CHAPTER XII

(C)

SOCIAL EDUCATION IN THE AREA
UNDER STUDY.

Meaning and Aim of Social Education:

The central purpose of the social education programme is to impart to the rural people community sense, corporate outlook and social consciousness. In its larger sense social education and community development are both essentially related and community development can not either take place of having abiding results without the mind being changed to it but on the other hand social education is as much the result of community development as community development is of social education. Basically social education has been envisaged to promote certain educational type of activities and to create a favourable climate for it and to promote community organisation which can activate to participate in the community development programme. It has also been the object of social education to promote recreational and cultural activities among the people and to assist in community communication of ideas. Social education has to change the mental outlook of our rural masses and a social change is to evolved. The progress of India is tied up with the awakening and prosperity of the rural masses. But the awakening of the rural masses is linked up with the problem of
social change. "Social education in its wider meaning has to be promoted not only through the activities that may be undertaken under the name in the community development as such but it will also be the result of the activities of various other institutions and many other policies and programmes of the Government and non-official organisation."\(^1\)

Under the programme of community development, the field of social education has remained very vague and it has now become so much diversified and lop-sided that it is sometimes not possible to recognise the elements of social education.

In the present survey all the activities have been taken under social education according to block programme. First of all the villagers were asked what they understood by the term 'social education'. There answers were divided under three heads i.e. good knowledge, some knowledge and no knowledge. Out of 280 villagers surveyed, only 30 or 10.7% had good knowledge and they could explain the various activities of social education in their villages. Only 90 persons had some knowledge of social education who could tell the aim of this programme as service of the village society. They could not explain it in details. Remaining 160 or 57% had no knowledge about the meaning and activities of social education. It shows poor publicity of social education among the villagers.

For the purpose of imparting social education, institutions like youth organisations, women clubs, farmers clubs, adult literacy centres etc. have been organised and activities like promotion of village literacy service, village leaders camps, radio

listening, cinema shows, audio-visual aids and Kisan Melas and exhibition have been taken up.

It has been noted in the survey that the activities have remained quite popular in the initial stages when there was sufficient budget provision for it. Although blocks have reported about the existence and awakening of social institutions in the villages, practically all such institutions were defunct.

All the villagers and social education organizers were interviewed on the different aspects of social education. In the initial stage there were two posts of social education organizers (S.E.O.) in every block one male and one lady S.E.O. But in all the blocks under study the post of lady S.E.O. had been abolished. It has also been the limitation of the present study that all the S.E.Os. could not be interviewed as some of them were out of station at the time of survey.

Number of Social Education Institutes in the Blocks Under study:

The figures of social education institutions in all the blocks were collected for the period of five years from 1961-62 to 1965-66. It may be realised that simply number of such institutions in all the blocks does not give the real picture of impact as there seems no co-relation between such institutions, statistics in block reports and their existence in the villages of the area surveyed. In the table given on the next page the average figures are given of five years duration per block, per 100 villages and per 1000 population regarding social education institutions.
Table No. 12:7

Table showing the number of social education institutions per block, per 100 villages and per thousand population (1961) in selected blocks (average figures of 5 years from 1961-62 to 1965-66)

<table>
<thead>
<tr>
<th>Block</th>
<th>Number of community centres per Block</th>
<th>No. of women organisation per 100 vill. pop.</th>
<th>No. of youth clubs per 100 vill. pop.</th>
<th>No. of all institutions per 100 vill. pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Katni</td>
<td>10</td>
<td>7.2</td>
<td>0.15</td>
<td>30</td>
</tr>
<tr>
<td>Sehora</td>
<td>12</td>
<td>7.4</td>
<td>0.18</td>
<td>17</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>8</td>
<td>2.9</td>
<td>0.10</td>
<td>54</td>
</tr>
<tr>
<td>Khurai</td>
<td>15</td>
<td>7.9</td>
<td>0.24</td>
<td>10</td>
</tr>
<tr>
<td>Rehli</td>
<td>13</td>
<td>6.9</td>
<td>0.19</td>
<td>13</td>
</tr>
<tr>
<td>Banda</td>
<td>7</td>
<td>3.9</td>
<td>0.08</td>
<td>17</td>
</tr>
<tr>
<td>Tendukheda</td>
<td>6</td>
<td>2.6</td>
<td>0.12</td>
<td>9</td>
</tr>
<tr>
<td>Jabera</td>
<td>9</td>
<td>4.3</td>
<td>0.16</td>
<td>8</td>
</tr>
<tr>
<td>Pathariya</td>
<td>15</td>
<td>10.7</td>
<td>0.25</td>
<td>12</td>
</tr>
<tr>
<td>Narsimljapur</td>
<td>16</td>
<td>3.4</td>
<td>0.27</td>
<td>31</td>
</tr>
<tr>
<td>Goteaon</td>
<td>20</td>
<td>8.5</td>
<td>0.27</td>
<td>15</td>
</tr>
<tr>
<td>Kareli</td>
<td>8</td>
<td>6.1</td>
<td>0.13</td>
<td>23</td>
</tr>
<tr>
<td>Average</td>
<td>12.0</td>
<td>6.3</td>
<td>0.18</td>
<td>19.9</td>
</tr>
</tbody>
</table>
The table reveals that on an average there were 12 community centres in each block. However, it was noticed that these centres were in a way defunct. On an average 6.3 community centres existed for 100 villages and 0.13 per thousand population. The situation of women organisations was better in case of number compared to community centres as these organisations were 20 on an average in every block. Out of every 100 villages 10.3 have got youth clubs while this number comes 10.3 in case of women organisation making negligible difference. In case of per thousand population number of youth clubs was largest being 0.61, community centres and women organisations being 0.18 and 0.29 respectively. Taking into consideration these institutions per block, the number of community centres varies from 6 to 20, women organisation from 8 to 54 and youth clubs from 11 to 48. The number of institutions of all type worked out to 52 per block and 27.4 per hundred villages and 1.08 per thousand population. Viewing these institutions, the number can be said to be insufficient.

The survey revealed that community centres were not providing any useful service to the village community. These centres were active in the initial stages but were defunct at the time of survey. Out of 24 villages surveyed, only in 4, such centres existed and two had building constructed by block and two were located in private houses. These centres were assisted by blocks in the form of free subsidised supply of articles like sports material, periodicals, musical instruments, radio sets and petromax etc. But these articles were not found in centres and these centres were used either for the purpose of school building or for village panchayat.
As regards the radio sets in these centres there were 6.6 set in each block. In latter years these sets were provided by the District Welfare and Panchayat Officers and were under the panchayats. In the villages surveyed only 5 or 6% per cent had radio sets with village panchayats which were not in order.

Reading rooms and libraries were also started by the blocks. 10 or 33% blocks had such libraries which were arranged either in school building or in community centres. During the period of five years on an average 13 libraries were started in every block. In one block there were circulating libraries. For such library a grant-in-aid of ₹ 200.00 was given, ₹ 100.00 for recurring and ₹ 100.00 non-recurring expenditure. The educated villagers admitted that they had read the books of libraries.

Women organisation were started in the initial stages with great enthusiasm but they had ceased to function though according to block reports there were on an average 212 women members in these organisations in every block. The 20 point programme which was envisaged for this social institution, now keeps no meaning and actually these organisations had done nothing except organising Bhajans Mandals and Ramayana. In all the villages surveyed these organisations were reported to have organised Ramayan and Bhajans once in a week. The propagation of smokeless Chulhas by these organisations has not met with success though on an average 36 chulhas were distributed on subsidised basis. Women handi-crafts centres were also organised in the blocks, average number of which comes about 2 per block. Particularly sewing machine training was imparted under these crafts and women had learnt to it. Knitting
and embroidery had also been encouraged in such crafts among women. It was also noticed that purdah system had been removed due to these women organisations in the villages and a social consciousness has awakened among village women. Increased number of school going girls may be the following of this programme. The women had also become literate by attending adult literacy classes. Women camps were also arranged in the villages in order to attach more importance to the women programmes in the rural areas and according to survey report on an average 30 women had been trained in such camps. It has been the duty of village Gram Sevikas (lady V.L.W) to assist these women organisations for the implementation of various activities but the larger number of village coverage for a lady V.L.W. has restricted their activities and approach to village women folk.

The general picture of these organisations today and a review of their activities bring us to the conclusion that the desired progress has not been achieved. Before setting out to plan a programme for rural women it is necessary to have a clear vision of the goal what we want to achieve for only with a clear picture we can devise adequate means to attain it. The present conditions of our villages in general and of the rural women in particular would not warrant the implementation of a very ambitious programme of development.

As regards child welfare activities, on an average there were 4 Balwadis in every block where there were children parks and they were provided skimmed milk-powder. But small number of children attended such Balwadis. It was also noticed that these Balwadis were not looked after systematically.
Youth Clubs:

Youth is the most dynamic period of growth and development of the body and mind. "The reasonableness behind youth organisations coming into existence is the need for supplementing the educational system in the villages for helping the rural youth to grow into better and more productive citizens.....and the need to develop well balanced personalities fit to maintain their status and play the role in the free society."1 Youth clubs have been started in almost all the villages. According to survey there were youth clubs in more than 100 villages in every block. These clubs have been assisted by block financially as well as in other materials such as sports goods and other equipments. But most of the youth clubs were inactive and no activities were performed by them, though more than 1500 members were reported from every block. Revitalisation of many youth clubs have been also reported in 60% of the blocks. In 3 blocks these youth clubs had undertaken the activities of extension agriculture and education and arranging recreations i.e. drama and dance etc. In 3 blocks Akhada (wrestling ground) had been prepared by these clubs. In seven blocks members of youth clubs had been given training of Dalpati and Puadalpati. But most of the activities of youth clubs had been stopped and no action had been taken to re-organise them. The villagers also reported about the various activities of youth clubs in the past. The youths admitted that the formation of clubs had developed the qualities of leadership in villages and a social consciousness and a sense of

1. T. Sengupta, "Youth Organisations." Kurukshetra, April 66, p. 17
self-help, patriotism and developing these villages in general.

It must not be forgotten that the "future farmers or the rural youths have an important role in transforming the society from the traditional to the modern. The young farmers are the pace setters and the seed bed for a vigorous growth."1 But enough emphasis has not been paid on the role of youth in agricultural development by both planners and administrators.

Film shows were also arranged in the villages under the audio-visual schemes. First these shows were arranged by blocks but after the withdrawal of the jeep from the blocks, District Welfare And Panchayat offices arranged these shows. The villagers had gained the knowledge of cleanliness, sanitation, family planning etc. through these shows.

**Adult Literacy:**

The concept of adult literacy was born in Denmark and it is here that the world's first adult education institute- the Folk High School- was established. In India adult literacy assumes great importance as about 35% crores are still illiterate in this country and out of these, 14 crores belong to the age group of 25 and 40 years. It is quite clear that if the rural masses are not sufficiently educated for the responsibility of democratic government, political democracy would have no meaning.

To fulfil the above aim, adult literacy programme has been included in social education programme of community development. Even before the inception of this programme, adult literacy

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classes were run by the concerned department of education. In the survey the villagers were asked about the adult literacy programme in their villages and whether they attended the same, if they were illiterate. The data were also collected from the block-s regarding the literacy classes run by them and adults made literate. Generally literacy centres were started in the villages by the blocks. All the blocks had such literacy centres. On an average there were 197 villages in every block and there were 24 literacy centres per block and they were 12.1 per hundred villages. There was provision of both male and female education, latter being run by Mahila Mandals. During the period of five years from 1961-62 to 1965-66, 417 males and 79 females total 496 adults were made literate. If we take average population of block (1961) only 8 persons were made literate per 1000 population in each block. This figure is very low.

The duration of the classes run, was generally 10 months and usually a part time teacher mostly school teacher or an educated villager taught the adults. A remuneration of ₹ 10.00 was given to the teacher. Variations were recorded in the payment of the same. Adults who could pass the examination were also paid a reward of ₹ 2.00 each. These adult literacy centres were also assisted with books, slates, furniture, kerosens and a lantern etc. The classes were held in community centre buildings or panchayat Bhavans of the villages. In some blocks these centres were located in private houses.

An interview with the villagers regarding their attitudes towards social education revealed that yet mass social
consciousness has not awakened for adult literacy. More, that is astonishing, is that 50% of the respondents told that they had no time to attend the classes while other 30% expressed their wonder to attend the classes in such a old age. Here the point is to be emphasised that they are old and adults for whom adult literacy campaign has been started. They have to be convinced of the usefulness of adult literacy for the participation in national development. There has been the handicap of purdah system among ladies for attending such classes though it has been removed a bit due to social education programme and change in mental outlook of rural masses. Most of the adults left the literacy classes after attending the same for some days which is undesirable.

Mr. John H. Shaw, an Australian scholar has given a vivid picture of the slow adult education in India. "But the intriguing question still remains. Why is progress in literacy so relatively slow? This is surely as puzzling a problem to many Indians as it is so to foreign visitors....It is deep rooted within the fabric of Indian society and is inter-woven with many questions—for example, what motivations do people have to become literate, how does literacy fit in with their aspirations and ambitions, what is the functional utility of these skills of reading and writing, what are the casual relationship between poverty and literacy, are there forces within the Indian culture which tend to run counter to change or in other words, are there elements of rigidity and inflexibility in Indian society which mitigate against changes in social outlooks and the acceptance of new ideas? These and many more, are confusing and complex questions that seem to lie at the
basis of the literacy struggle."

In the survey it was also reported that remuneration paid to the teachers in adult literacy centres was very low. Many villagers could learn only to write their names in such classes. In the real sense of the term it is not literacy. The villagers are to be made to understand that literacy is deeply concerned with their development in all walks of life including agriculture. Needless to say, all round efforts are needed to win the battle against illiteracy. "Adult education movement, with the objective of rousing the rural masses, has to be initiated simultaneously. Adult education in a country like India, where facilities for vocational training are still inadequate in rural areas, must aim at purposeful training of farmers, villagers and their leaders."  

**Village Volunteer Force (V.V.F.):**

The Chinese aggression on India in October 1962 saw the emergence of V.V.F., a new concept in the community development movement. The scheme operates among the rural people and is aimed at mobilising the abundant man-power lying idle in the villages for constructive purposes and developing in them a sense of participation in the defence of our country. The V.V.F. is said to have a three fold programme viz. production, mass education and civil defence. A Defence Labour Bank also forms an integral part of V.V.F. to which every able-bodied adult is required to denote free labour at the minimum rate; one day per month.

The information regarding V.V.F. was available in five of 12 blocks or 41.6% of the blocks. In all these blocks  

1. Mr. John H. Shaw, "Adult Education in India", Kurukshetra, April 1966, p. 11
2. Dr. K.K. Sarkar, "Rural Adult Education", Kurukshetra, July 66, p. 19
V.V.F. units were organised, the average number of which works to 20 in every block. It has been noted that these units were organised during the year 1963 but after that no steps were taken to revitalise them. The activities of V.V.F. units have been confined to civil defence only and to some extent adult literacy. No measures were taken by such units to apply improved agricultural techniques and practices in rural areas to increase agricultural production. No constructive programme was reported to have been taken by Defence Labour Bank, a part of V.V.F. "Village Volunteer Force has a place in the country's developmental activities. It should not be considered as a National Emergency phenomena, though it provides a congenial atmosphere for its growth. Once this is realised, V.V.F. will be meaningful to the people."1 The activities of this unit should have a bearing on the felt-needs of the people. This implies that the activities can not be uniform in all the villages.

1. S. Sethumaman, "Revitalising V.V.F.", Kurukshetra, Feb. 66, p. 20