

Social and Adult Education

A Trend Report

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INTRODUCTION

Education, in general, is a means of primarily 'enlarging and enlightening the mind', to enable the individual to achieve a status so that he may become an effectively functioning individual for the maintenance of a modern social system which is fast giving way to highly industrialised urban complexes, where specialisation is increasingly affecting human life in every aspect, whereas adult education may be characterised as a part-time voluntary effort on the part of the learner, under organised auspices, for persons beyond the compulsory school age. The main objective of adult education is to make an effort in the direction of conscious movement which meets the challenge of this century for more capable, more stable and happier adults. The programmes of social and adult education include adult literacy, continuing education and extension programmes, i.e., all educational activities intended for adults. Hence, adult education embraces a variety of activities to which various labels such as 'vocational', 'nonvocational', 'liberal', etc., have been attached. One fundamental purpose of adult education is eradication of adult illiteracy, where illiteracy, in any form, denotes a level of educational attainment inadequate to equip the adult to meet his responsibility as a worker, homemaker, and citizen in a democratic society, because it is the adult and not the child, who makes the decisions in a self-governing social order. Lack of education affects the role of the adult not only as a citizen, but as a parent and a homemaker as well.

HISTORY OF RESEARCH IN SOCIAL EDUCATION IN INDIA

India has a long history of adult education. It existed even in ancient times in one form or the other. But little effort has been made to evaluate the efficacy of adult education programmes. Very few researches have been conducted in this area of social significance. The present review is based on only doctoral research and project research in the area of adult education in universities and specialised institutes. In India, research in this field first started when Gadgil (1945) worked on the 'Problem of Lapse into Illiteracy'. But research in this area did not gain momentum. This pioneering work was followed by other research projects after a lapse of more than one decade, by Singh (1957) and Khan (1958), who undertook research projects on communication of ideas through adult education and the problems of social education. Ad hoc project research continued. Chaube (1963), Singh and Prasad (1965), Prasad (1967) and Dharm Vir (1968) undertook some studies on youth activities and literacy development and adult interests. After 1969, social education attracted the attention of quite a few researchers and research in the field of adult education gained momentum. Three research projects were undertaken in the same year (i.e., 1969). The first was on adult literacy at the Gandhian Institute of Education, the second, on adult vocabulary by Mallikarjunaswamy and the third, on evaluation and appraisal of the training programmes of social education workers by Ansari. This continued in 1970 when six studies were undertaken by Patel, Pal, Srivastava

and others in this area. Quite a few of these projects were in the area of tribal education. Prasad (1971) attempted an evaluation of literacy programmes from adult education and socio-economic development angles, whereas Srivastava and his associates (1971) studied the educational and economic conditions as employment conditions of eighteen tribes. From the research material available, it is quite obvious that there have not been consistent and continuous research efforts in the field of adult education. Generally, ad hoc projects, and at times, projects leading to doctoral degrees have been undertaken. Consequently, it can be said that research work in this area of social significance is of very recent origin.

NATURE OF RESEARCH

Looking into the types of studies, i.e., from the angle of research designs and level of research, only six percent researches in this area fall in the category of experimental *ex post facto* research, whereas twentyeight percent of the total work is of descriptive, historical or diagnostic nature. The remaining sixtysix percent studies are either exploratory studies or surveys. Six percent studies have been conducted in an urban industrial setting, whereas twentyeight percent have been conducted in the rural areas. Only sixteen percent researches have been conducted on tribals and the remaining fifty percent projects on different regions as, for example, state level surveys. With regard to the tools and techniques used, questionnaires, interviews, historical and administrative documents have generally been used for collecting data. In a few cases, some research tools have been developed by researchers.

Refined experimental studies using highly sophisticated designs have not been undertaken.

A PEEP INTO RESEARCH FINDINGS

Turning towards the areas of research in the field of adult education, one can think of about twelve different areas, viz., adult learning, motivation to learn, attitude towards adult education, needs and interests, participations and participants, programmes and programme planning, administration and management, methods, media and techniques of teaching, training and adult leadership, community education and community development, production of reading and teaching material, and

evaluation of effectiveness of adult education programmes. The first project was conducted by Gadgil (1945) in the area of literacy programmes. He developed a test of reading and writing by which the lapse into illiteracy could be measured. The researcher reported a positive relationship between the sharp fall in the lapse into illiteracy and the progressive increase of the standard in which a student leaves the school. Another significant finding was that it was necessary for a pupil to complete a four year course at school in order to ensure the retention of literacy throughout his later life. This study also revealed that in the majority of instances reading and writing habits studied by the researcher were neither developed nor maintained, and that the educational efforts were wasted even though there was no actual lapse into illiteracy. Khan's (1958) experiment revealed that even with a programme of hundred hours of instruction, there was danger of an adult student lapsing into illiteracy; to consolidate the gains of learning, at least a total of 125 hours, followed by self-education through a library, was needed and to which a minimum of seventyfive hours could be added for the requirements of social education. Gadgil (1945) reported that the incidence of lapse into illiteracy was specially high among the middle and backward classes, among the agriculturists and agricultural labourers and among the very poor ones. He also reported that the lapse took place due to disuse of abilities acquired in the school. Khan (1958) suggested, on the basis of his findings, that to maintain the interest of neoliterates efforts should be made to distribute literature in simple language on the topics of adult interest and at the same time, efforts should be made to set up research units at the state level which may undertake research in basic vocabulary of neoliterates and public opinion should be created in favour of social education. Singh (1957) probed into the problem of 'Communication of Ideas Through Adult Education' and analysed 174 books and 304 films meant for neoliterate adults. He reported that adult education literature is one of the media of communication. Adult literature included books on history, social problems, agriculture and rural welfare, five year plans, health and hygiene, geography, science, general knowledge, biographies of famous poets and writers, folk literature, etc. In these books, values like unity, religious tolerance, socio-cultural synthesis, basic unity of all religions, civic responsibilities, duties of citizens, need for education, etc., had been emphasised. He also found that an attempt had been made to develop an attitude against

superstition, magic and conservatism through this literature. This is the only study conducted in the area of methods, media and techniques of teaching up till now. Chaube (1963) made a survey of youth welfare programmes functioning in Uttar Pradesh and found that informal education should be emphasised for the benefit of the illiterate youth and dropouts through evening classes, continuation classes and other school classes offering not only literacy programmes, but also vocational subjects, handicrafts, etc. He also reported that provision for earning while learning, should be made and compulsory national service scheme should be introduced to create social sensitiveness in the youth with the coordinated efforts of all the agencies, both at the official and non-official levels.

In another study on educational benefits of youth clubs, Singh and Prasad (1965) found that the participants of those clubs gained educationally in awareness, interest, acceptance, and knowledge and the gain increased with the increase of age. The educational attainment was higher in case of participants who came from farming families depending partly on business than that of those belonging to families engaged in service and business. Prasad (1967) made a survey of literacy in a village of Varanasi district and found that the percentage of literacy among men was fortyeight and among women, it was eleven only. He also reported that there was great enthusiasm among adults for literacy classes. Trivedi (1966) made an attempt to analyse critically, the social education programme and reported that each social education programme contained literary, social, cultural, scientific, aesthetic and agricultural activities for youth and women. The instructional materials used by the organizations were usually produced and provided by the State Social Education Committee. Impact of the programme was seen in the changed adult behaviour. Women did not seem to take advantage of formal literacy classes. Nagappa (1966) made an exploration into the reading needs and interests of the adult neoliterates. His study revealed that the 'story method' of presentation of new ideas had a high appeal to neoliterates. Topics which neoliterates wanted to read included those about which they had some previous knowledge and which were concerned with their occupations, their relation to the government and animal husbandry, functioning of village panchayat, topics concerning the health of the family and community diseases. His study also revealed that

the reading interests of these neoliterates could be sustained more systematically by opening community literacy centres in various localities and supplying necessary materials. Dharm Vir (1968) undertook a study of the spare time interests of a dominant segment of Indian society, viz., Hindi speaking villagers, in eighteen districts and 150 villages spread over five Hindi speaking states. His study was mainly concerned with inventoried interests. These interests could be categorised in six areas, viz., (i) intellectual interests, (ii) social interests, (iii) religious interests, (iv) economic interests, (v) health interests, and (vi) recreational interests. The study revealed that age was not related to interests. The interest in social activities was found in almost all the age groups. Adolescents had secured the highest score in recreational activities. Reading, radio listening, looking after animals and social service were most popular activities in different age groups. It was also found that with increase in age, the interest in reading increased, but interest in writing decreased. The study also revealed that the quantum of interest decreased to 71.5 percent in the young adult age groups (19-30 years), whereas it remained at 74.1 and 74.9 percent in the adolescent and older adult age groups, respectively. Inverse relationship was reported between density of population and the quantum of interests in different Hindi speaking states. Mallikarjunaswamy (1969) worked on adult vocabulary and reported that the words which frequently occurred were useful to control the vocabulary, whereas the words which did not occur frequently, but commonly occurred and were familiar to the adult would be helpful to control the vocabulary of neoliterates. Srivastava's work, (1970b) revealed that due to technological backwardness, educational development had been difficult to achieve. He also reported that the incidence of dropout was very high and attendance in adult classes was extremely low. He reported that teachers need more facilities to work efficiently and effectively. He further pointed out that high percentage of illiteracy makes it difficult to introduce and implement the developmental programmes. Another project on development needs of the tribal people (Srivastava, 1970a) revealed that better education could lead to the betterment of their economic condition. Srivastava also reported that people had become conscious of the values of education. Lack of communication was a great impediment in the development of the tribal areas. Cooperative loan giving societies had proved a failure among these tribal people. Srivastava and

others (1970) found that the various developmental activities for the welfare of the tribals in the areas had been the major concern of the two main agencies, viz., the government and the Christian mission; both these agencies had been actively associated with the educational, economic and other developmental aspects of the tribals. Pal (1970) made comparison between institutional and non-institutional farmers' training and educational programmes in relation to knowledge, attitude and change in their behaviour and found that the farmers who participated in the institutionalised and non-institutionalised programmes differed significantly with regard to the change in the knowledge related to package practice. He also reported that caste was a significant correlate in the change of attitude towards farmers' training and education programmes, whereas age was not found significantly correlated to changes in the behavioural component of the farmers of the treatment group, but negatively related to package practices. The survey conducted by Patel (1970) revealed that there had been three cadres of personnel working for social education, viz., officers (Class I), supervisors (Class II, III) and field workers. Officers and supervisors usually participated more in entertainment activities and less in other activities and the majority of the personnel for social education opined in favour of change in the then administrative set up. The proportion of women workers was not satisfactory in comparison to the number of illiterate women. One significant finding reported by him was that regarding the programme of social education, there were different opinions about the very concept of social education; for some it was the teaching of 3 R's, while for others it was education for social change. Only 38.5 percent of the social education workers were trained. About sixtyeight percent adults were not found cooperating in the programme. Ansari (1969), in his analytical study of training programme for social education workers, found that about sixty percent time of the whole programme was allotted to theoretical work and the remaining forty percent was devoted to practical work. In a project, 'Voluntary Action for Adult Literacy', conducted by the Gandhian Institute of Studies (1969) it was found that the level of literacy among adults rose from seven to nineteen percent after the establishment of adult literacy classes

in the villages concerned.

GAPS AND PRIORITIES

In general, the research studies conducted so far in the field of adult education have not contributed much to the fund of knowledge in terms of theory. It is obvious from the above discussion that negligible research work has been done in quite a few significant areas of social education, namely, (i) methods, media and techniques of teaching; (ii) attitudes of adults and adult education personnel towards adult education programmes; (iii) level of motivation, among adults, to learn; (iv) administration and management of social education; (v) production of reading and teaching material; (vi) training of adult education personnel and adult leadership; (vii) involvement of community in adult education programmes; (viii) adult learning and learning models; (ix) adult students and their participation in adult education programmes, etc. The area of evaluation of adult education programmes and their effectiveness remains neglected. Consistent research efforts are urgently needed in the direction of evolving models for literacy programmes. There is lack of experimentation in the area of adult education. More efforts should be directed towards research on methods, media and techniques of teaching and teaching aids. Libraries play a pivotal role in social and adult education programmes. Extensive and intensive surveys may be undertaken on libraries and their implications on adult education programmes. More sophisticated statistical research designs may be developed and used for research work to make the research findings more generalisable. The problem of methods of adult education is very significant and deserves consistent research efforts which may highlight the application value of different methods. Characteristics of adult students also demand our attention. Programmes and activities of adult education may be analysed in detail to make them more effective from the utilitarian point of view. Research on literacy programmes, adult learning models, methods, media and teaching techniques, production of reading and teaching literature, and achievement motivation levels of adults may be given priority. Emphasis should be on application value of research projects for the practitioners.

ABSTRACTS : 678-698

678. *AMBASHT, N. K., A Critical Study of Tribal Education (with special reference to Ranchi district), Ph.D. Anthropol., Ran. U., 1966.*

The study aimed at making a survey of the existing system of education in the tribal area of Ranchi district with a view to understanding the problems of education and gaining a sense of direction for future. Intensive field study was done for the work. Questionnaire was used to measure the attitude.

Some of the salient findings were that the family was the unit of education where education was imparted by imitation and association. At the adolescent stage education was imparted through some organised institutions, viz., Abors Molsup, Kuki Zwalbuk, Naga Morung, Oraon, Dhamkuria and Gitoria. Missionary institutions like G.E.L. Mission, S.P.G. Mission and the Roman Catholics started their efforts from 1852. Government came into the field of education in 1839 with the opening of Ranchi Zilla School. The school buildings were ill-built except for Mission and Seva Mandal Schools. There were some residential schools exclusively for the tribals. Scholarships and stipends were awarded by Welfare and Education Departments. Among the Kharia students, tribal Christian teachers were most favoured. Among Mundas, tribal teachers were liked most; tribal Christian teachers were also liked by Oraon boys and girls. The reasons for popularity were cleanliness, capacity of narrating stories from Bible, loving and helpful nature, and speaking the same language of the students. Students did not like a teacher who did not belong to their community. Most of the teachers liked their place and the majority of them did not want to go to the city. The teachers rated the honesty of the local people as quite high. The majority of the teachers liked their students 'very much', because they were tribals (62.7 percent). The tribal Christians (29.4 percent), were honest and faithful (84.3 percent) and obedient (86.3 percent). Almost all the teachers were in favour of visit of the inspecting authorities. Men and women had equal status in tribal society. The programme of social education in tribal areas was, by and large, the same as in non-tribal areas. The general emphasis was on folk dances, youth activities and literacy classes. It was found that the equipments of the social education centres, viz., musical instru-

ments, radios, etc., were considered to be the private property of the persons in charge of the centres. Economic reasons accounted for the reluctance of parents to send their wards to school since they would otherwise be helping them in household works. The number of schools were 2,124 for boys and sixty for girls. These schools were managed by agencies like Government, Missionary organisations and voluntary agencies. There were also Education Improvement Plan Schools. Schools opened after 1954 were called Education Improvement Plan Schools. The teacher-student ratio was 1 : 40 and sometimes it was even 1 : 75. There were many single teacher schools. Primary schools had normally no furniture and buildings. Wastage was quite high, even upto fifty percent at grade IV, in comparison to the enrolment in grade I. The students had to learn as many as eight subjects. The medium of instruction was still a problem to be decided. The impact of education was, however, seen in a number of changes in ideational and material aspects of their culture, which they had adopted. The use of modern amenities, knowledge, and dress were the indicators of change in the tribal life. In the ideational aspects, the formal education had changed the attitude towards the way of life, the social aspiration and tribal culture. The students who had studied upto matriculation had imbibed many of the urban characteristics. Indiscipline among students was spreading fast both at home and schools. The primarily agricultural class was becoming a service class.

679. *ANSARI, N. A., An Appraisal of the Training Programmes for Social Education Workers in India, Ph.D. Edu., Del. U., 1969.*

The study aimed at investigating into the nature, aims and impact of training programmes for social education workers.

The study was conducted on a sample of 271 individuals, nineteen principals/directors of training centres, twentyfive officers in charge of social education of states and the union territories, six officers in charge of social education in the central ministry and 221 ex-trainees of these training centres. Data were collected through questionnaire, interviews, and from records and observation of training programmes.

The findings of the study were: (i) the main objectives of the training course were to enable the social education workers to perform their duties efficiently with particular reference to supervision, technical guidance, planning, administration and co-ordination of programmes; (ii) the training programme included theory, individual study, library work, writing of term or special paper, symposia, seminars, panel discussions, study circles and trainees' lectures, field visits and practical work and study tours; (iii) about sixty percent time was allotted to theoretical work and the remaining was devoted to practical work; (iv) it was suggested both by the central and the state level officers that there should be proper liaison between the states and union territories on one hand and the training centres on the other; the need for proper coordination between the different departments dealing with social education at various levels within a state was also stressed; (v) twelve out of the fifteen ex-trainees considered the training programme as 'Good' and thirteen out of the twentyone state level officers considered the training programme as 'Average'; and (vi) the ex-trainees, central and state officers regarded the various aspects of the training programmes and the time allotted to them as satisfactory, but they felt that the practical aspect of the training programmes for block social education workers was not emphasised.

680. CHAUBE, M., *Youth Welfare Programme in India with special reference to Uttar Pradesh*. Ph.D. Edu., Luc. U., 1963.

The purpose of this study was to find out how youth welfare programmes were functioning and to plan for efficient programmes in line with the modern times.

Studies related to youth welfare programmes in U.S.A., Germany, U.K., Russia and Japan were reviewed to get an idea of the nature of youth programmes in these countries. To know about youth programmes in India, a questionnaire was designed and administered to a random sample of school-going and nonschool-going youth, their guardians and parents, and heads of youth organisations.

The survey has revealed that (i) despite several committees and commissions, the central issue of locating problems in direct consultation with youth parents teachers, institutions and officers concerned had mostly remained unsolved; and (ii)

since the diagnosis of the problems and programme planning were inadequate, the achievement in that direction was also much less. The study suggested that (i) proper publicity to create a sense of urgency in all concerned be done; (ii) informal education should be emphasised for the benefit of the illiterate youths and dropouts through evening classes, continuation classes and other school classes offering not only literacy programmes, but also having vocational subjects, handicrafts, etc; (iii) centres for vocational and educational guidance should be opened; (iv) freeships, scholarships, book aid and provision for earning while learning should be made to give some economic aid to the youth; (v) compulsory national service scheme should be introduced to create social sensitiveness in the youth; (vi) for the all-round development of the personality, health education, physical and recreational activities should be provided; (vii) on the organisational side, the involvement of trained people and nonofficials was considered to be useful and necessary; and (viii) the coordinated efforts of all the agencies, both official and nonofficial, was recommended for achieving better results.

681. CHICKERMAN, D. V., *An Experiment in Continuation Education for School Leavers after the Compulsory Education age limit of eleven*. G. K. Institute of Rural Education, Gargoti, 1966. (NCERT financed)

In this study a technique was tried out to educate children who leave school after grade IV and do not join upper primary schools but are employed on farms or in shops during day time.

A syllabus was drafted and five continuation education classes were started in five villages. Four of these were run by school teachers and one by a non-school teacher. The class run by the non-school teacher could not be continued for more than a month. The remaining four classes were run for a period of ten months. They had an average attendance of twenty boys between the age range twelve and seventeen, with an average age of thirteen. Most of these students worked on farms as labourers and came to attend classes in the evening. The curriculum was framed taking into account the needs of these children. It consisted of six subjects as under: (i) health and hygiene, (ii) business arithmetic, (iii) agricultural science, (iv) knowledge of our country, (v) village administration, and (vi)

general reading. The syllabus was divided into two parts, one part indicating the activities to be organised and the other part, the knowledge content to be imparted in these classes. A subject was ordinarily covered by fifteen to twenty activities. The activities included projects, studies, visits, preparation of charts and filling outline maps. The sixth subject included books to be read by students for general reading. The teaching methods adopted in these classes were of the following type : (i) activities were to be organised and then followed up by discussion and such activities would relate to visits to the post office, panchayat office and cooperative stores; (ii) a good deal of matter in health and hygiene, knowledge of India, and agricultural science were covered by visual aids and filmstrips projected through a filmstrip projector; and (iii) digests were prepared every month and these digests were studied by children as textbooks. In all, four tests were used for evaluation. Of these, the first three were given on a quarterly basis and the results of error studies were used for further work on the deficiencies. Fourth test covered the whole syllabus. The scores on the fourth test, which was the final evaluation test, were analysed.

It was noticed that students had an average score of sixty percent on the whole test. On the basis of passing standard of thirtyfive percent, only sixteen percent of the students got less than thirty-five percent. The questions which had been omitted by students or were wrongly solved were further taken up for study and practice for one month in the next academic year. The final test given to the continuation education students was also given to students of grades V and VI for comparing the achievements. It was observed that students of grade VI in upper primary schools scored an average of about forty-nine percent, while the mean score of the students of grade V was twenty percent.

682. *GADGIL, D. R., Investigation into the Problem of lapse into Illiteracy in the Satara District, Gokhale Institute of Politics and Economics, Poona, 1945.*

The objective of this inquiry was to ascertain the minimum educational attainments needed to ensure retention of literacy after leaving school.

The term illiteracy was defined and a test of reading and writing was constructed in Marathi by which the lapse into illiteracy was measured. The

test was found to be reliable and valid. The sample was made to cover ex-pupils of a period of twenty-five years and only such schools as had not changed their type during the period 1911 to 1936 were selected. As many as 2,678 persons, who had left the school in standards II, III or IV at any time during the period of 1911 to 1936, were selected from 104 villages of the Satara district. The reading and the writing tests were administered and by using a special scoring technique, the persons were classified as literate, semi-literate and illiterate. The factors responsible for lapse into illiteracy were also found out.

The study revealed that single teacher schools and untrained teachers do not seem to contribute to problems of major importance. A sharp fall in the lapse into illiteracy and the progressive rise of the standard in which a student leaves the school show a positive relationship. The lapse into illiteracy is smaller when the age of leaving the school is higher. It is necessary for a pupil to complete a four-year course at school in order to ensure the retention of literacy throughout his later life. It appears that in the majority of instances reading and writing habits are neither developed nor maintained and that the educational effort is considerably wasted even though there is not actual lapse into illiteracy. The incidence lapse into illiteracy is specially high among the so-called intermediate and backward classes, among the agriculturists and agricultural labourers and among the very poor. A lapse into illiteracy, when it takes place, does so within a comparatively early period after leaving the school. The lapse takes place due to nonuse of abilities acquired in the school.

683. *GANDHIAN INSTITUTE OF STUDIES, Voluntary Action for Adult Literacy, Varanasi, 1969.*

The aim of the investigation was to undertake a concurrent evaluation of the literacy project in action which was undertaken in the Gramdan Villages in each of the two districts of Darbhanga and Mirzapur.

One hundred schools in each of the two districts served as sample of the study. Objective tests of literacy, reading speed, comprehension, and number concept were administered to the children. The data collected thus were statistically analysed.

The findings of the study were: (i) the level of literacy among adults rose from seven percent to nineteen percent after the establishment of adult literacy classes in the villages concerned; (ii) reading comprehension and speed of learning showed a steady progress; and (iii) in comprehension, Darbhanga learners had a distinct edge over their counterparts in Mirzapur District, but no such disparity was evident in reading speed.

684. KHAN, M. Z., *The Problems of Social (Adult) Education in four Districts of Bombay-Karnatak*, Ph.D. Edu., Kar. U., 1958.

The study examined the problems of social (adult) education in India with a view to suggesting ways to wipe out the illiteracy among adults.

The data regarding problems of adult education were collected by participating in meetings of social education organisations and conducting experiments. Two experiments were conducted — one in the Sanskar Kendra at Belgaum for the benefit of a farmer and his adult interests, and another in a 'Bidi' factory at Dharwar for the benefit of a 'Bidi' worker and his adult interests. Each of the experiments lasted for eight weeks.

The experiments revealed that with a programme of hundred hours of instruction, there is a danger of an adult student lapsing into illiteracy. To consolidate the gains of learning, at least a total of 125 hours followed by self-education through a library is needed. To this, we must add the requirements of social education requiring at least seventy-five hours. Such a scheme, if implemented, will go a long way not only in making adults able to read and write, but it will also make them well informed citizens. On the basis of findings, it was suggested that mills and factories should permit working men and women to attend literacy classes for an hour a day during working hours as it will be difficult for them to attend after the day's work. To maintain the interest of neo-literates, efforts should be made to distribute literature, in simple language, on topics of adult interest. Efforts should also be made to set up research units at the state level which may undertake research in basic vocabulary of neo-literates, and train teachers in the methodology of teaching adults. Public opinion may be educated in favour of social education and efforts may be made to involve school and college students in the social education programme to meet the shortage of teachers or social education workers.

685. MALLIKARJUNASWAMY, M., *Word List in Kannada for Neo-Literates*, Mysore State Adult Education Council, 1969. (NCERT financed)

The purpose of the work was to prepare a basic word list in Kannada to assist writers to develop textbooks and other reading materials for neo-literates. Word lists comprise two types of vocabulary, recognition vocabulary and reproduction vocabulary.

It was proposed to have two lists of words, one from the printed materials generally read by the neo-literates and another from the oral and written sources of neo-literates. On the basis of these two lists, it was proposed to prepare the 'Basic Word List'. For purposes of the study, the recognition literature included: (i) tried and tested textbooks in use in primary and post-literacy classes, (ii) general literature and news sheets specially written for the use of the neo-literates as follow-up reading, and (iii) other forms of popular mass communication materials in the community. The scope of the study related to the whole of Kannada speaking population of Mysore state including the different dialectal variations. The following printed materials were selected for study: (i) textbooks of literacy classes (3), (ii) booklets of Adult Education Series (17), (iii) "Belaku" (weekly edition 10) and (iv) radio broadcasts for villagers (scripts). Three textbooks in use for the teaching of literacy—alphabet chart, the primer and the reader — had also been included in the study. The folk songs and folk stories were collected. A villager was asked to relate his activities from morning to evening on a particular day and name the persons whom he met and talked with. But a lot of persuasion was needed to make the adults write by way of showing them some of the samples previously collected and suggesting to them several subjects from which they could choose and write.

Words were counted from all the sources separately. They were arranged in alphabetical order and their frequency was recorded. The familiarity of a word was denoted by its frequency count. The higher the frequency, the higher was its place in the Basic Word List. The words in the Basic Word List were arranged in four parts List. 'A' contained 500 most frequently occurring words in Kannada; list 'B' included words with a frequency of more than ten in the collection; list 'C' included a further list of commonly occurring words having a frequency bet-

ween five and ten in the collection; and list 'D' was a supplementary list of words, which, although not occurring in any of the lists above, were deemed as sufficiently familiar words by the expert group. List 'A' was proposed to be useful to control the vocabulary and list 'B' would be helpful to control the vocabulary of literacy readers and follow-up literature of the first stage of literacy. Lists 'C' and 'D' were additional lists to draw words when needed by writers of general reading materials for literates.

686. NAGAPPA, T. R., *Survey of Reading Needs and Interests of Adult Neo-literates in Mysore State, Mysore State Adult Education Council, 1966. (NCERT financed)*

This study was undertaken to investigate into the reading needs and interests of the adult neo-literates.

Four hundred and ten neo-literates drawn from the city districts of Mysore and Bangalore were interviewed. The selection of the districts was done randomly. A questionnaire consisting of three parts was prepared. The first part covered the general information regarding age, sex, occupation, etc., the second consisted of eighty-two items covering a wide range of reading interests and the third part included a set of thirty preference cards. The data were statistically analysed.

It is concluded that (i) there are small but significant differences in the reading interests and needs of specific groups among the neo-literates and these differences are related to the occupations of different groups; (ii) women desire to read more material pertaining to their occupations as wife, mother and domestic worker, whereas agricultural workers like the books on farming; (iii) material on religion is liked by all groups and all ages and this appeal is more pronounced to a particular religion to which a particular locality belongs; (iv) younger and adolescent groups show greater preference for books on subjects like civics and government than the elders; (v) the reading interests of these neo-literates can be sustained more systematically by opening community literacy centres in various localities and supplying the necessary material; (vi) literacy not only stimulates reading but also widens the scope of reading desires of the neo-literates; (vii) among topics, which a neo-literate wants to read first, are those about which he has some previous knowledge which he has acquired through his occupational

experience or through other means of communication such as family conversation, public speech or religious recitals, etc.; (viii) of appeal to his reading needs are topics concerned with his occupation, his relations to government and his family and health; all topics about agriculture and animal husbandry have a high reading appeal to the neo-literates, the functioning of his village panchayats, taluka, district boards and his government with which every farmer is more and more involved, arouse his interest in reading about them; next in reading importance are topics concerning the health of his family and the diseases of his community; (ix) stories and novels have a high appeal to the neo-literates strongly indicating that the follow-up reading materials offered to the neo-literates may extensively use the 'story method' of presentation of new ideas and attitudes instead of the 'manual' or 'essay' type presentation howsoever direct or complete the latter types may appear to be.

687. NAGPAUL, H., *A Sociological Analysis of Social Work in India with special reference to Social Work Education, Ph.D. Soc., Agra U., 1972.*

The study undertook a sociological analysis of social work in India with special reference to social work education.

The primary data were collected through participation for many years, as a social worker, as a social work teacher and as a social research coordinator. Systematic observation of Indian schools of social work was carried out for a period of five years. Also, structured interviews and informal discussions were arranged. A detailed consideration of culture, societal context of social work, changing pattern of Indian society and sociological perspective of Indian social problems was made. With continuing consideration on the development of higher education in India and the state of social sciences, the growth and development of social work education was analysed.

The professional education of social work began with the establishment of a school of social work in Bombay in 1936. But efforts to organise short term courses in social work were being made since 1920. The main inspiration in organising formal training programmes came from western countries, particularly from the United States. For ten years, 1936-46, the Tata Insti-

tute was the only school imparting professional education in social work. In the next two decades (1947-67), the establishment of new schools were rapid, the number increased upto thirty. In 1950, the M.S. University of Baroda created a full-fledged faculty of social work to provide two years professional training in social work. Imparting education in social work for effective professional practices has been stated as the major objective. To enable to participate responsibly in the developmental activities and administration, and to train students in the methodology of social research and in the interpretation of the welfare services as an important tool in the formulation of effective policies, were the other important objectives. There are three components of social work education—social work curriculum offered in the classroom, field work offered in a social agency and research experience provided by a combination of the classroom and field work agency. The curriculum includes anthropology, sociology, economics and history. It also includes developmental stages of human growth in different aspects. The other part of the curriculum includes considerations of social problems, programmes of welfare institutions to prevent, treat and control problems, and administration of welfare programmes, and curriculum dealing with methods of social work includes courses as social case work, social group work, community organisation, social welfare administration, social research and social action. The curriculum dealing with fields of social work normally introduced in the second year includes labour welfare, rural and community development organisation, tribal welfare, medical and psychiatric social work, correctional work, family and child welfare, and welfare of the handicapped. Supervised field work is an integral part of the total social work training programme. The main aim here is to sensitize the students to human sufferings and to give them a deeper understanding of the theories learnt in the class. All schools of social work require the completion of a research project based on field investigation of a social problem or other related areas as one of the requirements for the master's degree in social work. Formal education in social work is provided at the postgraduate level and at the undergraduate level it is utterly neglected. The schools of social work tend to make excessive use of foreign study material written by western scholars, especially American. The schools seem to have been given a greater autonomy in comparison to other units of our university. So far as organisation and administration of the schools are concerned, they

vary from private auspices independent of any university to the faculty or departments under direct control of the university. The professionalism in social work is still in infancy in the country, but it is strongly felt that it has to be professionalised. The study is concluded with an overview on re-organising social work education in the perception of culture, social administration, leadership for manpower needs in social work and international cooperation in social welfare.

688. PAL, R.S., *A Critical Study of Farmers' Training and Education Programme in relation to the Changes in their Behavioural Components*, Ph.D. Agri. Extn., IARI, 1970.

The objectives of this research were : (i) to study the effectiveness of the farmers' training and educational programme, (ii) to explore the interrelationship among the farmers' personal and situational characteristics and their behavioural components, (iii) to compare institutional and noninstitutional farmers' training and education programme in relation to knowledge, attitude and adoption behaviour, and (iv) to explore interrelationship among the farmers' personal and situational characteristics and their knowledge, attitude and adoption behaviour. It was hypothesised that (i) there will be changes among the behavioural components of the farmers due to farmers' training and education programme; (ii) there will be greater difference in the changes among the farmers of the experimental group than among the farmers of the control group; and (iii) there will be significant differences among the changes in the knowledge, attitude and adoption behaviour of the farmers who participate in institutional farmers' training and those who participate in noninstitutional farmers' training.

The study was conducted in two parts, the main part was an experimental study and the second part an ex post facto research. The sample for the first study consisted of eighty farmers (forty for experimental group and forty for control group) and that for the second study, 120 farmers (sixty participated in institutional training and sixty in non-institutional training). The sample was a randomised sample of farmers of Agra district, U.P. The adoption quotient developed by Chattopadhyay (1963), was used to measure the adoption behaviour of the farmers. The independent variables and the per-

sonal and situational characteristics were measured by techniques and measures developed by Pareek and Trivedi (1963). Farmers were personally interviewed by the researcher before and after the programme with the help of prelisted, preconstructed measures and schedules. Zero order correlation and t test were the statistical techniques used.

The study revealed that (i) before and after the interpretation, extrapolation behaviour, attitudes, adoption of package practices differed significantly among the experimental group as well as control group participants; (ii) age was not found to be significantly correlated with the changes in the behavioural components of the farmers of the treatment group, but negatively related to package practices, whereas age, education, social participation, family size, socio-economic status, land owning, occupation and material possessions were not significantly related to the changes in behavioural components of the farmers of control group and the same were positively and significantly correlated with the extrapolation behaviour of the farmers; (iii) the farmers who participated in the institutionalised and noninstitutionalised programmes differed significantly with regard to the change in the knowledge related to package practices (wheat and bajra), attitude towards farmers' training and education programme and adoption of package practices for wheat and bajra; (iv) age and farm power were not significantly correlated to the changes in knowledge, attitude and adoption behaviour of the farmers, and caste was a significant correlate in the change of attitude towards farmers' training and education programmes; (v) social participation, family size, socio-economic status were significant positive correlates of knowledge about package practices and attitude towards farmers, training and education programme; and (vi) occupation of the farmers was negatively and significantly correlated with the knowledge of package practices.

689. *PATEL, R.B., A Critical Study of Social Education in the State of Gujarat, Ph.D. Edu., SPU, 1970.*

The aims of this investigation were: (i) to study the historical aspects of social education movement in Gujarat State; (ii) to study the present position of the state social education programme; (iii) to have information regarding institutions work-

ing for this cause, and various methods of work; and (iv) to study public opinion about the present and future programmes of social education.

To evaluate the present programme, both historical and normative survey methods were adopted in this study. A questionnaire and an opinionnaire were prepared to collect the data. All such centres that conducted social education programmes were surveyed through field work and analysis of relevant literature in the form of reports of committees at state and national levels. The percentage of the opinions was calculated to find out facts about the subject. Graphical presentation was also used. A criterion tool was constructed by the investigator which was used to interpret the analysed data.

The study revealed that there were three cadres of personnel working for social education: they were officers (class I), supervisors (class II, III) and field workers. The proportion of literate women workers was not satisfactory in comparison of the number of illiterate women. The socio-economic conditions of the workers were not satisfactory. Facilities in social education were inadequate. The officers and supervisors usually participated more in entertainment activities and less in other activities. More than eightyfive percent of the field personnel were not encouraged to develop their knowledge of social education. The majority of the personnel for social education opined in favour of change in the present administrative setup. Regarding the programme of social education, there were different opinions about the very concept of social education; for some, it was teaching of 3R's while for others, it was education for social change. About 95 percent of the institutions were meant for men only and 5 percent for women. Majority of them (93 percent) were being managed by the primary schools and the rest by secondary schools (2.3 percent) or village panchayats (1.4 percent) or voluntary organizations (3.3 percent). Majority of the literacy classes (71.5 percent) did not have any clear-cut objective. Only 48 percent classes had necessary furniture. The total number of publications brought out by social education committee was 87 books, 1,000 posters and two periodicals. For the purpose of diffusion, 2 radio talks, 54 lectures and 101 other programmes were arranged. Director of education was the controlling authority for the budget of state social education committee. The estimated expenditure for eradicating the illiteracy among adults was Rs. 11,75,29,064. Wastage

in social education was to a great extent the major deficiency in these programmes. During 1948-68, it was 42.8 percent for men and 70.7 percent for women. The adults not cooperating with the programmes were 68.2 percent. About 55.7 percent of men and 86.6 percent of women were not attending the classes regularly. In all 70.9 percent adults were successful in the examination. Only 38.6 percent of the social education workers were trained.

690. PRASAD, H., *Literacy and Development*, Gandhian Institute of Studies, Varanasi, 1967.

The objectives of the study were (i) to ascertain existing levels of literacy and pattern of literacy among the villagers, (ii) to motivate them for literacy, and (iii) to find out the possibility of starting future literacy programmes.

One village in Varanasi district was taken as a sample. This village was connected with Varanasi city by road. It had good means of transport and communication. Census type survey was conducted to collect detailed information about the inmates of the village. The information was recorded on specially prepared schedules.

The study revealed that (i) the percentage of literacy among men was 48 and women 11 only; (ii) percentage of literacy was higher among high caste people but the level was not beyond junior high school in most cases; (iii) there were not many people among literates who were employed; (iv) thirtyseven percent of the people among literates were meaningfully employed; (v) abject poverty, backwardness, etc., were the reasons for illiteracy; and (vi) great enthusiasm was evinced by adults for literacy classes.

691. PRASAD, H., *Adult Education and Socio-Economic Development—Evaluation of the Literacy Scheme in Gramdhani Villages of Mirzapur, U.P.*, Gandhian Institute of Studies, Varanasi, 1971.

The investigator sought to study how the literacy programme was functioning and to find out how literacy knowledge was used by neo-literates.

A sample of seventyeight schools was selected by the method of stratified random sampling, and the respondents on purposive basis. Different types of

schedules were used to elicit information. Of the 1676 adults enrolled, 1421 took the examination and 1258 passed the examination successfully.

The findings were: (i) the literacy percentage has gone up from four to nine in certain areas in Duddhi Tehsil; (ii) there is an awakening for education among adults; (iii) the literacy knowledge of agriculture, health, credit, etc., are not fruitfully utilised by the people; (iv) adult women are lagging behind men in their enthusiasm for education; and (v) neo-literates have lesser functional knowledge than their primary school was counterparts.

692. SINGH, B. Q., *The Communication of Ideas through Adult Education in India*, Ph.D. Soc., Bom. U., 1957.

This study probed into some of the social implications of spreading mass literacy and education in India and ideas communicated through the media of adult education and mass communication operating in the country.

Data and information were collected from books, articles and reports on various aspects of communication and adult education. A perusal of the synopses and commentaries of all the documentary films released by the Films Division of the Government of India was done. One hundred and seventy-four books for neo-literate adults were analysed and 304 films were scrutinised to make an appraisal of the content.

The focus on the social implications of adult education in India revealed that adult education includes social, cultural, civic, vocational, health and parental education. One of the tasks of adult education is to provide literacy. The historical review of the adult education movement in India revealed that this movement had gained adequate momentum after independence. One of the media of communication of ideas is adult education literature. A survey made by Jamia Millia in 1956, revealed that books for neo-literates covered subjects like history, biographies, introduction to famous books, famous poets and writers, folk literature, social problems, civic, five year plans, occupations, agriculture and rural welfare, health and hygiene, geography, science, general knowledge, sports and games. The values that are repeatedly stressed in these books, have been unity, religious tolerance, socio-cultural synthesis, basic unity of all religions, joint family tradition, civic responsibilities, duties

of citizens and need of education. The literature also tried to develop an attitude against superstition, magic and conservatism. The films produced by the Films Division covered various aspects of Indian life. The scrutiny of the films revealed that there were ten groups of films, according to their contents, and most of them were informative. Press and radio were important mass media of communication in adult education. It was observed that Gandhian ideology was a common item for both radio and films.

693. SRIVASTAVA, L. R. N., *Utilisation of Financial Assistance by Tribal Students, Tribal Education Unit, NCERT, New Delhi, 1970.*

The objectives of the present study were: (i) to study the different financial assistance schemes undertaken by the state governments and union territory administrations, (ii) to study the relative usefulness of the two categories of financial assistance—cash and kind—meant for pre-matric tribal students, (iii) to gauge the extent of utilisation of schemes of financial assistance given by the governments to the scheduled tribe students, and (iv) to study the factors responsible for nonutilisation or misutilisation, if any, of financial assistance. The study hypothesised that (i) schemes of cash and kind are complementary and supplementary to each other, (ii) proper criteria for selection of students are essential prerequisites for the successful implementation of the schemes, (iii) timely disbursement of benefits minimises, to a large extent, the possibility of misutilisation, (iv) adequacy of amount and quantum of benefits are important factors for the success of the schemes, (v) follow-up of the schemes is essential for the success of the schemes of financial assistance of both the types.

The universe of this exploratory and diagnostic study comprised the pre-matric tribal students, the officers connected with the schemes and the heads of the educational institutions and boarding houses of the sample states of Assam, Bihar, Madhya Pradesh, and the union territory of Tripura. On the basis of stratified sampling, a sample of two districts each from the sample states and one from the union territory, having the highest percentage of tribal population, all the subdivisions in the sample districts being included, was drawn. A sample of thirtysix blocks was further drawn from the sample

subdivisions and from each sample block twenty percent of middle high and/or higher secondary schools was drawn. The system of giving weightage was followed so as to make a representative sample of pre-matric tribal students out of the universe. A total number of 660 tribal students was thus selected and interviewed from the Khasi, Garo, Munda, Oraon, Ho, Good, Bhil and Tripuri tribes. Interview guides, schedules, questionnaires, and participant and nonparticipant observations were the tools and techniques used. The primary data resulted from interviewing the sample pre-matric tribal students and the officers connected with the different schemes. Relevant secondary data were collected from the official records of the sample states, districts, subdivisions, blocks and schools.

The findings of the study reveal that (i) the cause of tribal education is to be promoted in order to help the tribal students to meet a part of the expenditure on education; (ii) all the sample states lay more emphasis on schemes providing assistance in cash; schemes in kind are also operating in Madhya Pradesh and Tripura; (iii) majority of the officers favour the introduction of both types of schemes, but prefer the former in secondary schools and the latter in primary schools; (iv) the recipients should be given a choice in selecting the type of assistance; (v) in case of choice, one-third of the students prefer assistance in cash; (vi) assistance given to the tribal students is inadequate; (vii) in many hostels there is shortage of space and furniture; lack of medical care, recreational facilities, and above all, an atmosphere conducive to studies; (viii) the criterion of merit-cum-means for awarding financial assistance is, in general, followed; (ix) the implementation of the criteria fixed for disbursement is being done by committees existing in different names in different states, which is only partly satisfactory and partly unsatisfactory; (x) there is a need for suitable agency for proper implementation of the criteria; (xi) annual and quarterly receiving of instalments of assistance is more frequent; (xii) in case of delay, some students take loan, though majority of them fall back upon the family resources; (xiii) delay in disbursement tells upon the initiative of the tribal students for education and it defeats the very purpose of financial assistance; (xiv) delay is more at the district and state levels; (xv) delay also leads to misutilisation of financial assistance by students, poor attendance and poor educational performance; (xvi) in the absence of prescribed rules for utilisation of the amount, it is jointly spent by students, parents

and relatives; the students want to spend the amount on two major items, namely, education and clothes, yet one-fifth of them, spend it on non-educational items; (xvii) delay and untimely disbursement, lack of follow-up and supervision, lack of awareness, poverty and backwardness are major reasons for misutilisation of financial assistance, which may be remedied by giving proper publicity and financial assistance to the schemes of education and creating awareness for education among the tribal people; (xviii) except Assam, the rest of the sample states do not utilise the funds; (xix) the tribal students who get assistance do better in their studies; (xx) the negative impact is that a sense of dependence on state resources is growing, resulting in large number of dropouts if the assistance is discontinued sometime; (xxi) not even a single state has so far followed up the scheme, nor has any one of them any programme of doing so; and (xxii) government agency taking follow-up action is needed.

694. SRIVASTAVA, L. R. N., *Developmental Needs of the Tribal People, Tribal Education Unit, NCERT, New Delhi, 1970a.*

The present study aimed at identifying the developmental needs of certain tribal communities with a view to providing base material for planning and administration of welfare schemes.

Among the tribal people the largest concentration of shifting cultivators is in Assam and that of permanent cultivators is in Bihar. Therefore, Assam and Bihar were selected for the study. Since the highest percentage of shifting cultivators are among the Garo of Assam and of permanent cultivators among the Santal of Bihar, the Garo and the Santal were selected for the study. A hundred families in twelve villages, six each from the two districts in Assam and Bihar, were sampled out for intensive study. Data were collected by actual field work for a period of more than three months, with the following categories of developmental needs: (a) agricultural, (b) industrial, (c) audit needs, (d) social, medical and communication, (e) educational, and (f) political needs. Intensive study of the problems relating to these needs and the means of their satisfaction in the context of local, social and geographical conditions was made. Interview with district and block officials, villagers and other social workers, schedules of relevant records at district and block levels, participant and non-

participant observation, were the tools and techniques used.

The findings of the study revealed that (1) the Garo, a matrilineal and matrilocal society practising shifting cultivation, have problems different from those of the Santal who are patrilineal, patrilocal and who practise permanent cultivation; (2) in Santal Pargana, the landed property is fragmented while in Garo Hills it is not; (3) the problems of deforestation, soil erosion and low yield are more acute in Garo Hills; (4) the main crop grown in the two areas is paddy; (5) single cropping is done in Santal Parganas while in Garo Hills, single mixed cropping is done; (6) agricultural production in the two areas is insufficient due to nature of the soil, use of traditional tools and implements, lack of proper irrigation facilities, and not using improved seeds and fertilizers; (7) proper education of the people for practising terrace cultivation is needed; (8) people have to depend on other means of livelihood for nearly five to six months in a year; (9) better education can lead to the betterment of the economic condition, both being complementary to each other; (10) people have become conscious of the value of education; (11) irregular disbursement of various financial assistance defeats the very purpose of providing them; (12) in the field of political organisation, there is conflict between the traditional system and the new emergent leadership in Santal Pargana, while in Garo Hills such conflict is absent; (13) communication is a big impediment in the development of the tribal areas; (14) the vast potentiality for fruit gardens in Garo Hills is not being properly utilised in the absence of preservation centres and processing factories; (15) indebtedness is a serious problem in Santal Pargana, while the Garo society has not yet been infected with the money lenders; (16) co-operative loan giving societies have proved a failure among these tribal people; (17) drinks have a vital role in their social system and therefore, prohibition cannot be enforced; and (18) extension of medical facilities as well as health and nutrition programmes need great attention.

695. SRIVASTAVA, L. R. N., *Identification of Educational Problems of the Saora of Orissa, Tribal Education Unit, NCERT, New Delhi, 1970b.*

The present study tried to identify the educational problems of the Lanjia Saora areas of Orissa under five major dimensions: (i) educational admin-

istration, (ii) medium of instruction and mother-tongue, (iii) wastage and failure, (iv) social and economic problems affecting education, and (v) causes of illiteracy.

The sampling of tribe, district and blocks was purposive, while that of villages and respondents was random. Thirtysix percent of the total number of villages in the district of Ganjam having lower primary, upper primary or secondary schools in six blocks were selected randomly, four of them being taken from Saora areas and two from non-Saora areas. The four categories of respondents interviewed for this study were students, parents, villagers, teachers and officers. During the course of the study, data were collected on different significant aspects of educational, socio-economic and cultural problems of the tribal life. Questionnaires, schedules, interview, study of relevant records at the state, district, block, village and school levels and observation were the tools and techniques used. Data were statistically analysed.

The findings of the study reveal that (i) the Lanjia Saoras are cut off from the mainstream of Indian life and culture and thus live in isolation and retain most of their traditional and cultural traits; (ii) due to their technological backwardness, educational development has been difficult to achieve; (iii) there are a few agencies which provide the opportunity to the Saoras to come in contact with the outsiders and bring about change in them, but without any appreciable result; (iv) inspite of the educational facilities provided by the tribal and rural welfare department of the Government of Orissa, progress made in the promotion of education among the Saoras is not satisfactory; (v) teaching through Oriya leads to inferior educational performance because most of the Saoras do not know Oriya, yet they are willing to learn the language only because of its practical use in daily life; (vi) the Saora area needs more upper primary, middle and high schools in comparison to the lower primary; (vii) the progress of primary education is hindered by administrative problems such as lack of school buildings, school management, trained teachers, teaching materials and proper inspection of schools; the major hindrance is inaccessibility of the Saora villages; (viii) teachers need to be given better facilities to work more efficiently; (ix) the supply of reading and writing materials to the Saora student is unsatisfactory; (x) wastage and stagnation are two major problems; (xi) the in-

cidence of dropout is very high since the Saora student has to help his parents in economic and other walks of life while the non-tribal students are in a better position in this respect; (xii) economic hardship is one of the main causes of educational backwardness of the Saora people; (xiii) high percentage of illiteracy makes it difficult to introduce and implement any development programme; (xiv) attendance in adult classes is extremely poor; (xv) lack of motivation among the adults is one of the major problems; (xvi) in the present circumstances, the Saoras are technologically backward, firmly bound down to their traditional ethos and norms and are being exploited. Mere opening of a few primary schools will not mean much, rather the problems of educational development among Lanjia Saoras are to be perceived in the right perspective and programmes be chalked out taking into account the conditions prevailing there.

696. SRIVASTAVA, L. R. N., LAL, A. A. C., PRASAD, S., LAL P., and AVASTHY, B. P., *An Integrated and Comparative Study of a Selected Tribal Community living in Contiguous Areas*. Tribal Education Unit, NCERT, 1970.

The purpose of the study was to find out as to how and why the same tribal community living in contiguous areas, in two bordering states, almost similar in ecological, economic and social conditions, and with the same type of welfare schemes operating in their areas, do not show the same degree of response, do not derive equal benefits from them and do not attain equal levels of development. The study also aimed at providing an insight into the working of the various agencies and their relative success and failure in the fields of their activities, particularly in the field of educational development.

The sampling of the contiguous area, district, subdivisions, blocks and villages, was purposive. The contiguous areas selected for this study were Gulma subdivision of Ranchi district in Bihar and Jashpur subdivision of Raigarh district in M.P. Twenty percent of the total number of households in three villages in each block of a subdivision were studied. The respondents consisted of the government officials, local leaders, officials of the Christian missions and employees of the Adimjati Seva Mandal and

Kalyan Ashram. Data gave information about different aspects of development. Questionnaires, schedules, interviews, both group and individual case histories, participant and nonparticipant observations, and study of relevant records were the tools and techniques used. Data were then tabulated and analysed.

Findings of the study reveal that (i) considering the relative position of the people in the contiguous area with regard to their economy, education, employment, political awareness and exploitation, Jashpurnagar block in Raigarh is more progressive than Dumri block in Ranchi, (ii) the various development activities for the welfare of the tribal people in the contiguous area have been the major concern of the two main agencies, the government and the Christian mission, (iii) both these agencies have been actively associated with the educational, economic and other areas of development of the tribal people.

697. SRIVASTAVA, L. R. N., PRASAD, S., GUPTA, S. V., LAL, A. A. C., AMBASHT, N. K., LAL, P., and AVASTHY, B. P., *Educational and Economic Condition and Employment Position of Eighteen Tribes, Tribal Education Unit, NCERT, 1971.*

The study intended to collect data on education, economic conditions, and employment position of a cross-section of the tribal people selected from different strata of development.

The tribes of Bihar, Madhya Pradesh and Orissa were sampled into two groups. The extremely under-developed group comprised the Juang, Asur, Birhor, Baiga, Sauria Paharia, Korwa, Koya, Abujmarhia, Kutia Kondh, and the semi-developed or developed group comprised the Gond, Munda, Oraon, Pradhan, Mirdha, Halba, Bhuiyan, Ho and Raj Gond. The study covered only three tribes in each of the two categories having a sizeable population. The total number of sample villages was 259. As many as 241 primary schools, 187 middle schools and ninetyfive high/higher secondary schools were studied. Out of the respondents, there were 101 government officials, 233 local leaders and 356 teachers. Data collection involved gathering information about different tribes, total population figures of the sample villages, the enrolment figures of scheduled tribe students, percentage of literacy with edu-

cational levels, different aspects of financial assistance given to the tribal students, occupational classification of the sample tribes along with the educated unemployment figures. Interview schedules, questionnaires and official records at various levels were the tools and techniques used. Scores were then worked out to determine the levels of development of the tribes.

The findings of the study reveal that (i) the scores of Halba and Pradhan being 34.64 and 27.70, respectively, they can be considered as educationally more developed than the general rural population of India; (ii) the Baiga, Gond, Sauria Paharia, Korwa, Kutia Kondh, Koya and the Birhor are at extremely low levels of educational development; (iii) the scores of other tribes are less than that of the Indian rural population; (iv) the sample tribes are in a relatively better position, as regards educated unemployment, in comparison to the Indian rural population; (v) among the Birhor, Abujmarhia, Koya and Kutia Kondh, there is no educated unemployment because there are no educated persons among them in the sample villages; (vi) the ranking obtained in relation to the general level of development of the tribes is in conformity with the classification of tribes in different categories of development; and (vi) those tribes which rank high, obviously need lesser assistance for their development than those who are at the lower levels.

698. TRIVEDI, R. S., *A Critical Survey of Social Education Programmes and Procedures in Kaira District, M. B. Patel College of Education, Vallabh Vidyanagar, 1966. (NCERT financed)*

The purpose was to make a survey of social education programmes and activities undertaken by various voluntary and official agencies in the Kaira district of Gujarat.

A cross-section of villages in all the ten talukas of Kaira district was taken by random sampling. In each taluka, a minimum of three villages was selected for intensive study. These villages were selected on the criterion of their being developed, semi-developed and underdeveloped. The tools were questionnaire, seminar and field work including interviews. Sixty questionnaires were sent to the various institutions and officers concerned in the district, and responses to thirtyseven questionnaires were received.

The analysis revealed that each social education programme contained literary, social, cultural, scientific, aesthetic and agricultural activities and activities for youth and women. These activities were generally organised by youth clubs, Mahila Mandals, government and semi-government bodies and field workers. The usual staff employed in each programme on behalf of the government was the district development officer, the taluka development officer, the education officer, the mukhya sevika, the gram sevak or sevika. According to the taluka development officer, the abolition of separate posts for males and females (which previously existed) had adversely affected the programme. The grant to voluntary organisations had been reduced from fifty percent to twenty percent and this reduction had affected the programme adversely. In order to make up for the deficit, the voluntary organisations arranged various programmes to raise funds and this deterred

them from making a concentrated effort in furthering social education programme. The active centres were mostly situated in the towns with a semiurban complex, where the headquarters of social education programmes were located. The personnel involved in the programmes were trained. No voluntary organisations worked exclusively for social education programmes. The instructional material used by the organisations was mostly that produced by the State Social Education Committee. Eleven institutions had undertaken follow-up work to prevent the neo-literates from sliding back into illiteracy. Impact of the programme was seen in the changed adult behaviour. Shortage of workers, local disputes, and want of proper leadership were the main difficulties in organising the education programme. Adult education and literacy classes were run by primary school teachers. Women did not seem to take the advantage of formal literacy classes.
