CHAPTER I

INTRODUCTION

1-1 ADULT EDUCATION: A BRIEF GLOBAL HISTORICAL PERSPECTIVE

Adult education can be literally interpreted to denote the education of adults. However, in the contemporary world, adult education refers to programmes of educational or training activities organised for out of school young people and adults outside the normal formal education system. In this context, it can be seen to include adult literacy programmes for the education of illiterates and continuing education for the neo-literates as well as the literates or the elites up to university level.

Keeping in view the fore-going aspects, adult education may be generally, seen as catering to educational needs of a person from young age to adulthood. In other words, it covers the life span of a person. Even the school education system produces future adult learners.

It is observed that adult literacy programme for the education of illiterates emerges as the area of focus and thrust in adult education undertakings in many countries. Illiteracy poses as a challenge and intractable problem to the international communities in adult education. The problem is acute in the developing countries. For example, in 'Adult Education in India' \(^1\)

\(^1\)Government of India. Ministry of Education. Adult Education in India (New Delhi, 1985), pp., 1 and 17.
Mahatma Gandhi, seriously sees mass illiteracy as 'India's sin and shame which must be liquidated,'\(^1\) whilst in Zambia this iceberg of illiteracy is labelled as 'Zambia's enemy number one which all must fight.'

In global perspective, adult education in common is seen to have been affected by cultural diffusion. Patterns in one country may be affected by patterns from other countries through conscious or unconscious imitations, importations or through academic or political proselytisation.

1-1.1 **Origins of Adult Education**

Measures of organised instructions for adults are noted to have existed since early history of mankind. However, the first book in English to speak directly about adult education called 'The History of Adult Education by Hudson is said to have been published in London in 1851 although preceded by 'A History of the Origins and Progress of Adult Schools' by Pole published in 1916.\(^2\)

Increased organised learning activities germinated in many countries during the late half of the 19th century. Important developments and writings are said to have occurred only since the First World War and the most worthy are noted to have emerged only during the second half of the 20th century.

In India, the origin of adult education as it is known today has been traced as far back as 1856 by the Education Commission (1882-1883) which observed the existence of night school and jail school classes run by the British administrators in Bombay, Madras and Bengal. However, Bordia, Kidd and Drapper (1979), observe that organized traditional instruction for adults have been known to have existed in the country from the time when the art of writing was yet unknown. It is in fact recorded that the tradition of adult education in India is as old as the civilization itself. \(^3\) Ansari (1984)\(^4\), points out that a very long tradition of mass-education has existed centred round the social and moral issues in which a variety of methods, mostly oral were used by saints and sages, story tellers and folk artists. This tradition of mass-education is said to have been directed at making people conscious of their moral and social obligations.

In regard to Zambia, the origin of adult education as it is known today, emerged from the Missionary work around 1883 through the provision of Evangelical and Catechism


\(^4\) N.A.Ansari, Adult Education in India (S.Chand and Co. Ltd., 1984), pp. 3-9.
instructions to both children and adults sitting side by side together. However, the existence of traditional organized instructions can be traced as far back as the emergence of man's written records. Roberts (1973), has ably analysed the trend of the early adult education activities on the basis of the archeological findings. Roberts writes that the education of adults in the country can be traced as far back as between 35,000 and 23,000 B.C. when human activity concentrated on production of domestic tools during the Stone Age and Iron Age.5

1-1.2 The Development of the Concept of Adult Education

Since its germination, adult education has had no one particular internationally accepted connotation. Debate has continued to take place regarding its definition in different places and at different times. In 1976 UNESCO appeared to have settled some of this confusion to some world consensus extent (Husen and Postlethwaite 1985).6

The investigator sees the cause of the problem of non-existence of one internationally acceptable definition as arising from different cultural, socio-economic, political as well as historical aspects prevailing in different countries.


6 Husen and Postlethwaite, op.cit., p.2.
The problem is also complicated by the complexity of adult education as it embraces a wide and varied range of activities touching all the facets of life. The existence of this problem is also noted by Jessup and Coles (1967), Faure (1972) and Darkenwald and Merrian (1982).

UNESCO in its International Directory (1952), notes that adult education has been associated with the teaching of literacy and with such remedial measures as the night schools for adults who have missed the opportunity for formal schooling. It further observes that the concept of adult education has been broaden considerably so as to cover the activities of a wide range of institutions or agencies and to include a content as wide as life itself. The world body concludes that in essence, adult education is so closely related to the social political and cultural conditions of each country and that no uniform or precise definition can be arrived at.

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Faure (1972)\(^1\) sees many possible definitions such as; it is a substitute for basic education for those who missed it, and many individuals who received incomplete education; it is the complement to elementary, or professional education; it is the prolongation of education for those it helps respond to the new demands the the environment makes on them; and it is, further education for those with high level training.

A variety of definitions held by individual persons also exists. Some of these are stipulated under:

— Mee (1980)\(^2\) sees adult education as 'an educational service for all adults' whatever demands they wish to make. He exclusively, demarcates adult education to adults and excludes children or adolescents.

— Darkenwald and Merrian (1982)\(^3\) see adult education as a process whereby persons of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values or skills.

— Adult education constitutes a package of educational activities and programmes for out of school young and adults outside the formal education system (Ansari-1984)\(^4\).

\(^{11}\)Faure, op.cit.,p.8.


\(^{13}\)Darkenwald and Merrian, op.cit.,p.9.

\(^{14}\)N.A.Ansari, Adult Education in India (New Delhi: S.Chand and Company Limited, 1984), p.7.
Adult education is meant to serve all those who prefer to leave school early (Kundu-1984). It is 'any organised provision intended to help adults to learn whatever they may wish to learn' (Harris-1980).

It is a product of culture and a process which is part of cultural development, an establishment of a means of communication between the transmitters and the receivers i.e. instructors and adult learners respectively (Friedman-1972).

It is 'an experience of maturing, voluntarily selected by people whose major occupation is no longer going to school or college' (Essert-1953).

The investigator sees as both a dynamic and a breakthrough historical achievement the evolution of a new connotation of adult education by UNESCO in 1976. In this connotation reference to literacy, remedial measures, night school etc. is eliminated. Instead, a general reference is made to the "entire body of organized educational process"

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the full context is noted thus:

Adult education is the entire body of organized educational process whatever the content, level, and method, whether formal, or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes, in their attitudes or behaviour in the two fold perspective of full of personal development and participation in balanced and independent social, economic and cultural development.¹⁹

The investigator feels that the reference to 'persons regarded as adults by the society to which they belong' in the foregoing UNESCO connotation needs a review keeping in view the lapsed time since which some countries like India enrol children as young as 6-14 years in non-formal classes. Apart from this observation, the definition stands to be unique, especially that it emerges from a conference which was attended by 142 representatives of member countries and which is also rated to have been the largest so far held on any theme under UNESCO sponsorship. Its adoption by the UNESCO General Conference is an added significance. Bown rightly rates the conference from which the connotation germinated as "a water-shed."²⁰


The investigator envisages the continuation of evolving new definitions of adult education keeping in view its richness and changing nature as it develops as a profession, and as programmes grow, policies priorities and practices change.

Some of the ideal definitions held by some of the countries of the world are discussed at 1-1.2 (a), whilst Figure 1 under, illustrates the rich dimensions of adult education and illuminates its synonyms or related terms.

1.1.2(a) Some Concepts of Adult Education

India and Zambia cherish in developing their adult education movements in unison with other countries of the world. Keeping in view this gratifying approach, the investigator hereby integrates an over view of some concepts of adult education deemed ideal at national basis:

— United States of America

United States of America regards adult education as any purposeful effort towards self-development carried out by an individual without direct legal compulsion and without such effort becoming the major activity. This effort may be concentrated on any or all the three aspects namely; his work,
Figure 1
AN ILLUSTRATION OF THE DIMENSIONS OF ADULT EDUCATION
BY ITS SYNONYMS OR RELATED TERMS

ADULT EDUCATION

Adult Literacy

Continuing Education

Vocational Education

Community Development

Further Education

Mass Education

Investigator's Impression

Workers Education

Mass Education

LIFE LONG EDUCATION

Second Chance Education

Non-Vocational Education

Remedial Education

Recurrent Education

Social Education

Workers Education

LIFE LONG EDUCATION

Non-FORMAL EDUCATION
his personal life and his life as a citizen.  

--- Great Britain

Adult education which up to the break out of the First World War was demarcated to university extension movement and the Workers Education Association, now denotes the forms of education undertaken voluntarily by "mature people" and which are directed at the development of personal abilities and aptitudes without regard to their vocational value, and encouragement of social moral and intellectual responsibilities at local, national and world levels. Adult education is also expected to provide opportunities for adults to accomplish secondary, further and higher education and offer access to qualifications at all levels.

--- Czechoslovakia

In Czechoslovakia, adult education is labelled as a 'Sub-project' or 'a Sub-system' of the national education system providing 'Second Chance' to the education of adults.

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as part-time education with status equivalent to full-time education, whose content, forms and methods are geared to the demands placed on graduates of secondary, technical schools and institutions of higher learning or education.  

— Soviet Society

In the Soviet Society, adult education is linked to the general context of activities involving the period of youth, maturity and manhood. Young persons are adapted to working life. Man is expected to account his acquired experience and to reach the maximum level in his working abilities. Educational needs emerge from work and everyday life situations. Adult education is essentially a matter of self-education aimed at the constant enrichment, renewal and development of knowledge and culture.  

— Finland

Finland regards adult education as 'organized learning opportunities for adults, who after having completed or discontinued their school education normally are or have been members of the working community.  

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26 Ibedata, op.cit.

27 Investigator's personal observation at the "Finland Meeting 1979 on Adult Education and the Future."
Nigeria

Nigeria treats adult education as "A process whereby men and women undertake sequential and organized activities with the conscious intention of bringing about changes in information, knowledge or skills, appreciation and attitudes, or for the purpose of identifying and solving personal or community needs." 28

Kenya

Kenya looks at adult education as 'A full-time or part-time education of any kind provided for any person of sixteen years and above who is not in full time attendance at any primary, intermediate or secondary school, Kenya School of Law or at any University or College (except where such University or College is devoted to adult education). 29 Adult education covers, correspondence, education by media of some communication, educational use of libraries, museums, exhibitions, visual or auditory communication etc.

Tanzania

Tanzania sees adult education as the 'master-mind of all trades.' Former President Nyerere, sees it as "Learning about anything at all which can help us to understand the


environment in which we change and use the environment to improve ourselves.\textsuperscript{30} Nyerere gives three primary objectives of his country's adult education as: "to shake ourselves out of the resignation of all kind of life Tanzanian people have lived for the past centuries, to learn to improve our lives, to understand our national policies of association and self-reliance."\textsuperscript{31} Nyerere emphasises how adult education would make Tanzanians recognise themselves to have the ability to obtain better houses, better tools and better health.\textsuperscript{32}

1-1.2 (b) Determinants of Adulthood

It is generally observed from the international usage that the common determinants of 'adult hood' are; chronological age, maturity and responsibility. In the utilization of the chronological age, age in its broad sense applies with some variations pertaining to law, work and civic responsibility. In the case of maturity, the growth and development of an individual towards wholeness to achieve constructive goals is taken into consideration to determine

\textsuperscript{30}Hall Budd, L., The Structures of Adult Education and Rural Development in Tanzania Paper No.67 (1975), p.1

\textsuperscript{31}Ibid.

\textsuperscript{32}Hall Budd, L., Adult Education and the Development of Socialism (East Africa Literature Bureau, 1971), pp. 61-63.
adulthood. Such constructive goals relate to spiritual, political, cultural, physical and vocational aspects. Attainment of puberty and mental as well as judgement. Maturity are also determinants of adulthood.

The use of responsibility as a determinant of adulthood entails consideration of social and economic functions such as attainment of a job, entering into complex relationship such as marriage, independence from parental control, maintenance of a family or other persons etc.

1-2 THE PROBLEM

The Third Survey in Research in Education (1978-83),\textsuperscript{33} establishes that comparative education in India has definitely remained a neglected area in educational research. According to the survey, a total of 3,051 research studies have been completed by 1983. Whilst 1,423 doctoral studies in education and 72 doctoral studies on non-formal education have been conducted between 1941 and 1983 only a mere 36 researches catered to comparative studies. The survey also holds that India with its diverse socio-cultural and historical settings is the ideal ground for conducting comparative education research with different approaches including area studies, historical, sociological and general inter country comparative

studies. This view is upheld by G.V. Tagore who notes that India is regarded as 'the Research Super-power of the Third World' in view of its significant research community in education and Social Science. He gives the investigator's research supervisor, Lokesh Koul and his book 'Methodology of Educational Research' among others as good examples.

In regard to adult education in particular, the Directorate of Adult Education at the apex level in its Research in Adult Education (1984), records only 3 comparative studies in inter-country perspective out of a total of 244 research studies conducted.

The three inter-country studies recorded are noted thus:

(i) Comparative Study of the Social Background of Adult Education in Africa and India, M.A. Thesis by S. Barneji (1951) London University.  


36 Ibid., p. 3.  
37 Ibid., p. 13.

Keeping in view the non-existence of an inter-country India and Zambia studies in adult education as evidenced by the records of the Directorate of Adult Education above, the present study is both desirable and unique.

Since the present study is the first or pilot investigation, no previous related literature exists. The problem is therefore illuminated by an outline of geographical, demographic, historical, educational, political, cultural and socio-economic phenomena in the two countries.

Geographically and demographically, India is a vast country with an area of 329 million square kilometers and demarcated into 22 states and 9 union territories. 1981 census report put India's population at 685.2 million while the 1984 estimates record it at 730 million. Over 70 per cent of the population lives in the rural areas. Zambia is comparatively a small country with an area of 752,620 square kilometers. It is divided into 9 provinces. 1980 census

put Zambia's population at 5.68 million whilst 1982 estimates put it at 6.05 million. Over 70 per cent of the people live in the rural areas.

India and Zambia are both former British colonies. India was ruled by the British from 1856 to 1947. This rule was preceded by the rule of the East Indies Company. Independence was achieved in 1947 under the leadership of Mahatma Gandhi. Zambia, the then Northern Rhodesia was governed by the British from 1924 to 1964. Prior to the British rule the country as in the case of India was ruled by the company called British South Africa Company. Independence was achieved in 1964 under the leadership of Kenneth David Kaunda who also became the Head of the State as President.

Upon the attainment of their independence, both the two countries inherited education systems which were irrelevant to the genuine interests of the indigenous people.

It is generally observed that the education provided during the colonial era was grossly inadequate and unevenly distributed as well as badly oriented and could not therefore benefit the indigenous people. The curriculae provided was metropolitan biased and irrelevant to the needs of the people and struck at the very roots of their religious beliefs, sanctions and taboos and therefore shook the foundations of society. On the other hand it promoted the
European culture through English literature. Second, it was directed at producing intermediaries and interpreters who in turn were expected to assist the colonists in the administration and perpetuation of colonial rule.

The education system left in both the two countries by the British administration, was geared towards academic instructions, paper work and white-collar jobs. It was competitive and imparted education which was regarded as a passport for entrance into Government service. In this context, its objectives were limited in the preparation of pupils and students for life in particular and was unresponsive to the people's basic needs and their purposeful development in general.

In the present investigation, the implications for adult education emerging from the fore-going ill oriented colonial education practices are seen to be: First the provision of educational opportunities to a minority of the people deprived millions of them the means of education. Second, the uneven distribution of educational facilities led to the lopsided development leaving an acute imbalance between urban and rural areas where the majority of the people live in both India and Zambia. Coupled with large number of school drop-outs, this adverse situation led to the germination of the now existing interactable high rate of illiteracy, large numbers of ill educated people and backwardness of rural people.
In an attempt to remedy the ills of the inherited colonial education system, both India and Zambia's main thrust and focus have been placed on the need for concerted efforts directed at enhancing education for development, education in which the disadvantaged groups especially in the rural areas would be enabled to participate in the development process, education in which culture, family unit and other useful traditional patterns and systems are upheld for relevancy, to the genuine needs of the people. In 1948, a year after independence the late Prime Minister of India Jawaharlal Nehru raised concern about the continuation of the inherited colonial education system. He wanted to see it revolutionised. Inaugurating the All India Educational Conference, the Prime Minister complained that 'whenever conferences were called to form a plan for education in India, the tendency, as a rule, was to maintain the existing system with slight modifications. He directed that, that approach should not happen again since great changes had taken place in the country in which case the educational system needed to be in keeping with them. Nehru emphasised the need to revolutionize the entire basis of Education.'

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In Zambia, concern about the colonial education system was sounded a year before independence during the partial self-rule. The then Prime Minister Kenneth David Kaunda now President of Zambia, pertinently pointed out that 'democracy was of little benefit for the people if they are to remain uneducated and the number of illiterates remain high. He cautioned that democracy cannot flourish unless people are able to understand and take part in the institutions that democracy has forged them.'

The number of Commissions and Committees appointed by the Indian government in an endeavour to improve the system, also uphold India's need to rectify the inherited problems.

Similarly, Zambia has witnessed some concerted efforts undertaken with regard to the improvement of the inherited educational system. The most significant undertaking in this endeavour, was the Educational Reform which was embarked on between 1975 and 1977 following some educational tours by groups of experts to various countries. This Educational Reform exercise accrued from President Kaunda's call in 1969 for a fundamental reform of the colonial inherited educational system.

40Kenneth David Kaunda as Prime Minister, "Speech on education" (Lusaka 12th June, 1963).
In relation to this present study, the most significant development in both India and Zambia both shortly before and after independence was the significance attached to the need to organise effective literacy programme. In India, the Education Commission appointed by the Government in 1964 recommended that 'every possible effort should be made to eradicate illiteracy from the country as early as possible and that in no part of the country however backward, should it take more than 20 years.\footnote{Government of India- Ministry of Education. \textit{Report of the Education Commission (1964-66), New Delhi}, p.425.} Zambia's concern about illiteracy has been raised in the preceding discussion with reference to President Kaunda's thrust and focus on its adverse implications for democracy. To uphold India and Zambia's concern pertaining to the crusade against illiteracy, the investigator in Figures 2 and 3 motivationally illustrate the two countries' national symbols used in literacy programmes with the map of each country in the background.
Figure 1.2

INDIA'S INSIGNIA IN THE FIGHT AGAINST ILLITERACY

MASS ILLITERACY IS INDIA'S SIN AND SHAME WHICH MUST BE LIQUIDATED
ZAMBIA'S INSIGNIA IN THE FIGHT AGAINST ILLITERACY

ILLITERACY IS ZAMBIA'S ENEMY NO. 1
AN EVIL WHICH ALL MUST FIGHT
It is pertinent to note that India and Zambia appear to have a common outlook regarding adult education including the acute problem of illiteracy which seems to be intractable. Hence the appropriateness of the present study. The present study also augurs well with a speech made by Prime Minister Rajiv Gandhi in Lusaka (Zambia) that India and Zambia must speak and act in unison and that the two peoples should develop closer economic and technological links. Both should get to know each other better at every level. The Prime Minister noted that Zambia's admiration for Mahatma Gandhi and Jawaharlal Nehru and close friendship with Indira Gandhi through President Kaunda, had shaped the two peoples a common outlook. The present study is one of the strategies the people of India and Zambia would learn about and know each other better.

In an international political perspective, both India and Zambia cherish freedom and equality of all human beings and are in this cause strongly opposed to colonialism as well as racism. Together India and Zambia have endeavoured to contribute to the building of a peaceful and equitable world order. The two countries' common outlook in this sphere, is also illuminated by their concern and approaches to the much needed maintenance of world peace and reduction of world

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tension regarding wars, their condemnation of exploitation of man by man and the upholding of promotion of brotherhood of all the peoples of the world on the basis of human principles rather than by colour, religion, creed, race, culture, caste or tribe.

Gratifyingly, for international cohesion and peace, India and Zambia after achieving their independence opted not to subject themselves to foreign dictates but to remain non-aligned. In deciding this relationship for his country India, the late late Jawaharlal Nehru wisely declared that "We are in no camp and no military alliance. The only camp we should like to be in is the camp of peace which should include as many countries as possible." 43

Since their independence, both India and Zambia have been committed to the promotion of the much needed and unique international co-operation for development. Both the two countries have also remained committed to securing a just and equitable New International Economic Order as well as collective self-reliance among developing countries.

India and Zambia are also seen to be active members of the Commonwealth in which group the two countries are, making appreciable contributions to the international scenes including education and training.

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In regard to culture, the people of India are divided into numerous tribal groups and castes. Over one million dialects are spoken but only fourteen major languages prevail for official communication in addition to English. Hinduism is the religion of the majority. Other religions cater to Muslims, Christians, Sikhs, Catholics, Jews, Parsis, Jains and Buddhists. Preservation of culture is seen by the investigator as one of the people of India's concern and pride. This view is highlighted by the late Prime Minister Jawaharlal Nehru who in 1952 noted that India was a mother country which had influenced in the past vast section of the human race in Asia and that she still retains that storehouse of cultural vitality that has given her strength in the past. Zambia as a very small country in contrast to India, consists of 73 tribes and correspondingly 73 dialects. There are seven major languages which are used for official communication in addition to English. Several religious groups exist in the country some of which are Christians, Catholics, Moslems, Hindus and Watch Towers. Despite the influence of Western culture, Zambia has vigilantly guarded her traditions and thrust has been put on the development of both Zambian culture and traditions such as initiation ceremonies, cultural villages, arts and crafts, drama and dances, music and national food etc.

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Economically, India's economy is predominantly agricultural. Over one third of the country's national income is earned from this sector. Presently however, the country's economy is faced with the problem of maintaining and accelerating the tempo of economic growth because of the deteriorating international economic environment. Over the past years considerable progress has been made towards the basic objectives of growth, modernisation, self-reliance and social justice through planned, economic development in the country. Zambia being one of the largest world's copper producers has in the past witnessed a predominantly copper based economy. 90 per cent of the country's exports has been copper and other minerals of which copper is the most important. The copper belt in the north central part of the country is one of the richest mineral areas in Africa and is vital to the country not only in terms of the economy but as well as a source of job opportunities for thousands of Zambians. Presently the countries focus and thrust are on the diversification of the economy to agricultural industry in view of the decline in the world copper prices.

Tables 1.1 and 1.2 under, highlight comparatively the demographic position of India and Zambia. Maps of India and Zambia are at Appendices A and B for comparative purposes.

45Crolier, op.cit., p.6.
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<td>Goa, Daman &amp; Diu</td>
<td>1,086,730</td>
<td>549,450</td>
<td>538,280</td>
</tr>
<tr>
<td>Lakshadweep</td>
<td>40,249</td>
<td>20,377</td>
<td>19,872</td>
</tr>
<tr>
<td>Mizoram</td>
<td>489,757</td>
<td>257,239</td>
<td>236,518</td>
</tr>
<tr>
<td>Pondicherry</td>
<td>684,471</td>
<td>304,561</td>
<td>299,910</td>
</tr>
<tr>
<td>total</td>
<td>665,287,849</td>
<td>343,930,423</td>
<td>321,357,426</td>
</tr>
</tbody>
</table>

* Exclude Assam
Projected Figures for Assam are as under:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>19,902,826</td>
<td>10,472,712</td>
<td>9,430,114</td>
</tr>
</tbody>
</table>

**SOURCE:** India (1981) and (1985): A Reference Annual pages 7 & 10 and 12 respectively, Research and Reference Division, Publication Division, Ministry of Information and Broadcasting, Government of India.
Table 1.2

Population of Zambia According To Provinces (1980 Census)

<table>
<thead>
<tr>
<th>Province</th>
<th>Total Persons</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>Copperbelt</td>
<td>1,248,888</td>
<td>642,667</td>
<td>606,221</td>
</tr>
<tr>
<td>Lusaka</td>
<td>693,878</td>
<td>355,006</td>
<td>338,872</td>
</tr>
<tr>
<td>Southern</td>
<td>686,469</td>
<td>337,593</td>
<td>348,876</td>
</tr>
<tr>
<td>Northern</td>
<td>677,894</td>
<td>319,373</td>
<td>358,521</td>
</tr>
<tr>
<td>Eastern</td>
<td>656,381</td>
<td>308,718</td>
<td>347,663</td>
</tr>
<tr>
<td>Kabwe</td>
<td>513,835</td>
<td>258,773</td>
<td>255,062</td>
</tr>
<tr>
<td>Western</td>
<td>487,988</td>
<td>222,382</td>
<td>265,606</td>
</tr>
<tr>
<td>Luapula</td>
<td>412,758</td>
<td>197,001</td>
<td>215,797</td>
</tr>
<tr>
<td>North-Western</td>
<td>301,677</td>
<td>143,956</td>
<td>157,721</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>5,679,808</strong></td>
<td><strong>2,785,469</strong></td>
<td><strong>2,894,339</strong></td>
</tr>
</tbody>
</table>

The fore-going discussion depicts a common outlook regarding problems in the areas of education in general and adult education in particular, economy, social and cultural activities of the peoples of India and Zambia.

The need for comparative studies in the area of adult education of the two countries augurs well with the eleven significant international efforts made between 1966 and 1973 to facilitate such studies. Bown and Okera (1981), have gratifyingly analysed these efforts.  

The concern about the need for concerted research in the field of adult education was also a serious matter for discussion and consideration at the Commonwealth Conference on Non-formal Education for Development which was held in New Delhi (India) in 1979. This Conference considered interalia, the formation of a Commonwealth Council for Research and Evaluation in Non-formal education and the establishment of an infrastructure for research training.  

D.S.Rao writing in 'Research in Adult Education' upholds comparative studies in adult education as one of the important needed research endeavours. He also expresses a

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great need for research within the Universities and by other organisations. 48

Shankar (1968), includes adult education among the areas in education where research requires great attention and effort in India. He also points out that, little if any, significant research in adult education has been done in India. He observes that adult education has not even been a subject of study in the Universities and teacher's college. 49

Kidd, a devoted adult educator notes that comparative studies will not grow through the act of one great inter-graduate: genius like Flato who will bring together into one system much that is known. He rightly warns that, "we cannot wait and need not wait until a towering scholar arrives. The goal is so important that we must press on." 50

The seminar on Structures of Adult Education in Developing Countries held in Nairobi, Kenya in 1975 stressed the need for looking at the problem of adult education in a comparative way and sharing the results of research with field workers within countries and with adult educationists in other


countries. The Seminar also noted the significance of research in facilitating, learning and personal improvement, improved administration and organization etc. An urge was also made to governments, universities and research institutions to provide such research needs.

In the spirit of the fore-going seminar recommendation and urge regarding research in the field of adult education in developing countries and the other many factors enumerated to illuminate the 'problem,' the investigator is grateful to both the Indian Government and Himachal Pradesh University for facilitating the present study which the investigator thought worthwhile undertaking under the title:

**ADULT EDUCATION IN INDIA AND ZAMBIA: A COMPARATIVE STUDY**

1-3 **THE SIGNIFICANCE OF THE STUDY**

First, this is the pilot comparative study of adult education in India and Zambia. Second, the significance of adult education over other forms of education can be seen from scenes such as specific national goals relating to adult education often being drawn up not only within the context of

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51 African Adult Education Association in Cooperation with UNESCO, Seminar on Structures of Adult Education in Developing Countries With Special Reference to Africa (Nairobi: 1975), pp.20-21.
goals related to education but also to goals related to agriculture, housing and welfare, health, industrialization, rural and urban development, population education, nutrition education, environmental education etc. In this regard, adult education appears to be the Master-mind of all trades as it is regarded in Tanzania.

Adult education plays an important role in the improvement of the quality of life of a nation as a whole through the upgradation of the quality of life of both the individual and group or community levels.

It may also be kept in view that adult education, which also includes adult literacy, is in a strategic position to accelerate economic and social development which education in school is unable to achieve especially that for every adult properly and effectively trained his skills are invested immediately into the nation's economy and development in terms of productivity and service. Adult education is also able to provide education to the large number of both the youth and adult people which cannot be absorbed by formal education. It is able to take in such clientele as: early school leavers, illiterate, unskilled and semi-skilled labourers, housewives in need of skills to enable them become productive members of their communities, the handicapped and the destitutes. It is indeed education for all and by all, for all the trades and all the times.
The significance of adult education to India and Zambia cannot be over-emphasised in view of the persistent educational problems including the high rate of illiteracy emerging from the inherited education systems in both the two countries. Both India and Zambia have also a felt-need to bring about economic and social development. However, no such development would be realised on a massive scale because of the large numbers of illiterates. It is observed that a massive programme for the liquidation of adult illiteracy must be launched if social and economic development is to be achieved when a country attains independence. A good example is that of the Soviet Union which after the Revolution of 1917 gave the highest priority to the fight against illiteracy. Adult literacy became an integral part of the revolution at every level political, social, economic and cultural. Adult literacy was even regarded to be more important than the education of the children. In 1919 a decree was promulgated requiring every body in the age group 8 to 50 years to learn to read and write. Illiteracy was subsequently reduced from 75 per cent in 1917 to 48 per cent in 1936, and 11 per cent in 1939. Since 1982 all the nationalities are stated to have become able to read and write.\(^2\)

The Education Commission (1964-66) points out the need for India where 70 per cent of the people were illiterate to regard eradication of illiteracy as a matter of national immediate concern. It makes some reference to the Soviet Union which eradicated illiteracy within ten years after the 'Revolution.' It also notes that without adult education and adult literacy, it is not possible to have that range of economic and social development which India requires, nor is it possible to have that content, or quality or tone to India's economic and social development that makes it worthwhile in terms of values and welfare. In this regard, adult literacy is upheld for a front place in any programme for economic and social development.53

The late Dr. S.C. Dutta, President of the Indian Adult Education Association regards illiteracy as a serious human ailment and shortly before his death regretted if India was to enter the 21st Century with most men and women illiterate and poor. In this regard the mass campaign for literacy is seen as the only strategy to make 100 million adults in the age group of 15-35 years literate by 1995.54


Former President of India Shri Giani Zail Singh has also recently called for a mass movement to spread literacy particularly among the adults and less privileged sections of the society in which case he envisages an achievement to be made by obligatory participation of every government employee at State or Central levels to make at least one person literate in a year.  

The National Education Policy (1966), inter-alia, aims at providing education including literacy to the population in the 15-35 age group especially. It is envisaged that 100 million illiterates would be covered in two phase, 60 million (1990) and 40 million (1995).  

In observation of the significance of adult education in India, Styler (1966) points out that few countries have attached as much importance to adult education as India since Independence. Adult education is seen to be important particularly in countries with large number of population without formal education imparted at school. Recognition of this importance is urged.  

It is also observed in this investigation that one of the many constructive and ameliorative work close to

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55 Ibid., p.87.
56 Ibid., p. 52
the father of the Indian nation, the late Mahatma Gandhi's heart was adult education. Gandhi is noted to have been the greatest worker in the cause for adult literacy and adult education of which the motive force was provided by the mass-movement for national freedom.\footnote{58}

Buch (1978-79), sees organisation and administration of non-formal education programmes as one of the areas requiring proper attention in India's educational research effort.\footnote{59}

Kundu (1984) who describes adult education as the most significant welfare of this generation, holds that no educational movement after Basic Education propounded by Gandhi has offered more promise to India than adult education.\footnote{60}

Possibly drawn by the increasing magnetism of the significance of adult education, the University Grants Commission in the 70s started encouraging programmes in the area of adult and continuing education. A number of universities are also stated to have opened full-fledged departments of continuing and adult education in recognition

\footnote{58}{G. Ramanathan, \textit{Education from Dewey to Gandhi: The Theory of Basic Education} (Bombay: Asia Publishing House, 1962), p.4.}


\footnote{60}{C.L. Kundu, \textit{Adult Education in Practices and Prospects} (New Delhi: Sterling Publishers Private Ltd., 1984), p.95.}
of the significance of adult education in the country.61

The importance of adult education in India can also be seen in terms of the increasing interest as well as institutions in relation to research in this area. 72 (seventy-two) studies were conducted between 1971 and 1982.62

In the Zambian scene, the significance of adult education can be illuminated by the unique interest shown in it by the Head of State as noted in the preceding discussions. The following highlights also uphold the significance.

Mwanakatwe in his capacity as Secretary-General to the Government of the Republic of Zambia, pointed out in 1969 the significance of adult education as a dynamic factor for promoting all forms of development and having enormous effect on political and social change. Adult illiteracy, is rated as one of the pressing problems requiring full scale attack with the co-operation of the United Nations agencies as well as the more developed countries wherever it existed on a large scale.63


62Ibid.

Nyirenda in his capacity as Minister of Education in 1969 stressed the importance of adult education with reference to the modern world where education cannot be regarded at any stage of life as being complete but continuous learning was needed if people have to go on playing their proper role in society. Nyirenda sees adult education as the essential bridge between school and the adult world; the world of work, the world of family responsibility. He rightly warns that, "take away that bridge and our chances of progress and orderly development are very slender." 64

Nyirenda also rightly observes that the dynamics of modern society in a sense and to a degree that mankind has never experienced before signifies the need to recognise the role adult education would play in updating man's skill and knowledge.

Mulimba former Mayor of Lusaka, the Chairman of the Zambia Adult Education Advisory Board, in 1976 remarked that after twelve years of independence and self-determination, "we have come to the conclusions, like many other developing countries that illiteracy is one of the major obstacles to

development." He pointed out that if literacy had to aid development, it should have correlation with the culture of the person as well as his production methods. He further observes that formal education without being related to adult education, had led to an increase in unemployment as many more children received formal education but many of them could not find employment upon completion of their schooling. Mulimba felt that adult education could be spared this ordeal.

Mulimba, the then Minister of Information Broadcasting and Tourism in 1977 rightly observed that education was the basis of development to which every individual young and adult should have a right. This was crucial for the development of the individual and is an invaluable social investment which guarantees the expansion of society's productive capacity. Specifically refering to adult education, he pointed out that the Party and Government were geared to improve and expand programmes of adult education in order to increase the level of literacy and provide extra skills in the nation. In this endeavour, the Mass-media facilities were also to be improved and expanded in order to adequately offer supporting services in this field.


One unique feature to both India and Zambia regarding the attachment of utmost importance to adult education is its integration in all the Five Year Plans. For the purpose of the present study, this appreciable practice is illuminated by the following brief observations from the First Five Year Plan of each country:

(a) India's First Five Year Plan and Social (Adult) Education (1951-56)

In the First Five Year Plan, the concept of adult education which was previously confined to literacy was wisely expanded to include also other various needs of the adults such as health, recreation and home life of the adults, their economic life and citizenship training. This new development was a break through in the history of adult education in India towards maturity and growth of the programme in view of the fact that the previous programme confined to literacy, was too narrow to meet the vast needs of the adult population.

Accordingly, the Social education programme followed in the First Five Year Plan included besides literacy centres, the establishment of community centres, libraries and janata (public) colleges. Nearly Rs.50 million was spent on social Education. 67

(b) Zambia's First Five Year Development Plan (1966-70)

The First Five Year Plan envisaged the development of the facilities for adult education including: classes for women, regional libraries, educational broadcasting in order that the opportunities of education are available to the Zambians of every age in every part of the country. In this endeavour every agency and individual contributing to education was seen as assisting the educational development of the nation and was welcomed.

During the Plan period, there was to be a re-organization in the administration of adult education in which the expansion had to include six new adult education centres with increased adult education staff. The Correspondence Course unit had to be given a target. Adult literacy classes under the then Department of Community Development now renamed Department of Social Development were to be expanded.68

Zambia's attachment of importance to adult education is also illuminated by the establishment of the Adult Education Association of Zambia a voluntary, body in 1968 four years after independence to co-ordinate activities of voluntary

agencies and the establishment of the Centre for Continuing Education at the University of Zambia after the attainment of independence. The inclusion of adult education in the country's famous '1977 Education Reform' is also an illumination of the significance accorded to adult education by the Zambian people.

In the Asian scene to which India is an integral part, the recognition of the significance of adult education can be highlighted in the present study by reference to the advocated Asia Pacific Programme for All (APPEAL) which is envisaged to provide education for all the school going age children as well as adults by the year 2000 A.D. The importance attached to adult education in particular is upheld by the existence of the Asian-South-Pacific Association for Adult Education.

In the African scene to which Zambia is an integral part, adult education is signified by the existence of the African Adult Education Association with its head offices in Nairobi (Kenya). In the same context, the importance of adult education is also highlighted by the sentiment of the Conference of Education in Africa held in Addis Ababa in May, 1961. The conference held that, the expansion and development of adult education programmes was an essential and vital foundation and complement to the advancement of formal education at all levels. The conference pointed out that
programmes of adult education pose problems of enormous dimensions in regions where an estimated number of 100 million people are unable to read and write. In the views of Conference, adult education programmes are essential in promoting a productive understanding of great social and technical changes which are facing the adult education members of the African community.

In the world scene, the significance of adult education can easily be illuminated by the efforts being made in the organization of international meetings or conferences on adult education. Harris (1980), has made an appreciable effort in outlining the notable world conferences held in the twentieth century. It is observed that between 1929 and 1971 five such conferences exclusively on adult education have been held, whereas about a total number of 154 such conferences have been held on matters of an educational nature including adult education between 1925 and 1978.  

The significance of adult education in an international perspective is also seen in the involvement of world bodies in its development. For instance, UNESCO, the World Bank, Food and Agricultural Organization (FAO), World Health Organization (WHO) etc. accord some concerted support to the

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nations of the world directed towards the development of various forms of adult education programmes. The initiation of adult literacy programmes in the Third World and the discovery of the existence of a high correlation between literacy and development are efforts of UNESCO and the World Bank respectively.\textsuperscript{70}

The great Statesman, Churchill, referring to government support and expenditure said "there is perhaps no branch of our vast education which should attract more the aid and encouragement of the state than adult education."\textsuperscript{71} Boyson, Under Secretary of State for Education and Science in Britain is noted to have said "We believe that expenditure on adult education is one of the most purposeful and productive aspects of all education expenditure."\textsuperscript{72} Darkenwald and Merrian\textsuperscript{73} see the special quality of adult education as lying in the maturity of the adult learner and the needs as well as problems of adulthood.

Adult Education is also greatly signified by the perpetuation of the increase in the number of illiterates.

\begin{flushright}
\textsuperscript{70}R.Jayagopal, \textit{A Psycho-Social Analysis in the Indian Context} (Dept. of Adult and Continuing Education, Madras University, 1985), p.7.\\
\textsuperscript{72}Ibid.\\
\textsuperscript{73}Ibid.
\end{flushright}
in the world despite all the efforts being made towards its eradication. It is evidenced that many countries face the challenge of how to reduce or liquidate the existing high level of illiteracy. India and Zambia fall in this category.

Within the context of illiteracy problem, adult education faces the challenge of literate people relapsing into illiteracy, large numbers of women especially in the rural areas remaining uneducated thus resulting into the widening educational differentials between men and women as well as urban and rural areas.

The extent and magnitude of the problem of illiteracy can be illuminated in this investigation by UNESCO estimates which put illiterates people at 700 million out of 1579 million adult population in 1950, 750 million out of 1861 million in 1960 and 783 million out of 2287 million in 1970. The estimates do not expect the number of illiterates to fall below 650 million by the year 2000 although an adult illiteracy rate of 15 per cent of the world's population is optimistically assumed.74

Furthermore, according to UNESCO 1978 statistics, 814 million adults were estimated to remain still illiterate in 1980. This meant that 3 out of every 10 people in the world over the age group of 15 years could not read write or do

simple arithmetic. The statistics revealed an adverse implication for both India and Zambia in that Asia which includes India was rated to have over 70 per cent of these illiterates while Africa which includes Zambia was rated to have over 20 per cent of the world's illiterates. Keeping in view this adverse situation, India and Zambia have an obligation to energise their efforts in the struggle against illiteracy.

Other acute problems confronting adult education are the products of illiteracy itself and these are mass-poverty as well as mass-ignorance. Concern about the education of adults demand attention to these two phenomena. An Adult Education Conference held in Dar-Es-Salaam in 1976 gratifyingly also affirmed that mass poverty, mass ignorance and illiteracy are recognized by most governments and their citizens as among the major problems of the present day-- and that education and in particular adult education is an essential factor in bringing about a change.

Other pertinent problems prevailing in adult education endeavours include lack of overall plans and co-ordination of efforts by different agencies both government and non-governmental as observed by the Education Commission(1964–1966)

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76 Ibid., pp.104-105.
in India, lack of motivation among adult learners, for example, apathy towards adult literacy work by male participants in Zambia as noted by Husen and Postlethwaite (1985), the problem of dropouts, in appropriate methods of instruction and learning materials, lack of follow-up and post-literacy activities or programmes, problems of evaluation etc.

Adult education as a relatively new profession faced with problems such as those stated above, needs research and investigation endeavours on which its quality and effectiveness will depend to a large extent. It is in this spirit that the present study may make some contributions to India and Zambia on the one hand and to the entire world of adult education on the other.

The investigator advocates defence of the significance of adult education not theoretically but by practical service and the quality of such service. After all, the proof of the pudding lies in the eating.

DEFINITIONS OF OPERATIONAL TERMS

Two major and salient operational terms used are 'Adult Education' and 'Comparative Study'. The two terms are defined as under:

1-4.1 Adult Education

This term has been discussed in an international perspective at 1-1.2 of this Chapter. Here it suffices to discuss it in the context of India and Zambia.

1-4.1(a) Adult Education in the Context of India

India looks at adult education as an instrument of realising a fundamental change in the process of socio-economic development. In this regard, adult education which is also known as social education in the country, is mainly directed at provision of literacy, up-gradation of functionality and raising the level of awareness among the poor and the illiterates. Concern centres around the magnitude of illiteracy among adults especially in the 15-35 age group and its effect on the nation's social and economic development.79

Adult education is viewed as a means of human resource development in three ways. First it serves to make a substantial part of the work force literate and better skilled. Second it involves people in developmental programmes which facilitates optimum potential and minimises wastage. Third, it creates awareness among the poor regarding laws and policies of government etc.80

1-4.1(b) Adult Education in the Context of Zambia

Zambia views adult education as "A process whereby adult at the age of 15 years and above make use of part-time learning (unless full-time programmes are especially designed for adults)."81

Adult education is regarded as an instrument of promoting the dignity of man. Programmes are required to cater to the needs of all the people in society. Adult education must prepare individuals for various roles in life.

1-4.1(c) Adult Education in the View of the Investigator

In regard to the present study, the investigator views adult education as 'education for all and by all, for all the trades and all the times directed at the inculcation of knowledge, skills new attitudes and values, and development as well as preservation of culture. This view augurs well with the coverage of adult education of both the young and the old persons, the illiterate, neo-literate and the elites. Whilst even the formal school system produces future adult learners, adult education accommodates any educational activity needed by different categories of clientele. It is a co-operative effort in which every body should be either a teacher or a learner.

1-4.2 Comparative Study

In the present study, the term 'Comparative Study' is in the first place defined in a global perspective for the purpose of understanding the terminology in a broader horizon while at the same time maintaining the need for international cohesion in the field of adult education. This definition endeavour is pertinently concluded with the investigator's own views.

Koul (1984) writes that in view of the different political, cultural, socio-economic and geographical conditions prevailing in different countries, which have an impact on their educational system, comparative study of education systems of such countries is a fruitful research. Similarly, he views the analysing of the educational organizations and administrative machinery of two or more countries as a useful research area.\footnote{Koul, op.cit., p.33.}

Biswa and Aggarwal (1972), observe that comparative education which more than a century ago attracted the interests of internationally minded observers of educational change and the reformist zeal of stateman, has to-day become an educational fasion. As a result of explosion of knowledge and easy speedy communication, it is now easy to lift one's eyes towards what is happening in other countries. Comparative
education is seen to add to knowledge and better understanding and serves the purpose of effecting reforms at home and seeking solutions to problems of other countries.\(^{83}\)

Kandel (1933), states that comparative education serves to study the problems of education which are now so many and almost universally identical. He points out that the chief value of comparative approach to such problems lies in an analysis of the causes which have produced them, in a comparison of the differences between the various systems and the reasons underlying them, and finally in a study of solutions attempted.\(^{84}\)

Bereday (1967)\(^{85}\) holds that comparative education seeks to make sense out of the similarities and differences among educational systems. He points out that it catalogues educational methods across national frontiers and in this catalogue, each country appears as one variant of the total store of mankind's educational experience. He concludes that the foremost justification for comparative education as for other comparative studies is intellectual.


\(^{84}\)I.L.Kandel, *Comparative Education* (Cambridge, Massachusetts: 1933), pp.xviii-xix.

Moelman and Roucek (1953) point out that comparative study of education is the systematic examination of cultures and in particular their systems of education in order to discover resemblences and differences. They further observe that, it is evident that no one has a monopoly upon an intelligent education system. Each culture pattern has its peculiar problems which it has attempted to solve in its own way.\textsuperscript{86}

From the fore-going definitions of comparative education, one common observation noted is the need in such studies to discover the similarities and differences arising in educational systems of different countries. The other popular observation regards the need to study the problems arising in such education systems as well as the solutions attempted to solve such problems and offer alternatives.

For the present study the investigator regards the term "Comparative Study" to mean a systematic observation and scrutiny of the overall administration and organisation of adult education in India and Zambia with the focus on differences and similarities emerging from the past and present practices with a view to make some suggestions for possible improvements.

The present study is seen by the investigator to be unique in view of the fact that it creates an opportunity to compare adult education programmes of two friendly sister developing countries in a country rated as "Super power of the Third World" in relation to research. 87

1-5 OBJECTIVES OF THE STUDY

The objectives of the study are as outlined under:

1. To study the overall administration and organization of adult education in both India and Zambia from pre-independence to the post-independence eras with some special references to global aspects, U.N. and UNESCO declarations, principles and guidelines.

2. To identify the resemblances and differences in relation to patterns, programmes and policies of adult education in relation to:
   (i) Aims and Objectives;
   (ii) Infrastructure;
   (iii) Curriculum as well as instructional strategies;
   (iv) Evaluation procedures;
   (v) Follow-up programmes available for continuity purposes.

3. To evaluate adult education programmes in both India and Zambia during post independence in comparison to pre-independence era and in relation to their effectiveness and responsiveness to the national objectiveness as well as the United Nations and UNESCO declarations and guidelines respectively.

4. To make possible pertinent suggestions and recommendations directed at future up-gradation or appraisal of the programmes as well as the over-all general improvements in the administration and organization of adult education in both the two countries.

1-6 DELIMITATION OF THE STUDY

1. The present study is delimited or confined to both pre-independence and post-independence eras in regard to adult education in India and Zambia. In the case of India, the study is concentrated on the period from 1856 when adult education classes emerged in Bombay, Madras and Bengal to 1988 when the Indian nation launched the "National Literacy Mission" aimed at providing education to about 80 million illiterates in the age group 15-35 years by the turn of the century (1995). The "Mission" is one of the ambitious programmes evolved under the new education policy (1986).
As regards Zambia, concentration centres around the period between 1883 and 1988 covering missionary, British administration and the indigenous people's post-independence adult education provisions.

2. The study is confined to:

(i) Aims and Objectives in relation to literacy, functionality, social awareness and human resource development;

(ii) Curriculum;

(iii) Instructional strategies (both formal and non-formal).

3. The study is also confined to the administration and planning including finance.

4. The delimitation also include the study of the infrastructure in terms of institutions, organizations and agencies, building facilities, personnel training facilities, teaching and learning resources as well as pertinent auxiliary services such as libraries, radio and television, museums and archives.