowledge or adopt that of fundamental moral principles;
- iv) propositional knowledge of the physical world;
- v) propositional knowledge of persons, both self and others;
- vi) propositional knowledge of social institutions and rules;
- vii) dispositions, conscious or unconscious, to think and judge morally; and
- viii) dispositions, conscious or unconscious, to act in accordance with moral judgements.

The programme of adult education aims at bringing about social solidarity, harmony and goodwill among the people and functionaries attached to the programme. The community feeling, which was so strong in the past, is breaking down under the pressure of modern scientific progress. It resulted in individual dependency. This gave birth of the constant erosion of human and social relationship.

Adult education can develop the whole personality

of all the adults, who have inadequate facilities to learn and each can obtain his best along, physical, intellectual, emotional and spiritual faculties improved without biased in the development of the others. They may achieve their mission^{of} life.

Human and social values can be attained through adult education, when the teaching of the adults are based upon the spiritual cum socio-economic survey of the social forces in individuals and social lives.

Adult education, with the illiterate people, associated with varied experience, can enable them in some measures to overlook the conventional and stereotyped^{by} system of ideas, beliefs, values, so that they can be benefitted or atleast appreciate varied emotional and intellectual experiences of many different kinds of people and, thus, can explore new possibilities of their social and intellectual development on a more sound and mature basis.

Adult education must attempt to approach the problem from a more comprehensive angle by contributing to the development of their critical faculties and their moral sense in terms of beauty, art, good and bad in the realm of conduct. It will direct them in building up a cultured, socially just and prosperous democratic men by causing

considerable improvement in their attitudes and skills.

Bordia (1978) recommends some of the nationally accepted values. These should be included into the whole fabric of any learning system to all men and women.

- i) National and social integration, while respecting diversity.
- ii) Respect for all religions and fostering of the common cultural heritage.
- iii) Democracy, freedom and self-reliance.
- iv) Equality of opportunity and status and freedom from exploitation.
- v) Inculcation of scientific temper and fight against blind belief and superstition.
- vi) Environmental conservation and enrichment.

National unity, rich cultural heritage, affection for the nation, and pursuit of knowledge are also important values to be attainable for promotion of the country. It is with the hope of better future and contribution by fellowmen in right manner can build a better India. Making up for past failure, creating a new climate for alround austerity and hard-work, and enforcing new norms of efficiency among functionaries and learners, undoubtedly can improve the country in many ways.

Kirpal (1981) expressed that the people and the adults

should be taught the values of courage, dedication, sensitivity, compassion, and discrimination. If these values are inculcated, the purpose of any educational system is accomplished.

Social Mobility

Large scale industrialization in the cities, greater job openings, availability of modern amenities for life, medical facilities, large entertainment facilities, opportunities for quite upward mobility, specialization in various fields and change in thinking for personal upliftment caused large population mobility to urban areas. Number of studies tell us that large section of the population mobility is taking place from rural to urban areas in some highly industrialized countries. In the United States between 1940 to 1943, 20.8 per cent of the population (i.e., 30 millions) were migrated (Lipset, 1959).

In India, the city survey studies, sponsored by the Research Programme Committee of Planning Commission, have shown that migration, from rural to urban areas, was taking place since last three or four decades. It was 11 per cent in Lucknow, 40 per cent in Poona; as a matter of fact, Bombay has shown 80 per cent of the migration. It was 82 per cent in Jamshedpur, 78 per cent in Gorakhpur and 76 per cent

in Kanpur. The migrants are small farmers, unskilled labourers, etc. The surveys have also shown that 60 per cent migrants are literate. Another ~~startling~~ fact, revealed by the survey, is that unemployment is great among the educated persons than among the illiterates or the just literates. The migration has been taking place, particularly, since 1941 in uncontrolled and unregulated way from the rural to urban areas. Comparing the income, results obtained by 13 cities, survey conducted during 1954 to 1957, stated that utter poverty was found (Kuppuswami, 1971).

Studies, in all developing countries, have shown that migration from villages to towns is from the unemployed and the poor coming to cities for employment (not necessarily for better employment; Adiseshiah, 1980).

Y^Y_Aasad conducted a study in the five big cities of U.P. There was enough unemployment among middle class people and they wanted to be teachers or clerks, but there were not sufficient vacancies for them (Kuppuswami, 1977).

The movement takes place rapidly from those areas, whose population are under poverty line. Depopulation has taken place in all the developed or under-developing countries.

Facilities, to earn more, are found to be the reason for movement to city areas. Small scale production, by the villagers, have been ousted by the mass production in the factories. Their goods did not compete with the goods of factories in comparison with the quality and cost of production. Most of the poor people, in rural areas, whose dependency were sustained by small production of the goods, have been suspended by adopting various ways and means in technology field by the factories.

Thus, the disappearance of the most of the rural trades and depopulation of skilled and semi-skilled workers, from rural areas, may be ascribed by the technological change associated with the growth of large sector enterprises and factories, as well as the non-availability of works in the rural areas (Sovitte, 1957).

In India, we do not have much data available on large movement, but it is believed that mobility is being continued and it depends, to a great extent, on the condition of the production in factories, as well as market possibility.

The growth of industry, in urban areas, exerts a disruptive effect upon the entire life of the rural communities. It is seen that the material advancement, scope and variety of investment; the improved means of transportation and communication; and increased industrialization, all are familiar agents for change.

Large scale industrializations are uprooting the old division of labour, creating new occupational pattern demanding new training, new routine and new mode of living. Happiness of family in rural areas, which was depending upon rural economic activity, had gone away and, therefore, the old traditional value and culture would definitely be disintegrated (Desai, 1961).

Most major social and cultural changes have been accompanied, if not produced by the technological advances (Dorotheny, 1949).

The village economy, primarily, depends on agriculture, consisting tenants and agricultural labourers. Law legislation of 1952 improved the position of tenants and labourers. Ceiling act of 1961 has improved a lot of rural poor people. Employment opportunities, other than farming, are limited in rural areas. Job opportunities should be strengthened through agriculture and technology, small scale industries and variety of technical training. Technology, for raising the levels of production, shall have to be improved and National Adult Education Programme should prepare constructive strategies to mobilise talent capacities of the rural people and develop job opportunities for rural people (through incentives for productive occupation).

All the amenities of life should be available. These measures, if adopted, can check the rate of mobility from rural to urban areas.

A lot of exploitation is continued in poor section of the rural, as well as in the urban areas. Unjustice, wages, usurious rates of interest, bonded labourers, extortion of money and services from the weaker section, many other injustice are continued (Heredero, 1977). Adult education has to work for injustice and abolition of discrimination. By and large, it should also keep to attain atleast a minimum economic standard. Agricultural technology wants much creativity. Each development takes place, where there is a firm determination and opportunity for personal growth, which invariably indicates awareness and increased awareness leads to think intelligently about personal advancement.

When a group becomes aware of its inner strength, when its creativity, goodwill and determination are enhanced, and its members become aware of the social, economical and political forces at work in the society, in which they live, there have been worderful examples of fightings against the injustice successfully (Heredeo, 1977).

When the poor people become aware of their strength

and when its member will, be conscious of the socio, economic and political forces operating in the society, they alone will be competent to work against the injustices prevailing in the society.

Although development does not enter into the realm of society by itself, outside programme is required to help their conditions and that programme is adult education programme. The adult education programme has to take initiation to help the poor people against the injustice, exploitation and other social evils.

Coiled in the wires of a society in transition is the ugly fact of social stigma and boycott threatening to split it into a deep schism. The Indian society is essentially hierarchical in character and outlook. Social inequality, stratification and order are terms, which occupy the umbilical link with its inherent contradictions. These are manifestations of not, individual intepititudes but in a broader, perspective of a social order gone astray.

The breakdown of the joint family system (though one of the most rigidly hierarchical social structures in the world), for example, has contributed its own measure of frustrations as a result of unavailable opportunities in the fields of education, employment or income. What previously

existed as a monolith with a central figure of authority has degenerated into multiple fragments with primordial interests.

The adult education worker, in this context, could well be the symbol of a social renaissance. Gujarat, especially, has made a commendable contribution in functional approach to the career.

The adult education worker is the modern day embodiment of the social reformer. Since legislation has not achieved the desired objectives, it leaves the social worker or adult education worker to grapple with the existing structure.

The traditional society was based on caste system, in which there was little possibility moving up or going down in hierarchy of caste system. Srinivas (1966) mentions that only few kinds of social mobility has been noted in ancient Indian society. Some of the changes have, however, been noted in the recent days. Nandu Ram (1977) found that within the framework of multi-dimensions, almost all the respondents were upwardly mobile and average score of their mobility were higher than that of their fathers. The amount of social mobility among the respondents was related to their age, job, service, seniority and socio-economic status.

Most of the respondents have achieved a middle caste status and raised their status in the caste hierarchy on the basis of their interaction with people of non schedule caste. But this change could not affect the hierarchy of the caste system.

Some of the lower caste people have been trying to improve their social status by changing the banner of their original caste by various social means and methods, to whom the government is facilitating.

Emergence of new leaders, in the schedule and backward classes, are identifying themselves by the caste for showing strength and monetary ^{gain} and the benefits to be achieved other than job reservations, surplus distribution of lands, scholarship to their children, seed, manure and other input and output announced from time to time by the State or Central government. But these activities compelled to the people of other community to identify themselves by caste. UNESCO had conducted two surveys, i.e., in Poona and Coimbatore. They were asked about their identification. In Poona, 58 per cent and in Coimbatore, 48 per cent identified themselves by caste, while in urban areas, they identify themselves by caste only 3 per cent in Poona and 11 per cent in Coimbatore (Kuppuswami, 1977). It indicates, in

rural areas, their affiliation, attachment and feeling to the caste.

The democratic government may not run smoothly, where the identification of caste system is prevalent. The caste identification was going down slowly and slowly by the promotion of inter-caste marriages, disaffiliation to traditional vocation, social consciousness, but in recent few years, it has come up with speedy motion. The caste feelings have been increasing by several ways during the latter part of the eighty. Adult education programme has to create conducive atmosphere where caste, class, religion, regionalism, communal thinking have to be vanished. Till now, there were no suitable programmes to make them aware about the various social changes obtainable for social reconstruction, if had, provided specific changes.

Myral has pointed out that it has ^{been} found in the west country, to develop a country involves a number of social changes including:

- i) increased social mobility, which opens a door of competition and individual aggrandisement;
- ii) social cohesion and solidarity; and
- iii) increased participation by all citizens at both

national and local levels in the political course of social process.

But our country could not progress in terms of cooperation, co-existence, solidarity, peace, communal harmony, but progressed in corruptions, communal feelings, disobedience of law, irresponsibility in performing the duties, looting, murdering, caste confliction, selfishness, exploitation and lack of spirit to social services among the people residing in rural and urban areas.

Lewis (1958) and Singh (1961) reported that land was the major cause of conflicts among the rural villagers in North India and the Planning Commission also reported the same in South Indian villages.

Since Five Five Year Plans had been launched and implemented, but the country progressed in many undesirable fields. If political approach of a government could be effective in formulation and execution to attain the constitution guarantee, the present situations would have been more fruitful in social, economical and cultural fields.

Adult education functionaries can serve as an effective agent in developing vocational efficiency, and capacity to fight against corruption, injustice, and political, social and economical, as well as developing critical understanding of social conflicts, helping in

institutions of humanities and developing abilities to make decisions for their own development as well as for the society.

In a transitional society, where caste hierarchy, religious orthodoxy, irrational belief patterns, stereotypes and other conservative institutions and forces have begun to play with much favour and support. The programmes for radical changes through adult education programme may succeed, but deliberate plan and effort, political will and peoples' determination are fundamental bases ^{for} eradicating these things from the society.

Adult education is expected to serve as an agency of social reform to build a new social order to prevent the people from all social evils. It can also improve the spirit of community life among the people by promoting cooperation and sharing responsibility for the welfare, employment and livelihood of the members, and develop self-reliance and individual initiative in the community, so that the people themselves can be able to manage their own affairs and make the villages, towns and cities, the self governing unit of the larger democratic country that India is.

Recreation

Recreation is a base in any programme of adult education. If adult education puts forward any purposeful activity, it must help in developing the critical faculties and social sense that can help in identifying the true and false in the field of knowledge and good and bad in the field of conduct. Adult Education Centres should enrich the national life by focusing recreational and cultural activities of the community and make them able to take active interest in their own development and that ~~development~~ ^{be} can translated into cooperation and growing activity.

Human needs may broadly be classified into three main needs, viz., biological, psychological and social. Integrated personality refers to the proper balance between the satisfaction of these needs.

Psychologically, it has been proved that satisfaction of these basic drives, urges and needs are essentially required by socially acceptable channelised manner of the society. This can only be obtainable, when satisfactory socially acceptable alternatives are provided.

The report of Juvenile Delinquency in India mentions that "a scientific survey to measure the effectiveness of

recreation centres and playgrounds in regard to the modification of Juvenile behaviour is of prime importance." William James writes on 'Moral Substitution for War' has suggested that sports and games of discharge drivers of men that now find their place for fulfilment in war.

Adult education, thus, is the education, which can develop the integrated personality by providing for the full expression of his potentialities in a socially accepted channels and in turn may help to develop the community feeling, to be able a creative member of the society.

Recreation is not only the means of satisfying full expression of the faculties and, thus, helping individual responsible qualities, but it also affects the growth of social attitudes and values.

It has been mentioned in 'Recreational and Cultural Activities in Social Education' the role of recreational and cultural activities, i.e., "preservation and enrichment of cultural heritage; provision of opportunities for relief from the monotony of life, profitable use of leisure time, self expression, self confidence and dignity, cultivation of qualities of leadership, educational development of the individual and the society, developing

a sense of equality, unity and cooperation with a view to promote social brotherhood, participation and pleasure of achievement, and improvement of the moral tone of the community."

Recreational activities can motivate the learners to learn something, which is usefully provided in nature and society. It increases the brotherhood and reduces the tension of the society through easily managed activities. It improves the leadership qualities, responsibilities and organising capacities among the people. It helps the community people to take an initiation to solve the problems of the masses, in turn, it can increase the social mobility.

Kirkpatrick, in his book entitled 'Mental Hygiene for Effective Learning', has mentioned that, "The fact that a great variety of abilities may often be utilised in cooperation and gives a chance for more individual to succeed and to contribute to worthwhile ends. For these reasons, cooperative activities not only prepare for citizenship, but also promote the mental health. They may be stimulated by common aims without engaging in contests with other groups, but are readily increased by group contests," Some advantages may be given to competitive types of recreation, but it needs a very careful judgement,

because it has numerous demerits.

Recreational activities are capable to attract the masses, and may be in the traditional and folk forms. These require much attention through adult education programme to arrange in a systematic learning unit. The recreational activities, if organised systematically, can be the best use of motivating the adults in creating love and unity among the people of the community; self confidence; self respect; one's intelligence to learn new technology and can find creative solutions to the societal problems; and mobilizing the adults to participate in the adult education programme.

The basic human quality to overlook the own interests for the welfare of the mankind is developed. Through the recreation; group life, loyalty and group conscious are fully developed. Recreational activities provide possibility to be well acquainted with the freedom and cooperation. Through these activities, democracy may well be fruitful to adopt as a living way of life.

In rural or slum urban areas, the people follow the traditional recreations, that have been transferred from generation to generation. They are engaged in these activities not for their suitability, but for a religious or social

obligations. For some modifications, if adult education takes the responsibility, it can increase their usefulness and can improve the creative aspects of the individuals. Our recreational activities, which have a great value till now a days, have not been adequately utilised and integrated with the aims of adult education programme. Someone claims that, due to the lack of proper understanding about the planning, organising and coordinating of different recreational activities, it did not yield lasting results. But the fact that we could not integrate the recreational activities of the community with the aims and objectives of the adult education programme.

No person, from the community, can reject totally the recreational programme, if carefully planned and organised for some definite aims. If adult education programme provides proper facilities, people will assemble for their amusement. If they assemble, they may ask for some solutions to the problems, which are deteriorating their lives and can be able to escape from the constraints through dialogue/lecture and group discussion. Utilisation of leisuretime can well be adjusted with the use of human resources through active participation of the adults. If adult education programme takes initiation to lead them, which is necessary for successful attainment of the

recreational activities, without a leadership, community tends to become ineffective from the guidance and knowledge point of view.

Vigil Dahl, in 'Community Reports - Current Problems in Recreation', has suggested the following three objectives:

- i) To give the individual an added interests in life through opportunity for self expression, self improvement and development.
- ii) To help the individual to adjust himself to his environment and group.
- iii) To place in the community well balanced individuals capable of sharing group responsibility.

If well balanced programme of the recreational activities are organised, it will definitely improve the existing forms of recreational activity as well as the mass contact, healthy entertainment, cultural aspect and creativity among the people.

For well organisation of the recreational activities, the activities will have to be organised in a democratic manner. The choice, to select the activities, should be left on the community members, what do they like. The activities will have to be started from the local point of view.

Through different programmes and activities, more stress should be provided on community problems. More stress has to be given on the utilisation of local resources promptly and effectively. The local talents should be given full opportunity for their expressions.

Recreational activities can solve the purpose of adult education programme, if suitable literatures concerned with different activities and problems, are available.

Slavson, an acknowledged authority on the subject, puts it as, "Recreation is education in its deeper implications; education, like recreation, aims to expand human personality by drawing out its potentialities and giving them strength and direction, both have the same objectives."

It has been mentioned, in the report of the Committee on National College of Physical Education and Recreation (1952), that "with low economic standard, life is an unceasing struggle for the people and nothing comes in their way to provide some cheers and funs, except are occasional fair or festival."

Now a days, the activities, which are being undertaken at Adult Education Centres, have not integrated the national

objectives of adult e education. If we have to give shape to recreational activity, it will have to be integrated with the national objectives with the purpose of the recreational attainment.

Life Long Education

The requirements of knowledge, from cradle to grave, have been expressed by many thinkers in ancient time. Starting from the stages of infancy to the old age, the internal bio-physical and psychological changes, alongwith the changes occuring in the outside world, appear as a challenge of life. The individual, through learning process, develops proper adjustment to face the challenges. Besides this sort of natural process of learning, longitudinally, each stage of human life requires involvement in higher stage of learning, so that maximum growth and development of the stages of the life are obtained. Side by side, horizontally, the individual needs learning for bringing out integration amongst the physical, intellectual, affective and spiritual dimensions of life, which results in development of personality. In the words, education is understood as a life long and perenial process that operates through different channels, such as informal, non-formal and formal that enables the individuals to perform personal, social and professional roles so harmoniously that he can take care of various

problems of life in different situations most effectively. Any learning system may not function efficiently, if one is accepted and other is rejected on their merits in total process of learning rather than integrated approaches of all systems of learning. Education could not be considered as an end with educational institutions, but could be considered an infinite and unending process. The educational institutional system has tended to promote the view that the schooling and education are not separated from each other. The locking step and traditional form of formal education makes continuous learning difficult, because in the past, it has been considered implicitly that learning is both the province of formal institution and of youth. John W. Gardner (Harold J. Ford observes) has said, "We have abandoned the idea that education is something that takes place in a block of time between six and eighteen (or twenty two) years of age and occurs only in class-room." The school education has been criticised for the growth and development of elite, who are neither able and nor willing to participate in the development of rural masses. Therefore, it is essentially required to develop alternative educational methods to educate the masses, which could be less expensive and better integrated with the problems of the poor masses and that can also be integrated to an extent with schooling system.

Now, the education, which is provided in early childhood and youth, is poorly equipped to prepare them efficient citizen. Greater expansion of knowledge in the advancement of science and technology, innovation in transport, communication, medicine, agriculture, textiles and other fields, the knowledge and skills acquired today become less important for tomorrow. Neither special knowledge and skills imparted through formal institution, nor traditional and general forms of adult education and incidental education become sufficient to cope with the changes in the world. Breaking down of the tradition and customs, improvement in leisure time, social mobility, etc. altogether have forced men to lead unhappy and unadjusted life, which could be thrown out by life long learning. Only tremendous challenges of very rapidly changing society can be met, only when special deliberate attention is given to the life long learning, which can take place through integrated and integral approach of different systems of learning. Childress had said, "The number of scientists in industry, government and universities is doubling the body of knowledge every ten years. Development is that formerly would have required several decades are now occurring in a few years of time. The number of scientists and engineers at work today is greater than the cumulative total since the dawn of recorded history 6000 years ago."

The concept of life long education, today, is getting much acceptance than even before. In order to face the changing of surroundings and their impact in different areas of work, all individuals immediately feel to refresh their skills and knowledge for making continuous development. The absence of knowledge, the rapid growth of knowledge in different sectors, the multiplication and complexity of social problems, the shifting in national priorities and social progress, and also the knowledge and skills given by remedial and vocational education are not worthwhile in rapid, changing and complex society of the world. Altogether have led to think that life long learning is not only desirable, but necessity of time.

Indian Adult Education Association (1964) has recognized the importance of life long learning, "Life long learning has become the condition of survival in our age. The integral place of adult education in the life of people, therefore, brooks no argument any more. The school, the college, the public library and organised opportunities for various types of adult learning ranging from literacy to continuing education must be recognized as essential components of the provision of the life of the people."

Continuing or life long education implies the idea

that education is a life long process and every opportunity and facility must be provided to individuals to increase his knowledge and faculties through periodic study. Whether he is an illiterate, semi-literate or literate person, it is of little importance how much education one has in the beginning. It is not enough in changing surroundings. Until and unless one is devoting time and energy to continue his growth, he will be an technologically and socially drop out person.

However, Dave's (1975) report does emphasize the scope and inclusiveness of the principles.

"Life long education is a comprehensive concept, which includes formal, non-formal and informal learning extended throughout the life span of an individual to attain the fullest possible development in personal, social and professional life. It seeks to view education in its totality and includes learning that occurs in the home, school, community and work place, and through mass media, and other situations and structures for acquiring and enhancing enlightenment."

Democracy implies equal opportunity to all of his men. Alternative and less expensive system for obtaining good education should be availed by all members of society throughout the active span of life. In less developed

societies, this kind of system for achieving education for economic development will be appreciated in a society as a whole. In this connection, it will be much desirable to help poor people of the community to increase their income by totally nonformal way. In our country, the only voluntary institutions and community people, government officials, though they are isolated, are the transmitter of knowledge can act as a resource. Therefore, they should pay much attention even than formal education to provide the education, which should definitely be related to their needs, problems and aspirations. While in the highly developed countries, the society is well equipped with infrastructure of skilled people, associated with different systems of delivering proper information and knowledge like school, industry and mass media.

People feel an urge to learn the things, when they see a clear need to do so and its utility for them. It makes little difference where or how learning is taking place, whether it occurs in class-room or in job at age of 20-50 years or at any stage of life, as long as it is lasting based on the circumstances and appropriateness to the learner. The adult education must be linked with the living problems, family life, leisure-time activities, careers and giving them a better training of citizenship. These opportunities should be provided to adult throughout his life under appropriate and attractive opportunities.

Joseph, K. Hart. (quoted by Harord, J. Ford, 1968)
had put nicely the importance of adult and his education.

"We may as well admit that it is not the education of children that can save the world from destruction. It is adult, who must be realised from his provincial mindedness, his animistic prejudices, his narrow customs and his obsolete habits. It is the adult, who must be given the chance to become free in world of science, tolerance, human sympathy and intelligence organisation."

This situation can very well be brought by the adult education through continuous approach to sustain the efforts to keep the adults in changing situation and adopt proper technology, understanding at every stage of re-education in order to keep up.

A person or community, who does not add to their knowledge, lags behind the world competition. Changes are natural phenomenon, it is not static.

Dr. Overstreet (1949) has recommended that continuing education is fundamental requirement for all levels of age. He mentioned that, "A mature person is not one, who has come to a certain level of achievement and stopped there. He is rather a maturing person, whose thinking with life is constantly becoming stronger and richer, because his

attitudes are such as to encourage their growth rather than their stoppage. A mature person, for example, is not one who knows a large number of facts. Rather, he is one whose mental habits are such that he grows in knowledge and the wise use of it."

Traditionally, deep and outdated thoughts, action and behaviour may not be much helpful to the demands, which the technology makes on the individuals. So, the men and women have to be dependent on acquiring, increasing, renewing useful knowledge and techniques for active participation in social, economic, and cultural and civic development of a country. Change is habit of modern world. This gives an indication of rapid and quick adjustment to the present complex world.

The report of International Commission, appointed by UNESCO on the development of education, has suggested that every individual must be in position to keep learning throughout his life. The idea of life long education is the key stone of survival today.

Only literacy will not make the citizen to face the complexities of technological and industrial world and perform civic duty in perfect and socially useful way. Only the life long learners will be able to cope with the rapid

change. Therefore, sustained efforts have to be taken in action to provide alround general education, vocational education and the agency (whose may be) to take the adults at their demand to provide knowledge for vocational improvement to adjust, thereby, in society.

According to the changing needs of society, life long educational system has to take new shape. In this respect, incidental learning may play vital roles in its respective sphere, but it is completely unorganised, unsystematic and more futile in nature.

For attainment of specific goals of life long education, requires to be planned and organised and systematic and that could be carried out by the formal and adult education system. That are being implemented under the network of organised system of working. Formal educational system covers only small fraction, mostly privileged society of the total population and is restricted to certain fixed stages of an individual life only. On the continuance of development, most traditional forms of adult education, which are existing now, are not sufficient to make them enough competent, enlightened and efficient members of the society. Like formal education, it can not cater the total needs of individual in life, if not planned consciously and carefully. Adult education has to take in

its purview all people, who belong to the under-developed communities of rural and slum in urban areas. Their educational and other problems can be resolved through involving imaginative and large scale programme of adult education, which will make them able to think, feel and work according to their needs, demands and social purposes through:

- i) training in citizenship, which is necessary for citizen of an alert democracy committed to eradicate poverty, inequality and injustice;
- ii) continuing professional education for increasing professional efficiency;
- iii) by adjusting themselves with the physical, social and economic and political environment, in which they are living; and
- iv) continuing inter-disciplinary approach of learning system for providing broader perspective.

While giving more attention on illiterate adults, the adult education can extent horizon to accommodate semi-literate and just literate. In the circumstances and situations, no one can think that life long learning is only for professional workers. It has become a necessity for all individuals even for a low level workers, it breeds a new demand on life, which has to be accepted willingly and

the problems of the day has to be resolved with socially accepted modes of solving problems.

Adult education should not be confused with the idea that it is a only remedies for academic shortage or vocational disadvantage. If adult education has to take its complete sense, it includes continuous learning for individual development lasting as long as life itself. It opens door to limitless and definite future. Therefore, adult education should not make only available opportunities to full realization of their potentialities and making happiest persons, but make conscious about the potentialities, which are under dormant conditions. It will certainly lead to provide a balanced personality of human being, who will not tolerate social, political and civic injustice to their fellowmen, if we look to the significance of self direction among learners to life long education, which has been attached since beginning of learning. The 14th principle of Faure (1972) report suggests the importance attached to this.

"The new educational ethos makes the individual the master and creator of his own cultural progress, self learning, specially assisted self learning has irreplaceable value in any educational system."

The conference on Continuing Education and Universities in Asian and the South Pacific Region held at Madras (1970) holds the view that programmes of life long education may take a variety of forms and provide amongst other things for:

- i) functional literacy;
- ii) remedial education for those insufficiently educated;
- iii) refresher courses and up-dating courses in vocational and professional fields;
- iv) opportunities for participation in the disciplined analysis of social and economic problems, and in the formulation and execution of plans;
- v) opportunities for the cultivation of skills of citizenship for living in plural societies;
- vi) awareness of human rights; and
- vii) opportunities for cultural enrichment and creative use of leisure.

A more recent term used for continuing education is life long learning. Minnis (1975) attempted to define and further clarified the concept of life long learning held by Edward, Linderman, Malcom S. Knowles and Ivan D. Illich. Basically, the first two view life long learning as a proper goal of the educational and occupational system,

while Illich considers it as stemming from society at large.

It was clarified that life long learning had meaning as:

- i) a social and cultural imperative;
- ii) a social and philosophical ideal;
- iii) an objective of social policy; and
- iv) a basic human needs.

All three of them believed that:

- i) education should be a systematic process leading to discovery and inquiry rather than leading to the development of basic skills only;
- ii) goal of learning in an educative environment is superior to the objective of learning in isolation from the society; and
- iii) all major institutions of the society must take the responsibility of life long learning.

Their concept of life long learning support both the formal and non-formal education, however, as the inadequacy of the formal education and the potentials of non-formal education, to educate the masses, have already been mentioned.

Charles Hummel (1976) considers that life long education may not be associated with adult education or continuous education even though adult education is only one part of the life long education. Continuing education, exclusively, may be considered to enhance the vocational skills. The life long education includes more than vocational skills, viz., general education, family education, education for social awareness, recreational education, education for proper functioning of the democracy, integration of experiences inside and outside of the society and ultimately, the power of educability. Life long education can attract the large section of population on the ground that learning, acquired by non-formal or informal means, will be equally given importance as learning required in the formal institutions is attached with dignity and importance of school and university.

In adult education, a post literacy or follow up programme should definitely be planned and implemented in relation to the continuous efforts of learning, which should not cover only literacy aspect, but include the functional and awareness components. Adult education functionaries should try to educate all the illiterate people at the shortest span of time and prevent them from relapsing into illiteracy through post literacy and follow

up programme and making learning as a life long process.

Illiteracy Among Men and Women, Women's Right to Education,
Women's Status in the Constitution and the Role of Women in
Society

Only 80.9 per cent of children in the age group of 6 - 11 years, 37.00 per cent in 11 - 14 years of age group and 20.9 per cent children in 14 - 17 years of age group are enrolled in the schools. The enrolment level, for the girls, is much lower than that for the boys in India, while the enrolment of boys of 6 - 11 years of age is 97.5 per cent. It is only 63.5 per cent for girls of that group. In 11 - 14 years age group, the enrolment of boys is 48.7 per cent, but that of girls, it is only 24.5 per cent. The gap widens further at the High School level (14- 17 years age group) with the enrolment of boys of 28.8 per cent and that of girls at just 12.3 per cent (Indian Education, 1980).

Droup Out

Out of the every 100 children, who enter Class I, less

than half complete class V and only 24 complete class VIII. The drop out rate for girl is much higher of every 100 girls, who join class I, only about 30 reach class V. Thus, 70 per cent of girls, who enrolled, leave schools without functional literacy (Indian Education, 1980).

These children, in India, soonly relapse into illiteracy and contribute to the growth of illiterate population. The following table clarifies the literacy rate.

Literate Per 100 Persons.

Year	Male	Female
1901	9.83	0.69
1911	10.56	1.05
1921	12.21	1.81
1931	15.59	2.93
1941	24.95	7.93
1951	-	-
1961	34.44	12.95
1971	39.45	18.78
1981	46.74	24.83

(Report of the Committee on the Status of Women in India, Department of Social Welfare, Ministry of Education and Social Welfare, Government of India, New Delhi.).

According to the 1971 census, the literacy percentage among male (including the age group of 0-4 years) was 39.45, while for female, literacy percentage was found only 18.72. It indicates that illiteracy among females was more than twice, as compared to that of males. In 1981, 46.74 per cent males and 24.88 per cent females were found illiterate.

Increase in Literacy and Increase in the Number of Illiterate persons from 1951 to 1971.

Year	Population (in million)	Literacy percentage	Increase literacy (per cent)	Increase illi- terate persons (million)
1951	361	16.60	-	301.00
1961	439	24.00	7.40	333.50
1971	547	29.30	5.30	386.50
1981	-	36.17	6.87	-

The total number of illiterates had been increased from 301 millions in 1951 to 386.50 millions in 1971. This is because of the rapid increase in population with slow increase in literacy (I.A.E.A. News Letter, 1981).

The literacy percentage in urban and rural areas is given in the following table.

Literacy Percentage in Urban and Rural Areas.

Census Year	Sex	Rural Area	Urban Area
1951	Male	19.00	45.00
	Female	4.90	22.30
1961	Male	29.00	57.60
	Female	8.50	34.60
1971	Male	33.76	61.28
	Female	13.17	42.26

(Pocket Book of Population Statistic, General and Census
Commissioner, New Delhi, 1972)

Women's Right to Education

The decline of illiteracy amongst women had been rather slow. But, there is certain progress from the Vadic period to period of independence, because of the appointment of different Committees and Commissions in pre-independence and post-independence periods. Although the Committees had given many suggestions, but in recent past three main committees were set up to study the problem of women upliftment and education (Mathur, 1979). Three committees are:

1. The National Committee on the Education of Women under the Chairmanship of Lurga Bai Deshmuk in 1959.

The main recommendation was to build a strong public opinion in favour of women's education to overcome traditional prejudices.

2. The Committee on the Differentiation of Curriculum for Boys and Girls was appointed under the Chairmanship of Mrs. Hansa Mehta in 1962. The Committee recommended different subjects at different stages.
3. The Committee on Lack of Public Support to Women Education was set up under the Chairmanship of Sri M. Bhaktvatsalum in 1963. Committee advocated to take help from voluntary agencies in the spread of education among the women. The Education Commission appointed under the Chairmanship of Dr. Kothari, while studying the various aspects of Indian education, reviewed women's education also. The Commission has endorsed the recommendations made by three Commissions stated above. The Education Policy Resolution of 1968 has also given thought to expansion of women's education at all stages. The Central Advisory Board of Education had also, from time to time, given advises to the problems of women's education. As a result of some attentions, there has been some progresses in women's education.

Women's education have much relevance than men's education, because the area of women's work is much wider and functions have more variety. Mathur (1979) states that the education of women should be such that it should contribute motherhood, care of the home, without side

activities, specially to cooperate with their husbands for economic gain in rural and slum areas.

Women's Status in Constitution

In past Vedic society from 300 B.C. , there was compilation of Hindu law and Manu was the law giver. Hindu orthodoxy demanded obedience and servitude on the part of the wife to her husband.

In 1800, ideologically, legally and morally, no importance was given to women. Then, there came the abolition of child marriage (1860). The abuse of child bride raised the legal age of marriage. Widow remarriage act was passed in 1856 and Sati Pratha disappeared. Married Women's Property Act of 1879 protected women's right. Sarda act (1929) prohibited the marriage of girls under 14 years throughout India. Special marriage act of 1954, Hindu marriage act(1955)and succession act (1956) were passed by the Parliament for the upliftment of Indian women (Miss Agrwal, 1978).

In the 20th century, equality of sexes has become an accomplished fact in all areas - academic, social, economic and public.

Article 14, 15 and 16 of Indian constitution guarantee

equal rights and privileges or all and absence of any discrimination on ground of sex. Article 4.45 provides free and compulsory education upto the age of 14 years for all irrespective of caste, creed and sex.

Role of Women

In urban areas, women do work in industry, trade, teaching, medical field. Women are found lawyers, magistrates, engineers, journalists, artists, etc. Although the number is exceedingly limited, women are indiscriminately participating in social services, parliament, panchayat, etc. They are equally preferring the job as men are preferring. But their conditions, in rural and slum areas, are totally reverse. Their conditions have been deteriorated, pitiable, ineffable and grave. They believe in superstitions, old traditions, isolating them from modern women's belief and action and restricting them from their aggrandisement.

Even if the present rate of literacy in our country continuous to maintain itself, the gap between the volume of literates and the expanding population will go on rising as the rate of population growth is much higher than the rate of literacy. Removal of adult illiteracy is expected to enable the masses to play an active role in bringing about social and cultural change.

International Symposium for Literacy at Persepolis (1975) indicated that literacy in Asia reached by 34.6 per cent in 1967-'72, while in India, it was 25.4 per cent.

Maitra (1975) noted that four categories of the people are in India, which suffer from illiteracy. They are rural labourers, industrial labourers and slum dwellers in urban areas, tribals and women.

Literacy is simply a tool or instrument of learning, it is not the goal of learning. At the advanced age, man's area of interest shifts from learning the instrument of knowledge to the acquisition of knowledge itself. By way of conclusion, it can be said that Indian adults should be given the end of education first, followed by the means of education.

There are some progress in women's education, but it is not enough. In 1961, 85 per cent women, in India, were not able to read and write, which came down to 80 per cent in 1971, 78 per cent in 1977 and 75 per cent in 1980.

The corresponding figures of rural areas are 90 per cent (1961), 85 per cent (1971) and 83 per cent (1977). The decline of illiteracy amongst women has been rather slow. Spread of education amongst women provide big support

to child education with other plus points. Therefore, the huge amount of resources should be spent on the education of women, considering their problems and needs besides literacy.

There is abundant historical evidence that through training, ~~in~~ in the skills about agriculture and industry and through understanding the scientific reasons behind these skills, adult education considerably contributes to development. No country has ever achieved an industrial growth with literacy rate below 50 per cent, when world G.N.P. doubled between 1960 to 1975. The countries, with 70 per cent to 90 per cent illiteracy, had witnessed little growth. Those with 50 per cent to 70 per cent illiteracy, low growth; where as those below 10 per cent illiteracy, had the highest growth rates. If we want development, we must reach the minimum adult education threshold associated with it.

The training of citizenship in Indian democracy, which is in practice.

From an ancient time, it has been seen that people of the society formed a group or groups to have common responsibility for common interest. Now a days, situation is somewhat critical than previous one. Even we put more for showing the deeds for common interests. But we do not

do general deeds for common interest involving social upliftment.

Responsibility does not come easily. If it comes, it is continued for a long time. The lackness, about the community feeling, is the important hurdle to overcome the injustice and social barriers. Community feeling, associated with our cultural heritage, is now breaking down.

Edmond Cahn (1961), in his book 'The Predicament of Democratic Man', puts some question, which can be asked from the persons, who believe in democracy and who feel proud to be called as democratic men.

1. Did I incite the official to commit wrong?
2. Did I authorize the wrong?
3. Was I reckless in helping to install a conspiracy?
4. Did I remain silent or passive where I might have prevented a wrong about to be perpetrated?
5. Did I ratify the act of wrong or knowingly accept its fruits?
6. Did I suppress the truth when it comes to my notice?
7. Before the wrong was committed had I contributed to the vulnerability of victim?

The men, who live below the poverty line, have no meaning of political freedom and legal transaction. Democracy

is important to them to the extent as two centuries ago political freedom enjoyed by the Britishers once in five year stated by Rousseau.

It is said often that illiterates have that wisdom and acutness, as the literate adults have, therefore, do not want education for democratic citizenship. It is counter-balanced by the preposition and that literate masses are governed by the same factor, more or less, extent as the illiterate masses at the time of deciding their political judgement. Now-a-days, the castism is prevalent among Indian citizens. The adult education can work to remove such types of social barriers and outdated attitudes among illiterate and literate people.

Comenting on the need of the adult education for illiterate masses, Singhvi (1969) states that the "Indian peasant, in spite of his age, old wisdom is in need of the education and training in citizenship. India can not detract from the demands, which modernization and democracy make on us as 'Population Quality' is central to the success of our economic, social and political enterprises."

Absence of proper knowledge, about the complexity of social and economic process among the masses, provides the chance to the democratic government to be based on the support of educated and economically advanced groups. It is obvious in the society that poor and illiterate masses are exploited by the so called politically, economically and socially advanced groups for their own interests. Standards of the behaviour and values are determined by the educated middle and upper class. But the democracy brings, in its purview, the more men from the masses, who could not have the opportunity of creating middle class and higher class values. It is equally applicable to say that democratic government to more extent rests upon the value of rather limited class. Even the administrators at large come from the educated limited population; they are guided by the ideas of a limited population. Well advanced groups are creating constraints in emergence of new leadership coming from the poor illiterate masses.

UNESCO publication, Paris, 1968 on illiteracy and human rights mentions that "What good is it to guarantee the free election of the representatives of the people and to declare that the will of people should express itself." By universal and equal suffrage, "In a world where the

legislation of certain countries till maintain distinction between the literate and illiterate and where the millions of the people can not exercise their right to vote with a full knowledge of the fact, because they can not read or write. This is true for instance of the right to take part in government of his country, directly or the free chosen representatives. The illiterates are, in fact, limited in their conception of the world and their understanding about public affairs. That shows the great limitations placed on the exercise of their civic duty. It is surprising, therefore, that the first thing done by government, which wants its regime to be found on a solid democratic basis to ensure adult literacy.

It is often found that educated and knowledgeable persons deviate from the prescribed norms of the society and democratic rules of the government. They more violate the rule and regulation than that of uneducated masses.

How education leads to take part in the political participation intelligently showed by a study, that education offers high and reliable correlations with political participations, because education develops a sense of civic responsibility and the assimilated knowledge are transformed to their children more effectively.

The studies, by political scientists, put citizen into two types of politically apathetic citizens.

1. There are those, who do not participate in the political process, because it seems to them corrupt, immoral and self serving.
2. There are those, who fail to participate out of political indifferences (what does it matter, where it is Aoriz; Mc Closkey, 1968).

People participation in an democratic government has been subject of much discussion from the time of Lord Bryce (1921). He has categorised the citizen into:

1. A little who make opinion;
2. A slightly more than previous one, who talk and discuss, read newspapers and attends meeting.
3. More of them have no opinion are indifferent to public affairs, read little and think less.

Even more often, the educated and responsible citizen do not take part in political process, leaving the political

field corrupt and professionalized. At present, India is passing through deplorable situation. The men, who claim the maker of the country, are playing stupid game of the politics for their aggrandisement and the country has been left in isolation. At this junction, the adult education should have to create a healthy environment for a person (even educated persons) to play a good role of citizen and take part to save the nation from the corruptions, superstitions and rituals, etc.

The democracy includes self control and social justice. It repudiates external authority. The external authority, in the democrate setup, is replaced by the self control and such a control can be obtained only providing each and every individual an opportunity to educate himself and to make optimum self growth. As such, the social development must include justice - political, social and economic.

Democratic Government is run by the representatives selected from the citizens, either they are from the uneducated masses or from the educated masses, who may be socially, financially and politically dominating individuals. Every

individual is expected to have that common faith and understanding to discharge their duties effectively, while they are in way of social and economic advancement. Did nation provide education for all citizens to participate intelligently in democratic process? Of course, to educate the masses are big task and demands much endeavour and lot of men and materials. It does not mean that we should leave the idea to educate the masses.

The illiterate adult participation, in democratic process, may not be possible until they possess some qualities, which are essential for democratic functioning of the Government. They have to understand some basic issues for rapid progress of the country, as well as the rapid progress of the individual. The adult education is indispensable for making the adults conscious. If in our country everyone has right to vote provided an assurance from the constitution and we have believed in democracy, we have to spread literacy, vocational skills and rationalised attitudes through the adult education to enable them to participate in the process of the Government functioning in a justified and meaningful way.

Every individual, specially uneducated masses, should

know how the society, political organizations, Assembly, and Panchayat Raj are supposed to serve for the pecuniary benefit of common masses. Adult education for democracy implies to inculcate a basic faith in the values of the democracy. Rudimentary skill is not sufficient for democracy, but it should provide well understood certain essential skills for effective performance of the obligations, which is supposed to be completed for national and individual advancement. There is increasing awareness about the adult education for development and transfer of technology and vocational skills to the field and factories. This ^{be} may ⁿ proved to be one sided emphasis unless there is equal stress on the social responsibility. It should not impart information about the core of constitution, but it should make able to listen the other views. It should provide the training among the masses to come forward and test their advancement by various activities and remove the corruptions, immorality by organised way, if not alone. In community developmental programmes, some training for the village leaders had been imparted, but ~~that~~ was null and void.

Citizenship education has not received much attention in India, neither from the educationists nor from the researchers. Civics teaching by itself does not seem to have made any appreciable impact in this regard, except in the area of political knowledge of the students. It is, however,

a known fact that knowledge of political institutions and the constitution may not lead to the right political attitudes, much less political behaviour (Yadava, 1981).

For quite some years in U.S.A. at least, the focus of educational programmes, earlier called citizenship education, has been on political socialization. In other words, a good citizen is one, who is politically socialized.

Our nation has selected the path of democracy as stated earlier. On the qualities of the citizens of the states rest success of democracy. Administration of democracy demands a high sense of duty and social judgement on the part of the masses. In democracy, there is no blind obedience and unquestioned allegiance. The masses must have option of their own and should be in a position to guide and criticise. Hence, democracy can only be brought by importing proper and right kind of education to the masses. Now, what is right types of education? It consists in developing the ability of an individual to comprehend a problem in its entirety; to weight between right and wrong, the pros and cons and then, to decide the issue for himself. It should help him not what to think, but how to think. Democracy and illiteracy are contradictory.

For a workable democratic order, where the will of the

majority is to be honoured, it is necessary that the will is enlightened. A well informed public opinion is one of the essential of a sound basis for democratic order. As above stated, the adult education emphasises the development of an educated mind in the masses.

People should be trained by the adult education in such a way that they would be able to participate in decision making process at every stage for common interests. A man is able to take decisions only when he can discharge his civic duty in meaningful way.

In the last, for enlightenment the assimilation of values assessment of the information and well defined executed practices are essential constituents, which may lead to self confidence and self consciousness. It is the need of the hour after providing adult franchise in the constitution to provide the adult education in more advanced manner to all of the citizens (more emphasis on illiterate masses) for a more advanced and responsible social systems.