CHAPTER ONE
INTRODUCTION

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Throughout the history of mankind, men have been continuously learning. They had to learn and learnt the simple skills inalienable with life throughout their life. In different stages of human civilization there is an unceasing process of learning and the modern civilization is a cumulative outcome of this ceaseless human learning.

In the present day world, a systematic and purposeful learning throughout an individual’s life has become a necessity for effective living than ever before. Everyday, newer avenues surrounding and pervading the world are getting explored. Therefore, learning about anything at a particular time needs to be continuously updated.

It is impossible on the part of any individual to explore the world in detail. It is full of mysteries and as one proceeds ahead on the path of discovering the mysteries, one finds newer meanings to the mysteries already discovered. The true attitude of an enlightened individual is that the whole life is a perpetual study (The Mother, 1978). Thus, the whole life gets involved in a process of an unending learning activities and learning experiences.

The notion that education is and should be a “multi-factorial social process attempting all-round development of the individuals carried out by the society in the society and for the society for its (society’s) progression to a higher level of development” (Birahari Singh, 2013) that continues
throughout life is not new. The basic philosophy of lifelong learning is that everyone—young and old—continues to learn throughout the lifespan.

In the emerging knowledge society, an educated person will be the one who is willing to consider learning as a lifelong process and the key objective of lifelong learning is to enable people to improve themselves and to keep up with socio-economic, political, scientific and technological changes.

The current chapter presents the historical background of lifelong learning, concept of lifelong learning, definitions of lifelong learning, characteristics and benefits of lifelong learning, and the contemporary scenario in India in general and in Manipur in particular.

### BACKGROUND OF THE STUDY

#### 1.1 LIFELONG LEARNING: A HISTORICAL PERSPECTIVE

The concept of lifelong learning is found to be embedded in almost all societies much before the term came in vogue. Ancient societies all over the world have emphasized the need to learn from ‘the cradle to the grave’, from ‘birth till death’, and from ‘womb to tomb’.

In a Hindu Epic *The Mahabharata*; in Arjuna’s absence, there was no warrior on Arjuna’s side who could enter into *Chakrabyuh* (a wheel-like formation of soldiers) and the young Abhimanyu (son of Arjuna and Suvadra) volunteered to lead the army, as he was the only person who had
the knowledge and techniques of penetrating into the *Chakrabyuh* which he learnt while in mother’s womb, which was being narrated by his father to his mother. This shows that in ancient days the concept that learning begins from the time of conception in the mother’s womb and continues till death was existent. Various pre-natal practices including the observance of magico-religious beliefs and practices accounts for the development of the man in making through ‘indirect socialization’ and ‘direct socialization’ after birth. The lifelong learning thus extends from womb to tomb.

The Greek ancient philosopher Plato in *The Protagoras* accentuated that ‘Education and admonition commence in the first years of childhood and last to the very end of life’ (as quoted in Rusk, 1955, p.7). Again in *The Republic*, Plato says ‘… the training in it should be careful and should continue through life’ (as cited in Rusk, 1955, p.18). It shows that, in both *The Protagoras* and *The Republic*, Plato reflects the concept of learning throughout life.

One of the earliest published books on education; Xenophon’s *Cyropaedia* (written in early 4th Century BC) is about formalized instruction of adults in what is now Iran.

In April 1792, Marquis de Condorcet (in “Outlines of an historical view of the progress of the human mind”) also propagated the concept of learning throughout life.

Dr. Thomas Pole in 1816 wrote *A History of the Origin and Progress of Adult Schools*. In 1851 *The History of Adult Education* by J. W. Hudson
was published, which is the first book in the English language to speak directly of a special field called adult education.

Belanger and Federighi (2000) traced the concept of lifelong learning to the philosopher John Amos Comenius in the second half of the 17th Century, and “Comenius declared that learning is the most basic human instinct” (Longworth, 1999).

Although the idea of lifelong learning and lifelong education has been there since long, after going through various researches, one is led to believe that the concept originated in the western culture and dates back to the publication of UNESCO’s (Fauré et al., 1972) seminal work (Kirby, Knapper, Lamon & Egnatoff, 2010).

Use of the term ‘Lifelong Learning’ can be traced back to 1920s, used by Yeaxlee (1921) and Lindeman (1926). The Wikipedia acknowledges that although the term was first used by Yeaxlee (1929) but was popularized by the work of UNESCO (Fauré et al., 1972).

Smith (1996, 2001) elaborates on the history of lifelong learning by sharing his findings:

“The idea of lifelong education was first fully articulated in the last century by Basil Yeaxlee (1921). He along with Eduard C. Lindeman (1926) provided an intellectual basis for a comprehensive understanding of education as a continuing aspect of everyday life. In this they touched upon various continental traditions such as the French notion of ‘education permanente’ and drew upon developments within adult education within Britain and North America”.

(Smith 1996, 2001)
The articulation of the idea of lifelong learning was made by Yeaxlee in his book *An Educated Nation* (1921). However, the term “Lifelong Education” came into the academic domain with the publication of the book “*Lifelong Education: A sketch of the range and significance of the adult education movement*” by Yeaxlee in 1929 published at London Cassell. The book is regarded as the first full statement of lifelong education including a concern for everyday and informal education and learning. Yeaxlee and Lindeman thought that learning is just not related to formal school education, in fact everything that man learns from his daily life experiences constitute his learning process.

From the 1930s and up until the 1970s, Lifelong Learning was closely linked to adult/popular education and the worker’s education movement (Kearns *et al.*, 1999). The post World War II period saw the decolonisation of African and Asian Nations and the rise of national-liberation movements in other ‘Third World’ countries. Massive expansion of education and implementation of literacy campaigns to build nationhood was required. In response to the needs of these emerging nations, UNESCO took the lead in developing the concept of Lifelong Learning as a cultural policy which promoted social change.

During 1960s and 1970s, the term Lifelong Education, a more critical and socio-political term, emerged in discussions within UNESCO. “The *International Conference on Adult Education* held in Montreal in 1960 shed light on the necessity to situate adult education within the global
context of education continued throughout life. However, the meeting of the *International Consultative Committee on Adult Education* in 1965 can be considered as a key event. On the basis of a document prepared by UNESCO secretariat, the Committee formulated a series of proposals referring to lifelong education, which were well-received, extended to, and specified in, many educational spheres” (Lengrand, 1989, p.8). In 1970, Paul Lengrand, Head of the Adult Education Division of the Education Sector of UNESCO, presented the report, *An Introduction to Lifelong Education*, aimed to inform the experts and called for further study on this aspect of education. “Already in 1970 the General Assembly of UNESCO proposed the adoption of lifelong education as an interpretation of the process of education as a whole and recommended it to member states as a general guideline for the interpretation of necessary reforms. Since that time, lifelong education is constantly referred to in all areas of educational programme of the organization” (Lengrand, 1989, p.8).

In 1972, Edgar Fauré, F. Herrera, A R Kaddoura, H. Lopes, A V Petrovsky, M Rahnema and F C Ward generated the UNESCO’s report “*Learning to Be: The World of Education Today and Tomorrow*”, which outlines their vision of permanent (lifelong) education as encompassing the whole life span, being inclusive of different social sectors, occurring across different formal and informal settings (home, communities, workplaces), and addressing a broad range of social, cultural, and economic purposes and linked lifelong education to building a learning society.
The preamble of “Learning to Be: The World of Education Today and Tomorrow” states:

If learning involves all of one’s life, in the sense of both time-span and diversity, and all of society, including its social and economic as well as its educational resources, then we must go even further than the necessary overhaul of ‘educational systems’ until we reach the stage of a learning society

(Fauré et al., 1972, p. xxxiii)

The report further stated that:

Every individual must be in a position to keep learning throughout his life. The idea of lifelong education is the keystone of the learning society. The lifelong concept covers all aspects of education, embracing everything in it, with the whole being more than the sum of its parts. There is no such thing as a separate “permanent” part of education which is not lifelong. In other words, lifelong education is not an educational system but the principle on which the over-all organisation of a system is founded, and which accordingly underlies the development of each of its component parts.

(Fauré et al., 1972, pp. 181-182)

In 1973, the International Commission on Development of Education, after analyzing the world situation, issued a series of recommendations on activities to be undertaken (Lengrand, 1989, p.8). In the chapter of the final report entitled “Elements for Contemporary Strategies”, the first principle of lifelong education was formulated as same as that of the Fauré et al.’s report “Learning to Be: The World of Education Today and Tomorrow” and reiterated that ‘Every individual must be in a position to keep learning throughout his life. The idea of lifelong education is the keystone of the learning society’. Then, followed principles concerning the strategies to be adopted, which constitute an elaboration of this initial statement (Lengrand, 1989, pp.8-9). OECD (Organization for
Economic Cooperation and Development) contributed to the debate with their own reports “Recurrent Education: A Strategy for Lifelong Learning” (1973) which focused on how learning, in particular, post-compulsory education and training, could be utilized to respond to the demands of the market. This explanation marked the reframing of the lifelong learning discussion in largely economic and labour capacity terms. During that time, the World Bank continued to promote the market driven lifelong learning perspective, in contrast to the more holistic and more encompassing discourse of UNESCO. Some argued that in the 1970s, the UNESCO discussion was too idealistic and therefore impossible to attain. It re-emerged in the nineties in the context of economics and labour skills (Medel-Añonuevo, Ohsako & Mauch, 2001).

During 1980s, the process of globalization and the emergence of the knowledge economy influenced the emergence of lifelong learning. Globalisation leads to new structures and demands in the labour market and hence lifelong learning must be viewed as a prerequisite for ensuring economic development and social inclusion. Education is no longer limited to formal schooling; it needs to be expanded to a lifelong activity using formal and non-formal, as well as informal, styles of learning.

“Lifelong learning” owes its origins to the experts in UNESCO Institute for Education (UIE) who coined the term “lifelong education”. In the mid-1990s, OECD abandoned “lifelong education” and instead adopted “lifelong learning”. The conceptual framework of lifelong learning implied
broad “responsibility not only from the state to the world of work and the civil sector of society, but also from the state to the individual. The emphasis on ‘learning’ rather than ‘education’ is highly significant because it reduces the traditional preoccupation with structures and institutions; and instead focuses on the individual” (Tuijnman & Bostrom, 2002, p. 102). Hence the term “lifelong learning” is used presently instead of “lifelong education”.

The World Conference on Education for All 1990 introduced the Education for All (EFA) goals which would become the principal educational discourse for developing countries (UNESCO, 1990a). EFA was a key issue for discussion and led to many countries articulating concrete policy focusing on lifelong learning in national plans as well as national policies toward achieving universalization of quality education for its citizens. Another reason which influenced lifelong learning as a key element in education is the World Declaration on Education for All (UNESCO, 1990b).

OECD, UNESCO, Asian Productivity Organisation (APO) and other international organisations have since collaborated on lifelong learning activities. In Europe, the European Union (EU), International Labour Organisation (ILO) and European Centre for the Development of Vocational Education (CEDEFOP) also provided adult and community education and also continue vocational education (Chisholm, n.d.).
By 1990s, the idea of lifelong learning resurfaced, but in a different policy context. Technological and structural economic transformation imposes demand for increased competence and investment in education. Lifelong learning is viewed as an opportunity or an economic policy instrument for creating growth and employment. There was revitalized international interest in lifelong learning in educational policy and practice. On the other hand, the more dominant interpretation of lifelong learning in the nineties was linked to retraining and learning new skills that would enable individuals to cope with the demands of the rapidly changing workplace (Bagnall, 2000; Matheson and Matheson, 1996).

1996 was the European Year of Lifelong Learning.

The Delors’ Report “Learning: The Treasure Within” (1996) of UNESCO declared lifelong learning as the paradigm for all education and presented an integrated policy framework approach and identified four pillars enabling individual development: learning to do, learning to be, learning to know, and learning to live together.

Following the Delors Report, lifelong learning has become a focal point for discussions in the international arena. Initiatives such as the Hamburg Declaration in 1997 (CONFITEA V), the Dakar Framework for Action in 2000, the United Nations Literacy Decade and the UN Decade of Education for Sustainable Development have all indicated the importance and relevance of lifelong learning and its humanistic approach in the 21st Century – even though lifelong learning is not clearly addressed within
these initiatives. In particular, there is no mention of lifelong learning in the UN Millennium Development Goals (MDG) despite its links to the EFA initiative.

In 1997, the fifth *International Conference on Adult Education* (CONFITEA V), held at Hamburg, Germany, further clarified the term by stating that the concept of lifelong learning referred to learning that occurs during the entire course of life, whereas adult learning refers solely to adulthood. The *Hamburg Declaration on the Right to Learn* (CONFITEA V, 1997, pp.253-5) stated that:

“*Adult learning encompasses both formal and continuing education, non-formal learning and the spectrum of informal and incidental learning available in a multi-cultural learning society, where theory- and practice-based approaches are recognized.*

*It is essential that the recognition of the right to education throughout life should be accompanied by measures to create the conditions required to exercise this right*”.

(CONFITEA V, 1997, pp.253-5)

Taiwan nominated 1998 as its year of lifelong learning, opening its education system to scrutiny that year. In Malcolm Skilbeck’s words, ‘*after a bold, but in the event faltering, start several decades ago, the movement of lifelong learning for all is once again gathering momentum*’. In the same book ‘*today education and training, and the notion, values and ideals of lifelong learning, have come to be conceptualized and appraised in a very wide-ranging and sophisticated manner*’ (Chapman & Aspin 1997, pp.11).

In the beginning of the 21st century, we find ourselves in the midst of the loud voices of the European Union (EU) and its member states, the
Organization of Economic Cooperation and Development (OECD) and even the World Bank as they advocate the need to learn throughout life.

As information and communication technologies (ICTs) permeate our societies and communities, the role of the individual learner is highlighted. Globalization has produced outcomes and processes which make the learning of new skills and competencies of paramount importance. Today, it is no longer enough to have the same living and working skills that one had five years ago. Learning to learn, problem solving, critical understanding and anticipatory learning – these are only a few of the core skills and competencies needed for all. In many communities, the growing number of migrants means that residents have to discover new ways of relating to people from other cultures. The clamour for active citizenship likewise implies that individuals should realize their capacity for active participation in the shaping of democratic societies. And in all of the above, the environment in which learning takes place is decisive for all learners, women and men, young and old.

The *Hyderabad Statement on Adult and Lifelong Learning* held in Hyderabad, India, delegates from eighteen countries in the Asian region, between 8 and 10 April 2002, recognized the priority accorded to adult and lifelong learning in the *Hamburg Declaration* of CONFINTEA V. The Dakar World Education Forum made a similar commitment with a renewed framework that expanded the understanding of basic education as aimed at
meeting basic learning needs of all, both within and outside the school system and throughout life.

The delegates of the *Hyderabad Statement on Adult and Lifelong Learning* agreed and recommended:

- To adopt lifelong learning for all countries as a horizon and as an active principle for shaping education and learning policies and programmes even in the smallest and poorest countries.
- Countries in the region, while planning their educational System, must give utmost priority to co-existence, tolerance, living together, peace and democratic participation.
- It is necessary to develop a vision for lifelong learning, based on extensive consultation, information sharing, dialogue and participation, as the basis of the development of a multi-sectoral policy framework specifying priorities, strategies and Institutional support.
- The existing policies on literacy, non-formal adult education and basic education need to be reviewed and recast in the context of lifelong learning.
- Lifelong learning perspective should be incorporated in the National EFA action plans as a part of the Dakar framework of Action.
- Countries must include basic, childhood and adult literacy as a priority policy issue in tune with United Nations Literacy Decade planned for 2003-2012.
• Adequate support structures and institutional capacity building should be given priority for creating nation-wide, lifelong Learning networks and arrangements which should be participatory, decentralized and adapted to local conditions and learner circumstances.

• It is necessary to build a culture of quality reflected in the learning outcomes and the impact on peoples’ lives and well being. This requires periodical outcome and impact assessment with the use of credible and holistic indicators related to the Dakar goals.

• Since ICTs can play a facilitative role in building learning communities, technology-based community learning centres could become an important forum for promoting lifelong learning.

• Civil society and NGOs should enhance their role in adult and lifelong learning as partners of the state which has a critical role to play in the development process.

• The international development partners including UNESCO, international financial institutions, bilateral agencies and nongovernmental organizations should reassess and redirect their cooperation in the perspective of building capacities and institutional support for lifelong learning and creating learning societies.

In 2008 and 2009, lifelong learning was an anchor for UNESCO’s four major international conferences – the 48th International Conference on Education (ICE, November 2008), the International Conference on
Education for Sustainable Development (March 2009), the International Conference on Higher Education (July 2009) and the Sixth International Conference on Adult Education (CONFINTREA VI, December 2009). All of these events underlined its critical role in addressing global educational issues and challenges.

Moreover, during the 35th General Conference of UNESCO in October 2009, many delegations underlined that ‘Education for All’ should become ‘Education for All at all levels throughout life’, implying universal lifelong learning. It would seem, therefore, that there has been a move towards the recognition and acceptance of lifelong learning.

The sixth International Conference on Adult Education, CONFINTREA VI, held at Belem, Brazil, during 01 to 04 December 2009 also adopted that:

“A lifelong learning perspective implies integrating literacy and adult education in all subsectors of education, from early childhood education programmes to both formal and non-formal adult education programmes”.

(CONFINTREA VI, p.16).

As the debate on lifelong learning resonates throughout the world, it is clear that there needs to be more discussion on how this concept will be put into practice. The rhetoric on lifelong learning has to be matched with evidence of how it works and how it will contribute to creating more humane societies.
On a final note, it is good to remember what the early writers dreamed of as they examined the importance of lifelong learning:

“If learning involves all of one’s life, in the sense of both time-span and diversity, and all of society, including its social and economic as well as its educational resources, then we must go even further than the necessary overhaul of ‘educational systems’ until we reach the stage of a learning society”.

(Preamble, xxxiii, Fauré et al., 1972)

In the present section we have discussed the historical development of lifelong learning. The next section will deal with the concept of lifelong learning.

1.2 CONCEPT OF LIFELONG LEARNING

There is broad agreement that lifelong learning involves multiple forms of learning that take place across the entire lifespan (e.g., Abukari, 2005; Bolhuis, 2003; Bryce, 2004; Candy, 2000; Deakin Crick, Broadfoot, & Claxton, 2004; Friesen & Anderson, 2004; Hager, 2004; Livingstone, 2001; Smith & Spurling, 2001; Tuijnman, 2003). Livingstone (2001) outlined four such types of learning: formal education, non-formal education, informal education, and self-directed learning.

Lifelong Learning embodied the concept of knowledge and learning that emphasized relevance; responsiveness; respect for dignity and integrity of all irrespective of age; gender; creed and colour; equality; socio-economic and political justice.

In 1975, the UNESCO Institute for Education (UIE) developed these characteristics to operationalize the lifelong education concept:
1. The three basic terms upon which the meaning of the concept is based are life, lifelong and education.

2. Education does not terminate at the end of formal schooling but is a lifelong process.

3. Lifelong education is not confined to adult education but it encompasses and unifies all stages of education – pre-primary, primary, secondary and so forth. It thus seeks to view education in its totality.

4. Lifelong education includes formal, non-formal and informal patterns of education.

5. The home plays the first, most subtle and crucial role in initiating the process of lifelong learning. This process continues throughout the entire life-span of an individual through family learning.

6. The community also plays an important role in the system of lifelong education from the time the child begins to interact with it. It continues its educative function both in professional and general areas throughout life.

7. Institutions of education such as school, universities and training centers are important, but only as agencies for lifelong education. They no longer enjoy the monopoly of education and no longer exist in isolation from other educative agencies in their society.

8. Lifelong education seeks continuity and articulation along its vertical or longitudinal dimension (vertical articulation).
9. Lifelong education also seeks integration at its horizontal and depth dimensions at every stage in life (*horizontal integration*).

10. Contrary to the elitist form of education, lifelong education is *universal* in character. It represents *democratisation of education*.

11. Lifelong education is characterized by its *flexibility* and *diversity* in *content, learning tools and techniques*, and *time* of learning.

12. Lifelong education is a *dynamic approach* to education which allows adaptation of materials and media of learning as and when new developments take place.

13. Lifelong education allows *alternative patterns* and forms of acquiring education.

14. Lifelong education has two broad components: *general* and *professional*. These components are not completely different from each other but are *inter-related* and *interactive* in nature.

15. The *adaptive* and *innovative functions* of the individual and society are fulfilled through lifelong education.

16. Lifelong education carries out a *corrective function*: to take care of the shortcomings of the existing system of education.

17. The ultimate goal of lifelong education is to maintain and improve the *quality of life*. 
18. There are three major prerequisites for lifelong education, namely *opportunity, motivation* and *educability*.

19. Lifelong education is an *organising principle* for all education.

20. At the *operational level*, lifelong education provides a *total* system of *all* education. (Dave, 1975, pp. 55-57)

The concept of lifelong learning can be best described with the help of the three-dimensional framework: life-long; life-wide and life-deep dimensions. The life-long dimension represents what the individual learns throughout the whole life-span, i.e., from ‘birth to death’; from ‘cradle to grave’; from ‘womb to tomb’; etc. In most general sense, the lifelong learning approach is defined as “learning which has been acquired from cradle to tomb” (Woodrow, 1999). The life-wide dimension refers to the fact that learning takes place in a variety of different environments and situations, and is not only confined to the formal educational system; it encompasses formal, informal and non-formal learning. Life-wide dimension of lifelong learning addresses the concept of a ‘complete education’ (Jackson, 2008) in which all aspects of students’ lives are recognized in their higher education experience.

Life-deep dimension also brings in “beliefs, values, ideologies and orientations to life” (Banks *et al.*, 2007). “The problem is to unify, to organise, education, to bring all its various factors together, through putting it as a whole into organic unity with everyday life” (Dewey, 1899). The four pillars of education as propounded by Delors (1996): “… learning to
know, learning to do, learning to live together, and learning to be” also give us an insight to the life-deep dimension of lifelong learning. Learning should address the whole person and offer individuals a breadth of personality and personal skills in their preparation for life.

Thus, the concept of lifelong learning covers life-long, life-wide and life-deep dimensions of learning. The Cape Town Statement on Characteristic Elements of a Lifelong Learning Higher Education Institution (January, 2001); which was developed at the conference on “Lifelong Learning, Higher Education and Active Citizenship” from the 10-12 October 2000 in Cape Town, South Africa; also supports this view.

Thus, lifelong learning is the “life-long, life-wide and life-deep”; “ongoing, voluntary, and self-motivated” pursuit of knowledge for either personal or professional reasons. Therefore, it not only enhances social inclusion, active citizenship and personal development, but also competitiveness and employability. The term recognizes that learning is not confined to childhood or the classroom but takes place throughout life and in a range of situations.

Louis Malassis (1976) has identified certain principles on which there is unanimous general agreement. They are:

1. The system must be global involving the whole population of a social unit;
2. Diversified to deal with specific situations or needs;
3. Open -to provide genuine equality of opportunity;
4. Encouraging adaptability- to provide aptitude to learn and to go in for additional training and retraining; and

5. Able to play an effective part in social development- inventiveness and the critical analysis of development mechanism.

Candy and Crebert (1991) describe that:

“lifelong learning is characterised by its unstructured nature, and is based on the philosophy that education should be openly and easily accessible to all at any time of life, it establishes that self-improvement and enrichment are goals that are equally as important as the need to update professional and vocational skills”.

(Candy and Crebert, 1991)

The UNESCO Commission for Education, under Delors (1996), established the four pillars of learning:

i. Learning to Know: which concerns developing one’s concentration, memory skills, and ability to think;

ii. Learning to Do: which concerns personal competence in the field of occupational training;

iii. Learning to Be: that education should contribute to every persons’ complete development; and

iv. Learning to Live Together: this concentrates on reducing world violence, and raising awareness of the similarities and interdependence of all people.
OECD (Organization for Economic Cooperation and Development) (1996) has identified four main features of lifelong learning concept:

(i) A systematic view: This is the most distinguishing feature of Lifelong Learning- all competing approaches to education policy are sector-specific. The Lifelong Learning framework views the demand for, and the supply of, learning opportunities, as part of a connected system covering the whole life cycle and comprising all forms of formal and informal learning.

(ii) Centrality of the learners: This requires a shift of attention from a supply-side of focus, for example, on formal institutional arrangements for learning, to the demand-side of meeting learner needs.

(iii) Motivation to learn: This is an essential foundation for learning that continues throughout life. It requires attention to developing the capacity for “learning to learn” through self-paced and self-directed learning.

(iv) Multiple objective of education policy: The lifecycle view recognizes the multiple goals of education, such as personal development, knowledge development, economic, social and cultural objectives- and that the priorities among these objectives may change over the course of an individuals’ lifetime.
Lifelong learning incorporates a variety of learning methods and strategies, ranging from self-guide study through to formal education (Lee, 1997). There is a general belief that education is the preparation for life so also education terminates at a certain point. Mao Tse Tung (1965) once made the following remark which sounds rather extreme but it does contain an element of reality:

“It takes a total of sixteen, seventeen or twenty years for one to reach the university from primary school, and in this period one never has a chance to look at the five kinds of cereals, how the workers do their work, how the parents till their fields, and how traders do business. In the meantime, one’s health is ruined. Such an educational system is harmful indeed”.

Faris (2001) believed that the lifelong learning framework will “enhance human and social capital and their contribution to human well being, sustainable economic growth and social development” (Faris, 2001, p.4). This multidisciplinary concept promoted holistic community supported learning based on community development (Adult Learning Australia, 2005, p. 29). This concept “can also serve as a basis for a possible national strategy to strengthen community life across the nation” (Faris, 2003, p. 5).
As Bolhuis (2003) noted:

*In lifelong learning, there is no demarcation line that separates learning from other activities. Rather learning flows from a variety of activities, for example, observing how other people do something, discussing with others, asking someone, looking up information, trying something for oneself and learning from trial and error, reflecting upon all the previous activities.*

(Bohuis, 2003, p. 337)

Fryer (1997, p.29), in the frequently discussed report *Lifelong learning for the 21st century*, highlights the importance of lifelong learning as being a factor which appeals to “all aspects of life and meets a variety of needs and objectives”, so as to “foster personal and collective development, stimulate achievement, encourage creativity, provide and enhance skills, contribute to the enlargement of knowledge itself, enhance cultural and leisure pursuits and underpin citizenship and independent living”.
Lifelong learning, according to Rojvithee (2005), takes place all times and in all places, as:

- **Age 0-5 years:** A lot of learning takes place during this age group to provide a foundation for future learning habits and talents. This is probably the age with the highest amount of informal learning as children imitate almost everything from parents, peers, and their environment.

- **Age 6-24 years:** Learning at this age group primarily takes place in educational institutions, from primary and secondary to tertiary levels. Family life, social organizations, religious institutions, and mass media have a role in learning during this period.

- **Age 25-60 years:** This age group can learn informally through the use of instructional media, mostly from their occupations, workplaces, colleagues, touring, mass media, information technologies, environment and nature. Adults learn from experiences and problem solving. They therefore need continuous development of intellect, capability and integrity.

- **Age 60+ years:** Elderly people can learn a great deal from activities suitable to their age, e.g., art, music, sports for the elderly, handicrafts and social work. They can also carry out voluntary work in community organizations, clubs and associations.
Lifelong learning is viewed as involving all strategies that are put in place to create opportunities for people to learn throughout life. It therefore should be a process of conscious continuous learning that goes throughout life and directed towards providing both the individual needs and that of the relevant community (Abukari, A., 2004).

Peter J. B. Methven and Jens J. Hansen (1997) have characterized lifelong learning system as:

- Individualised learning, directed by negotiation between teacher and the learner;
- Flexibility of programs, so that learning can occur at times and place that suits the learner;
- An absence of selection process, enabling learners to proceed at a pace and in a direction that meets their individual needs;
- A blurring of barriers between different types of institutions and the learning workplace, so that credit from one is honoured by all;
- And governance of the learning process by individuals and communities of interest.

However, increasingly, lifelong learning is viewed as an essential capability in a people, workforce and society in order to compete successfully in a global economy. Lifelong learning is an individualized process wherein learner engages oneself in acquiring, renewing and upgrading of knowledge, skills and competence without dependence upon
traditional school or school-like institutions and depending on the
contribution of all available educational influences including formal, non-
formal and informal; irrespective of age, gender, colour and creed, socio-
economic and political perspectives either for personal or professional
viability.

After going through the historical vista and the concept of Lifelong
Learning, in the next section, we will go through various definitions of
lifelong learning.

### 1.3 DEFINITIONS OF LIFELONG LEARNING

In the following pages we may look into the definitions of Lifelong
Learning as provided by various educationist, researchers and international
organizations.

Fauré et al. (1972, p.182) encapsulate that “Lifelong learning is the
habit of continuously learning throughout life, a mode of behaviour….”

and learning’ denotes an overall scheme aimed both at restructuring the
existing education system and at developing the entire educational potential
outside the education system; in such a scheme men and women are the
agents of their own education”.

Gross (1977, p.16) says that:

Lifelong learning means self-directed growth. It means understanding yourself and the world. It means acquiring new skills and powers - the only true wealth which you can never lose. It means investment in yourself. Lifelong learning means the joy of discovering how something really works, the delight of becoming aware of some new beauty in the world, the fun of creating something, alone or with other people.

(Gross, 1977, p.16)

Lifelong Learning Project (1978, p.1) opines that “Lifelong learning refers to the process by which individuals continue to develop their knowledge, skills, and attitudes over their lifetime”.

Some writers describe the concept variously, from meaning “anything you want it to mean” (Richardson, 1979, p.48), to being “a banner for a movement around which various educational and social interests have rallied” (Green et al., 1977, p.3).

Cross (1981, p.253) describes the term as, “slippery, strikingly inconsistent, and subject to varying interpretations”.

Cropley and Knapper (1983) describes lifelong learning as

“last ing for the whole lifetime of the learner; leading to the orderly acquisition, renewal, upgrading or completion of knowledge, skills and attitudes; fostering and depending for its existence on people’s increasing ability and motivation to engage in learning, much of the time without dependence upon traditional schools or school-like institutions; and depending on the contribution of all available educational influences including formal, non-formal and informal”.

Cropley and Knapper (1983, p.17)
Davis, Wood & Smith (1986) emphasises that:

“Lifelong learning includes both formal and non-formal education, and it integrates all educational levels and structures, regardless of time, space, content or learning styles”.

(Davis, Wood & Smith, 1986)

Shafritz, Koeppe and Soper (1988) opine that lifelong learning is:

“the process by which an adult continues to acquire, in a conscious manner, formal or informal education throughout his or her life span, either to maintain and improve vocational viability or for personal development’.

Shafritz, Koeppe and Soper (1988, p.273)

Ironside (1989, p.15) describes lifelong learning as ‘the habit of continuously learning throughout life, a mode of behaviour’.

According to Candy & Crebert (1991, p.4), lifelong learning refers to the “lifelong process of continuous learning and adaptation”. Further, they describe that:

“Lifelong learning is characterized by its unstructured nature, and is based on the philosophy that education should be openly and easily accessible to all at any time of life; it establishes that self-improvement and enrichment are goals that are equally as important as the need to update professional and vocational skills”.

(Candy & Crebert, 1991, p.7)

Lee (1997) says that:

“Lifelong learning is a broad, conceptual term which is used to describe the process of continuous learning, personal enrichment and extension of knowledge that takes place over the course of human lifespan”.

(Lee, 1997, p.303)
Wu & Ye (1997) considered lifelong learning as:

“a philosophical concept that explores the importance of education as it relates to individual accomplishments, motivation for self and societal improvement, and the expansion of conventional leisure activities”.

(Wu & Ye, 1997, p.348)

Peter Jarvis (1999) in *International Dictionary of Adult and Continuing Education* defines lifelong learning as “1. The process of learning which occurs throughout the life span. 2. The learning that occurs variously in formal institutions or education and training, and informally at home, at work or in the wider community”.

Lifelong learning concept refers to the activities people perform throughout their lives to improve their knowledge, skills and competence in a particular field, given some personal, societal or employment related motives (Aspin, D. N. & Chapman, J. D., 2000; Field, J., 2001).

In the words of Duchesne, Mestre, & Monplet (2002), lifelong learning can be defined “as all purposeful learning activity undertaken on an ongoing basis with the aim of improving knowledge, skills and competence” (Duchesne, Mestre, & Monplet, 2002, p.34).

Tuijnman and Boström (2002) states that lifelong learning is “undertaken not only for job and career related reasons but also and especially for personal development, self-fulfilment and quality of life” (Tuijnman and Boström, 2002, p.103).
John Field defined lifelong learning as a “relative new concept” even though it has traditionally been referred to as adult education (Field, 2003). Lifelong learning has a wide meaning and depends on different contexts, cultures, abilities and motivations of individual to take responsibility for their own learning. It involves different forms: continuing education, training, life skills development activities, e.g. the traditional school system from primary to tertiary level, free adult education, informal research and training, undertaken individually, in a group setting or within the framework of social movements.

In the words of Indira Madhukar (2004):

“Lifelong learning embraces learning in any type of setting ranging from formal education systems of all kinds, through diverse sorts of non-formal educational provision to the limitless situations and contexts in which informal learning can occur”. Further, the author pronounce that “Lifelong learning implies that learning opportunities are available outside the formal school system and that both employed and unemployed adults must learn in order to cope with rapidly changing demands of the workplace”.

(Madhukar, 2004, p.31)

Tissot (2004) opines that ‘lifelong learning includes every learning activity undertaken throughout life, with the aim of improving knowledge, skills and competencies within a personal, civic, social and/or employment related perspective’.

Field (2006) defines lifelong learning as the “lifelong, voluntary, and self-motivated pursuit of knowledge for either personal or professional reasons”.
The preamble adopted by CONFINTEA VI (2009) states that:

7. The role of lifelong learning is critical in addressing global educational issues and challenges. Lifelong learning “from cradle to grave” is a philosophy, a conceptual framework and an organising principle of all forms of education, based on inclusive, emancipatory, humanistic and democratic values; it is all-encompassing and integral to the vision of a knowledge-based society. We reaffirm the four pillars of learning as recommended by the International Commission on Education for the Twenty-first Century, namely learning to know, learning to do, learning to be and learning to live together.

8. We recognise that adult learning and education represent a significant component of the lifelong learning process, which embraces a learning continuum ranging from formal to non-formal to informal learning.

(CONFINTEA VI, 2009, p.37-38)

Lifelong learning under the slogan “from cradle to grave” or “from womb to tomb” does not have the same connotation as recurrent education within the educational system. Lifelong learning reflects a more holistic view of education and recognises learning in, and from, many different environments. Lifelong learning is related to recurrent training available within the framework of the formal education system, but it is not the same thing. Lifelong and life-wide learning is a concept with broader scope and consequences (Rubenson, 2002, p.243). Lifelong learning involves activities which people perform throughout their life to improve their knowledge, skills, and competence in a particular field, given some personal, societal, or employment related motives (Aspin & Chapman, 2000; Field, 2001; Griffin, 1999; Koper, et al., 2005).
In sum, Lifelong learning is the continuous building of skills and knowledge throughout the life of an individual. It occurs through experiences encountered in the course of a lifetime. These experiences could be formal, informal, or non-formal. The concept is inclusive because it comprises the formal, non-formal and informal learning that occurs throughout the individual’s life span and is required to attain the fullest possible development in his or her personal, social, vocational, and professional life. Lifelong learning logically leads to the idea of the necessity of continuing renewal, upgrading, and completion of knowledge, since during an individual’s life span, socio-economic and cultural conditions change, especially in a knowledge economy.

The next section will deal with the characteristics and benefits of lifelong learning.

1.4 CHARACTERISTICS AND BENEFITS OF LIFELONG LEARNING

‘Learning is not a product of schooling but the lifelong attempt to acquire it’ (Albert Einstein, 1879-1955). Lifelong learning is a rejection of the model of learning and education which is confined to childhood and early adulthood, and is replaced with a concept whereby everyone is involved in learning throughout life, both in formal and informal settings (Tight, 1998).
The relevant definitive characteristics of lifelong education have been characterized by Dave (1973). They include (a) totality and universality in settings covered and clientele served; (b) dynamism and diversity in teaching and learning methods and materials; (c) focus on promotion in learners of the personal characteristics necessary for lifelong learning (motivation, self-image, values, attitudes, and the like).

Further, Dave (1976) integrates the characteristics of the concept into what may be the most satisfactory description:

Lifelong education seeks to view education in its totality. It covers formal, non-formal, and informal patterns of education, and attempts to integrate and articulate all structures and stages of education along the vertical (temporal) and horizontal (spatial) dimensions. It is also characterized by flexibility if time, place, content, and techniques of learning and hence calls for self-directed learning, sharing of one’s enlightenment with others, and adopting varied learning styles and strategies.

(Dave, 1976, pp.35-36)

Torres (2004) noted that lifelong learning has been acknowledged as a need and a principle of education and learning system worldwide and is actively embraced by minority world societies.

Somtrakool (2002, p. 33) suggested that the lifelong learning approach should consider four dimensions (see Figure 1.2) which includes sources of knowledge, systems, target groups and contents.
Figure 1.2  Four dimensions of lifelong learning approach

![Diagram showing four dimensions of lifelong learning approach]


The framework in Figure 1.2 supports the following conclusions:

1. There are many learning sources available and it is essential for everyone to develop themselves continuously as the key theme of lifelong learning is “anywhere and anytime” learning. Learning whatever they like or are interested in can take place in many places, even at home, as long as a suitable place and appropriate learning atmosphere is available. In particular, ICT gives people convenient access to information. Other sources are the home, community, and learning centres.
2. Passing preliminary education is regarded as finishing study and completing learning, and the need for seeking further information or knowledge is ended and what is sometimes left is the individual interest. The education system, including formal, non-formal, and informal education, needs to be flexible for learners. Specifically, credits should be transferable within the same or between different types of education and educational institutions. The three education strands should provide opportunities for all people considering lifelong learning.

3. Lifelong learning provides for various ages as reflected in these slogans “from cradle to grave” or “from womb to tomb”. Compulsory school is an introductory part of the learning life; it also provides foundations to further resources. The life after school is the longest span of our lives. Therefore the target group includes all ages such as children, youths, workers, and aging.

4. The four pillars of international education proposed by the International Commission on Education for the Twenty-First Century (UNESCO, 1996) are learning to know, learning to do, learning to be, and learning to live together.

The key purposes of the educational process are to equip individuals with knowledge and skills to learn throughout their life, to be productive and active citizens, to enable continued personal growth, to enhance
economic and social development, and to foster social cohesion (UNESCO, 1996).

Lifelong learning puts the focus on the individual. At every stage of an individual’s life-span, there should be education and learning opportunities based on the needs of the individuals, their background and competence. Lifelong learning is inter- and multi-disciplinary, it overlaps the borders of different policy sectors. Life itself is an array of complexity. Equipping a learner with competence to handle skilfully all the complexities is another concern of lifelong learning. The concern of lifelong learning is not only life-wide nor to be covered in a life-long throughout an individual’s life-span; the issues must also be as deep as life itself.

The concept of lifelong learning is essential in satisfying the rapidly changing societal needs (Wang, 2008) and following information and technology (Bryce, 2004). Lifelong learning becomes important for ‘development and sustainability of information, skill and competencies of individuals’ (Cowan et al., 2004; Figel, 2006; Sim et al., 2003).

The Report of the Education Commission (1964-66) (popularly known as Kothari Commission) observed that ‘education does not end with schooling but is a lifelong process’; while the National Policy on Education in India-1986 (modified in 1992) considered lifelong learning:-
“…as the cherished goal of the educational process which presupposes universal literacy, provision of opportunities for youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice at the pace suited to them”.

[National Policy on Education in India, 1986 (modified in 1992)]

OECD, an organisation that focuses on economic development in the developed countries, views lifelong learning as a connection between learning and work that includes community learning throughout the lifespan of the individual (Griffin, 1999, p. 335). This concept became an organisational principal and social goal, and its majority target group were adults. It supported the view that learning resources should exist in communities to foster environmentally sustainable economic development and social inclusion.

The concept of lifelong learning can be more narrowly defined as relevant knowledge needed to cope with the demands in a persons’ society and that education and training need to be related to home, community, companies and organisations (Brophy, Craven, & Fisher, 1998, p. 8). Therefore, lifelong learning faces new challenges re-inventing itself in a knowledge-based society and economy as it explores and supports new dimensions of learning such as self-directed learning, learning on demand, informal learning, collaborative and organisational learning.

Nancy Merz Nordstrom (2008) lists the top ten benefits of lifelong learning as such:
i. Lifelong learning helps fully develop natural abilities.

ii. Lifelong learning opens the mind.

iii. Lifelong learning creates a curious and hungry mind.

iv. Lifelong learning increases our vision.

v. Lifelong learning makes the world a better place.

vi. Lifelong learning helps us adapt to change.

vii. Lifelong learning helps us find meaning in our lives.

viii. Lifelong learning keeps us involved as active contributors to society.

ix. Lifelong learning helps us make new friends and establish valuable relationships.

x. Lifelong learning leads to an enriching life of self-fulfilment.

Effective lifelong learners need to be self-directed learners. Knapper and Cropley (1985) describes effective learners as being aware of the relationship between learning and real life; cognizant of the need for learning throughout the life-span, motivated to learn throughout the life-span and in possession of a self-concept supportive of lifelong learning.

During the last fifty years, constant scientific and technological innovation and change has had a profound effect on learning needs and styles. Learning can no longer be divided into a place and time to acquire knowledge (school) and a place and time to apply the knowledge acquired (the workplace). Instead, learning can be seen as something that takes place
on an on-going basis from our daily interactions with others and with the world around us.

The concept of lifelong learning blurs the distinctions between formal, non-formal and informal learning and expands adult learning over its traditional boundaries and dissolves it into other aspects of living and working. Lifelong learning transforms into a sort of bonding agent within the realms of labour, economic development, health, and culture. It encompasses adult education, vocational skills acquisition and other less formal activities that contribute to the social well-being and personal development of an individual (Ho, 1997).

New technologies are eliminating old job and creating new ones. In the professions, knowledge and skill are changing rapidly, so that the possibility of getting ‘out of date’ is always present.

“As a result; old skills, crafts and knowledge are rapidly becoming obsolete or irrelevant, so that people may have to change their ‘job skills’ several times in a life time (Ulmer, 1974). Wroczynski (1973) reported that knowledge in some fields is doubling every 1-10 years while Dubin (1974) has estimated that knowledge gained in some university courses in engineering is already obsolete five years after students have graduated: for these kinds of reason, it is impossible, during the course of 10 to 20 years of initial schooling, to provide the young with a set of vocational skills which will serve them throughout their lives (McClusky, 1974)” [quoted by Muthayya and Hemalatha, 1983]. As such lifelong learning has become a necessity in the era of globalization.

The traditional educational system celebrates academic excellence. Its structure facilitates the identification and deployment of scholarly achievers. The traditional system has been, and still is in the minds of many
educationists, a *front-end* preparation for future employment. Attacks against education in India are often commonplace, often criticizing students and teachers. Students and parents perceived learning to be laborious and not “fun”, clearing building a poor foundation for lifelong learning.

Rubenson (quoted in Mohanty, 2007, p.137) argues that lifelong learning should be understood against the background of the political culture of the times. The idea of lifelong learning was grounded in a humanistic tradition and linked to expectations of a better society and higher quality of life. Lifelong learning epitomised the individual’s personal development and increased self-confidence. Individual autonomy, self-realization, equality and democracy were keywords and lifelong learning was regarded as one of a number of elements in a broader ideological context. The weakness of the humanistic variant of lifelong learning was that it was devoid of substance in social, cognitive and political terms.

The psychological nature of the lifelong learner as developed from Dave (1973, pp.32-35) by Cropley (1977, p.118) is presented:

Lifelong Learner would be …

I. Cognitively well-equipped
   - familiar with a variety of disciplines and skills
   - familiar with the structures of knowledge, and not merely with facts
   - skilled at adapting the tools of learning and the structures of disciplines to new tasks
   - aware of the relationship between the cognitive skills and real life
II. Highly educable
- possessed of different learning styles
- able to learn in a variety of settings such as alone, in groups, and so on
- well-equipped with basic learning skills such as reading, observing and listening, and able to understand non-verbal communication
- well-equipped with basic intellectual skills such as reasoning, critical thinking and interpreting data
- skilled at using many learning devices such as printed matter, mass media, and programmed materials
- skilled at identifying their own learning needs

III. Motivated to carry on a process of lifelong learning
- aware of the rapidity of change and of its effects on social life, knowledge and job skills
- aware that formal schooling is only the beginning of learning in life
- aware of their personal responsibility to acquire new knowledge, skills and attitudes
- aware of learning as a primary tool for personal and societal growth

Within the context of postsecondary education, the construct of lifelong learning has been theorized and operationalized in various ways. Perhaps the most thorough attempt to define lifelong learning as an educational outcome was undertaken by Candy, Crebert, & O’Leary (1994).

Candy et al. (1994) and Candy (1991, 2000) identified six characteristics of a lifelong learner:
• An inquiring mind full of curiosity and love for learning that is also critical and engages in self-evaluation.

• An ability to decompartmentalize learning and see the interconnectedness of various fields of study.

• A high level of information literacy skills (e.g., being able to locate needed information from a variety of sources and critically examine it).

• A sense of personal agency (i.e., a positive self-concept, and strong organizational skills).

• A strong set of meta-learning skills, such as an awareness of what learning strategies are most helpful in a given situation.

• Interpersonal skills that enable the learner to interact effectively with others.

Although these provide a character logical outline of lifelong learners, Candy et al. (1994) cautioned against over-interpreting them as a definitive mould by stating:

*These attributes will be embodied in different people in varying degrees and combinations, according not only to their individual backgrounds and fields of study, but also according to their construction of the demands of each particular learning situation. Thus, there is no such thing as a ‘one size fits all’ profile of the lifelong learner; these characteristics are only generic or context-free to a limited extent.*

(Candy, Crebert, & O’Leary, 1994, p. 44).
In this section we have examined the characteristics and benefits of lifelong learning. The next section will deal with historical development of lifelong learning in India.

1.5 LIFELONG LEARNING IN INDIA

In ancient India, education was regarded a continuous and perennial process, deemed to be life-long and life-wide. It was taken to be extending from the time of one’s conception to the last breath. It was thought to be coterminous with life. The history of the development of lifelong learning in India (as well as in other developed and developing countries) roots to the development of adult education in particular and education in general.

Although the term- “Adult Education” was first coined in the English language in 1851, the provisions for the education of adults were available since time immemorial (Hudson, 1851). The earliest attempts at adult learning in the region concentrated on providing basic skills of reading and writing to the illiterate adults. While these attempts were successful in some measure, it was soon realised that they were seldom stable or permanent. It was also discovered that the skills of reading and writing themselves were not enough to ensure functionality in the newly literate adult. In other words, these literacy skills did not make an adult neo-literate functionally literate in the complex and changing social settings. Adult learners could not put the skills to any functional use and therefore
such literacy was invariably short-lived with the adult learners quickly relapsing into illiteracy.

In order to address this issue of relapse into illiteracy, many countries in the region sought to integrate literacy with training for work and increased productivity. Literacy was linked with different aspects of economic development. Development linked literacy was labelled as ‘functional’ literacy and designed to fulfil the occupational needs of the learners. Unfortunately, such functional literacy programmes were also short-lived because it was difficult to integrate literacy skills with technical, vocational, or occupational training. These initial ‘experimental’ functional literacy programmes were replaced in time by newer programmes of functional literacy.

The concept of functionality was enlarged to link training in literacy with improvement of the human condition. Literacy programmes were built around issues of health, civic responsibilities, value education and positive attitudes towards economic development. In many countries such programmes were organised in the work place of the individual. These functional literacy programmes are often seen as programmes of empowerment through education. In some of the countries in the region literacy programmes are designed to enable the learners to comprehend their social and economic change. Likewise, in many countries literacy programmes are designed to empower women and to liberate them from ignorance and exploitation. In some cases these programmes help learners
develop critical consciousness and to explore possible solutions for their problems.

More recently, in many countries in the region literacy programmes are being linked to continuing education programmes. Initial literacy training becomes an entry condition for a variety of continuing education programmes, which are flexible both in terms of duration and format. Continuing education programmes are available in the distance, face-to-face or self study formats and can be accelerated or prolonged according to the requirements of the learners.

Literacy programmes in the Asian region, then, have evolved through a number of stages. Beginning as simple literacy programmes, they have been linked to development-related technical/vocational training. In the process, the concept of functional literacy has been expanded to go beyond occupational training. Literacy as a tool for self-empowerment as well as a step in lifelong learning is a natural outcome of the changing concept literacy.

The progression from simple literacy to lifelong learning through functional literacy and continuing education provides an interesting line on which the countries of the region can be placed.

In the Vedic period, education was imparted through word of mouth and was concentrated mostly among the upper classes. Self-study or Swadhyay was found to be occupying an important place. In the Upanishadic period, apart from philosophical education, skills also began to
be imparted. The *Dharmashastric* period saw a good deal of development in Art, Literature, Mathematics, and Dramatics. *Gurukulas* and *Ashramas* were the centres of learning during this period. The *Puranic* period saw the large network of elementary schools with *Maths*. There were also *Viharas*—centres for higher learning which were residential universities; well known among them were *Nalanda, Vikramshilla, Takshilla, Oodanthapuri* and *Jagadala*. Epics like *Ramayana, Mahabharata* and other *Purans* were the main source of adult education. Mass education flourished through recitation and deliberation of these *Purans*.

With the beginning of the medieval period, Muslim system of education found its way in India. The *Maktaba* which corresponds to Hindu elementary school was generally attached to a mosque and taught to read the holy Quran along with reading and writing. The *Madrasa* which corresponds to Hindu *pathshala* was an institute of higher learning which prepared men for profession like that of priest, judges, and doctors, etc.

It may, however, be stated that the *Gurukuls, Maths, Ashramas, Pathshala, Maktabas* and *Madrasa* were not only educational centres for centre and adolescents but also for adults who could turn to the Guru for guidance and advice, and for getting the kind of education they needed.

In the pre-British period, religions and literature flourished in the society with the help of adult education. Besides learned discourse, entertainment as well as religious activities developed through *Ramalilas,*
Bhagawat Tungis, Kirtans, dances, dramas, and theatres and so on. Folk culture, including folk stories and songs enriched and sustained the heritage of adult literature. The traditional knowledge and values flourished through public support and royal patronage. The Kathakars and Pravachaks played a key role in mass awakening and moral and social development of the people. These forces and traditional institutions were considerably weakened after the advent of British rule in India.

In the early part of the nineteenth century, the indigenous system of education held the field (Naik & Nurullah, 1974, p.vii) and by the end of the nineteenth century, the old indigenous system of education disappeared almost completely and a new system of education, which aimed at the spread of Western knowledge through the medium of English language, was firmly established in its place (Naik & Nurullah, 1974, p.viii).

Mountstuart Elphinstone who was the Governor of Bombay from 1819 to 1827 was the first Provincial Governor to propose that the East India Company should try to spread education among the masses by encouraging indigenous institutions (Naik & Nurullah, 1974, p.103). In 1845, Lieutenant-Governor Thomason of the North-Western Province (of India) proposed the Thomason’s Plan and wrote that means of educating the people were “at the hands in the indigenous schools which are scattered over the face of the country. Their number may not be known at present be large, and the instruction conveyed in them is known to be rude and elementary. But these numbers may be increased and the instructions
conveyed in them be improved” (Naik & Nurullah, 1974, p.108) and established the *Halkabandi* or Circle schools for the special purpose to meeting the wants of the agricultural population (Naik & Nurullah, 1974, p.109) were maintained. Adam’s Report (1835-1838) gives a literacy percentage of 6.1 to the total male population and 3.1 to the whole population including females (Naik & Nurullah, 1974, p.18). Various official experiments and non official enterprise in education, including Missionary Educational enterprise, were taken up during this period.

The Hunter’s Commission or the Indian Education Commission (1882) enquired into the working of the Education departments following the Wood’s Despatch (1854) and reported that:

*The main thrust of Adult Education in India during the 19th Century revolved around basic literacy. Night schools were the key adult education institutions in British India. They were few and modelled after British Adult Schools and were mainly set up by the Christian missionaries, nationalist leaders, socio-religious organizations and intellectuals. The official policy was to encourage them wherever practical and permit as much flexibility as possible in school hours. The core curriculum included rudiments of reading, writing and numeracy, covered within a minimum of 100 days. Average instruction per day was of 2-3 hours duration. The Indian Education Commission (1882) observed that every province in British India had provisions for setting up night schools and Bombay and Madras had 134 and 312 night schools with an enrolment of 4000 and 7000 adults respectively.*

(Hunter, 1883)
‘In Bombay, an extra allowance was given to teachers, conducting these schools. A night school attached to a mill or factory and having an average attendance of about 50 could get a grant of Rs. 100/-. In Bengal, the local boards were authorised to give fixed monthly grants’ (Dutta, 1986, p.27). ‘M. Visveswaraya, Dewan of Mysore State, launched adult literacy programme in the period 1851-68 and about 70,000 literacy centres came into being. During the same period Dr. Walker established jail schools (about 70) in Bombay and other jails for teaching literacy to the prisoners’ (Mohanty, 1995, p.13).

Of all the nineteenth century intellectuals, Swami Vivekananda’s ideas on adult education are noteworthy. Observing that the chief cause of India's ruin has been the monopolising of all the education by a handful of men, he stressed the need for spreading education among the masses. According to him the greater part of education to the poor should be given orally and in vernacular languages. To quote Swami Vivekananda, “education is not the amount of information that is put into brain and runs riot there, undigested all your life. We must have life-building, man making, character-making assimilation of ideas.” (Advaita Ashram, 1990).

The British Government however took little interest in adult education till 1917. The Swadeshi Movement provided impetus to the development of adult education. Gandhiji emphasized on making primary schools the centre of adult education and started the work of educating the
illiterates through night schools in the social service programme (Lal & Sinha, 2013, p.153).

According to Kochhar (1981, p.204), in Punjab, “By the end of 1922, there were as many as 630 adult education centres with 17,776 adults. During the course of five years, the scheme became popular and the number of centres increased to 3,784 with 98,414 adults on the rolls”. The position of adult education centres in different provinces may be seen from the following tables.

Table 1.1  Distributions of Night Schools in Three Provinces

<table>
<thead>
<tr>
<th>Provinces</th>
<th>Night Schools</th>
<th>Adult Learners</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1896-97</td>
<td>1901-02</td>
</tr>
<tr>
<td>Madras</td>
<td>1,437</td>
<td>775</td>
</tr>
<tr>
<td>Bombay</td>
<td>239</td>
<td>107</td>
</tr>
<tr>
<td>Bengal</td>
<td>1,587</td>
<td>1,082</td>
</tr>
</tbody>
</table>


Table 1.2  Distribution of Adult Literacy Centres (1927-1937)

<table>
<thead>
<tr>
<th>Provinces</th>
<th>No. of Institutions</th>
<th>No. of Pupil</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1927</td>
<td>1937</td>
</tr>
<tr>
<td>Madras</td>
<td>5,637</td>
<td>586</td>
</tr>
<tr>
<td>Bombay</td>
<td>202</td>
<td>180</td>
</tr>
<tr>
<td>Bengal</td>
<td>1,520</td>
<td>712</td>
</tr>
<tr>
<td>United Provinces</td>
<td>26</td>
<td>286</td>
</tr>
<tr>
<td>Punjab</td>
<td>3,786</td>
<td>191</td>
</tr>
<tr>
<td></td>
<td>11,171</td>
<td>1,955</td>
</tr>
</tbody>
</table>

Under the Government of India Act, 1935, adult education was considered as a definite responsibility of the government. In 1937 when the Congress Ministries came to power in the most of the provinces, the adult literacy programme got premium and Mass Literacy Committees were formed with official and non-official members (Mohanty, 1995, p.15). In the state of Jammu & Kashmir, an Educational Re-organisation Committee set in 1938, recommended the provision of adult education opportunities for the masses and in October, the adult education scheme was launched (Dutta, 1986, p.46).

Central Advisory Board of Education (CABE) in its fourth meeting in 1938 set up an Adult Education Committee under the Chairmanship of Dr Syed Mahmud. The Committee in its report to CABE not only emphasized the adult literacy programme, but also recommended for training of literacy teachers, motivation of adults, use of audio-visual aids, special efforts for retention of literacy and continuing education (Mohanty, 1995, p.15-16). “But after the resignation of the Congress Government in 1939, the Movement came to a stalemate position and all the efforts and enthusiasm died down in most of the provinces. Consequently, a large number of adult literacy centres and libraries closed down, and adult neo-literate relapsed into illiteracy” (Mohanty, 1995, p.16).

The All India National Education Conference held on the occasion of the Silver Jubilee celebration of the ‘Marwari Shiksha Mandal’ on 22-23 October 1937 in Wardha resulted to the development of ‘Wardha Scheme

In order to give a final shape to the resolutions passed in the All India National Education Conference, Wardha, a committee was formed under the chairmanship of Dr Zakir Hussain (generally referred as Zakir Husain Committee) and submitted its reports in two parts—first part in 1937 December and second part in April 1938 (Lal & Sinha, 2013, p.156). The report stated that for making basic education useful and effective, it is necessary to start from the education of the parents and the community. In this way it is to be connected with the masses. Only the educated citizens can guide their children into proper channels.

Although Mass Literacy Movement subsided to a great extent in many provinces, adult education work continued in some of the provinces like Bombay, Mysore and so on (Mohanty, 1995, p.16). The period 1937-42 witnessed a gigantic increase in the stature of adult education in India. Some of the most important work in adult education during this period was done by Jamia Millia Islamia, Delhi. It started a separate department in adult education, known as Department of Education and Development (Dutta, 1986, p.49). By 1941-42, 29 Jamia centres were working with an enrolment of 652. Shri Shafiqur Rehman Kidwai was the first Director of the department and his pioneering role has been recognised by naming the headquarters of the Indian Adult Education Association under him (Dutta, 1986, p.49).
The Second All India Adult Education Conference was held in 1939 at Bhagalpur under the Chairmanship of Dr Rustam P. Masani and decided to establish the Indian Adult Education Association. The Indian Adult Education Association (IAEA) was formed in the same year and provided a forum for the workers and functionaries in the field to bring awareness and sorting out the problems faced in making adult education in the country a success; and the association began the publication of the *Indian Journal of Adult Education* in 1940 (Dutta, 1986, p.50). The third conference was held at Lahore and called upon the government to establish an Adult Education Department at the Centre and requested the Central Advisory Board of Education and the Inter-University Board to appoint special sub-committees to make such suggestions to various universities as would strengthen adult education through assessing the various teaching methods evolved in the past few years by the literacy workers in various part of the country (Dutta, 1986, pp.50-51). The last conference before India’s Independence was held in 1946 and adopted a resolution which stated that a comprehensive scheme of adult education could be worked out effectively only by the trained and full-time workers under the direction and guidance of a Central Institute of Adult Education (Dutta, 1986, p.51).

“In Uttar Pradesh, adult literacy was carried on at the beginning of 1937-42 period by the Rural Development Department which was created with the object of improving the moral and material condition of the villagers. In 1938, a new department known as Education Expansion Department was created and the Education
Scheme was inaugurated on July 15, 1939 and till March 1942 it made more than 7.25 lakh adults literate. The literacy propaganda also attracted some students to give their time to literacy work. They were requested to promote 'No Thumb Impression'. In 1941-41, the students succeeded in teaching nearly 64,000 adults to sign their names. During 1939-42, about 6,50,000 persons were made literate”.

(Dutta, 1986, pp.44-45)

In 1940, the University Union of Mysore trained 600 students in adult psychology, organisation of adult classes and teaching the alphabet (Dutta, 1986, p.46). In 1941, the Bangalore City launched upon a literacy campaign in July (Dutta, 1986, p.46). In 1942, a non-official committee called the Mysore Literacy Council was formed to organise literacy work at the state level (Dutta, 1986, p.46).

Central Advisory Board of Education (CABE) in 1944 prepared an educational plan for India (referred to as Sargent Plan) and suggested that “adult education should be organized for the illiterate children, youths and adults in the age group of 10 to 40 years” (Lal & Sinha, 2013, p.173). It also provided the following suggestions in this context—

1. The responsibility to organise adult education should be of the State Governments.

2. The objective of adult education should not only be to make the illiterate adults literate but also be to provide practical and vocational knowledge and skills to them.
3. The programme of adult education should be according to the regional needs and requirements.

4. Separate adult education centres should be established for the illiterate boys and girls in the age group 10 to 16 years.

5. The adult education centres for the illiterate males and females in the age group 17 to 40 years may be the same.

6. Initially the buildings of primary schools and health centres should be used as the adult education centres; later on they may be expanded as per the need.

7. A minimum of 1 year should be the duration of adult education.

8. Not more than 25 adults should be included at a time in any centre.

9. Audio-Visual aids should be used to make the adult education programme interesting.

10. To make adult education effective, library and reading room facilities should be made available at every adult education centre.

11. For the continuity of the adult education, public libraries and reading rooms should be opened throughout the country within a period of 20 years.

(Lal & Sinha, 2013, p.173)
In 1944-45, the Bombay Congress Committee appointed a ‘Liquidation of Illiteracy Committee’. The committee opened nearly 70 classes in the city, but most of these closed down owing to disturbances in the city and the remaining was taken over by the Bombay City Adult Education Committee (Dutta, 1986, p.52). In July 1945, the Mysore State Literacy Council was reconstituted as Mysore State Adult Education Council.

In March 1946, the Imperial Chemical Industries (India) set an example of workers’ education. It decided to make all their employees literate and allow them to attend the classes daily for one hour during their working time without any reduction in wages.

In Bombay, during 1942-47, 6,567 classes were organised and over 81,000 adults were made literate at a cost of nearly Rs. 5.50 Lakhs. Out of 81,000 adults, 14,000 were women. During this period, over 900 post-literacy classes were also organised (Dutta, 1986, p.52-53).

Compared to over two lakh adult classes with 29 lakh adults made literate during 1937-42, there were only 1.31 lakh centres in which 15 lakh adults were made literate during 1942-47. Thus, we find that 1942-47 was a period of difficulties for adult education. The World War II (1942-46) may be one of the important factors.
The post-independence era saw the gradual emergence of the broader concept of adult education. To begin with, the broad framework was laid at the Fifth National Conference of IAEA held at Rewa from December 29 to 31, 1947. The Conference reflected the new milieu that independence has created and its impact on the adult education movement. The resolution passed in the Conference state:

'Now that power has passed into the hands of the people on whom must devolve within the next few months the responsibility for making grave decisions, the Conference stresses the view that the need for adult education in all aspects of its programme was never greater in our land than it is today. At present the people are confronted with new problems and difficulties and new social and moral urgencies. It is necessary therefore to reinterpret the function and develop further through bold experimentation the technique of adult education as the only means of equipping the Indian people to play their part worthily in a democratic social order'.

(Dutta, 1986, p.56)

The Central Advisory Board of Adult Education at its 14th meeting in January 1948 regarded adult education as an imperative. A sub-committee was appointed under the Chairmanship of Shri Mohan Lal Saxena which laid greater emphasis on general education to enable every Indian to participate effectively in the new social order of the newly independent India (Dutta, 1986, p.57).
An International Seminar of South East Asian Countries was held at Mysore in 1949 and the theme for deliberation was “Adult Education for Community Action”. This seminar chalked out a programme of action for Social Education Movement in India. As a result of this, the following experiments were tried out:

1. In Delhi, an Adult Education Mobile Unit was formed which moved from village to village.
2. In Madhya Pradesh, summer camps were organised with the help of teachers and students.
3. In Bombay, Regional Committees were formed for implementing and monitoring adult education.

This concept was further developed by Maulana Abul Kalam Azad, the then Education Minister, who termed it as ‘Social Education’. It was his view that the programme of adult education which was mostly confined to the removal of illiteracy should be invested with a wider objective of making adults responsible citizens in the new emerging society. The programme of Social Education was implemented by the Community Development Departments and the Community Centres. Youth Clubs and Mahila Mandals organised different community programmes based on domestic crafts, health, and nutrition along with literacy classes (Mohanty, 1995, p.18).
Azad said:

‘This is where the need for adult education-- in our country we have given it the name of social education—becomes imperative. By social education, we mean education for the complete man. It will give him literacy so that the knowledge of the world may become accessible to him. It will teach him to harmonise means with his environment and make the best of the physical conditions in which he subsists. It is intended to teach him improved crafts and modes of production so that he can achieve economic betterment. It also aims at teaching him rudiments of hygiene, both for the individual and the community so that our democratic life may be healthy and prosperous. This education should give him training in citizenship so that he obtains some insight into the affairs of the world and can help his government to take decisions which will make for peace and progress.’

(Quoted in Dutta, 1986, p.57-58)

Within the University set-up, the first formal attempt to set up a full-fledged Department of Adult Education was made by University of Delhi in 1950, when a resolution to this effect was passed by the University Court at the initiative of Shri S. C. Dutta and a paper on ‘Adult Education’ was included as one of the optional paper for Bachelor of Education (B.Ed.) course (Dutta, 1986, p.66).

In 1952, when the Community Development Programme was launched, Social Education became a part of this programme. One male and one female Social Education Organisers (who worked under the administrative control of the Block Development Officer) were appointed
as members of the block-level of extension officers. When a number of blocks constituted ‘a project’, a Chief Social Education Organiser was appointed at the project-level. Five Social Education Organiser’ training centres were established in different parts of the country to provide five-months training for block-level officers and three-months training for Chief Social Education Organisers. Refresher courses for the Social Education Organisers and special training courses were also organised for the organisers working among women and in tribal areas. During the first Five Year Plan (1951-56), 65 lakh adults were enrolled in literacy classes run by the State Education department and 12 lakh in classes run by the Development Departments in various blocks. Out of these, 35 lakh were reported to have been made literate (Dutta, 1986, pp.61-62).

In 1953, a section of Basic and Social Education was created within the Union Ministry. In the states, Social Education became an integral part of the Department of Education. The Central Advisory Board of Education (CABE) also appointed a ‘Standing Committee on Social Education’ on July 17, 1956 (Dutta, 1986, pp.62-63).

Another break-through which occurred was the use of Radio for Education. A pilot scheme to assess the interest of villagers in broadcasting was launched by All India Radio (AIR) on the 19th February 1956 at Hadpsar near Poona (Dutta, 1986, pp.67-68).
An important step in the field of Adult Education was the establishment of the National Fundamental Education Centre (NFEC) in 1956, the precursor of the present Directorate of Adult Education. NFEC started working actually in March 1958 and the first batch of District Social Education Organisers (DSEOs) started its training in April 1958.

In July 1959, the Indian Adult Education Association (IAEA) submitted a Memorandum to the Government and later in October a deputation from the association met the Union education Minister Maulana Abul Kalam Azad and impressed upon him the need to implement the recommendations of the memorandum. The memorandum suggested the setting up of Indian Board of Adult Education, State Boards of Social Education and of Department of Social education. The steps suggested by IAEA were not implemented immediately. Nevertheless, the Memorandum became the basis of the administrative structure for Social Education (Dutta, 1986, p.63).

As mentioned above, Directorate of Adult Education originated from National Fundamental Education Centre (NFEC) and made the part of the National Institute of Education under the NCERT in 1961. Following the Government thrust on adult education resulting in substantial increase in adult education activities/programmes in the country, this department separated from NCERT and was given an independent identity in the year 1971. For some time, it was also known as Directorate of Non-Formal
National Education Commission (or Kothari Commission), 1964-66 took the adult education in a very broad sense and presented a very extensive plan for it. The commission proposed four programmes—

1. To educate illiterate adults.
2. To sustain the literacy of the literate adults.
3. To provide opportunities for further education to the semiliterate adults.
4. To continuously increase the knowledge and skills of the educated adults and to organise continuing education for them.

The Kothari Commission also suggested that ‘National Board of Adult Education’ should be formed at the Centre and ‘State Board of Adult Education’ should be established in each province, which should be responsible for the implementation of the programmes prepared by the National Board of Adult Education. Further, the commission also advised that ‘Adult Education Committees’ should be formed at the district and village levels.

National Policy on Education, 24th July 1968, based on the report of Kothari Commission, emphasized that “to achieve cent percent literacy and to increase productivity more impetus (momentum) will be given to the adult education programme. The responsibility to educate illiterate adults
working in commercial and industrial organisations will rest upon the organisations. Teachers and students will participate in the literacy movement under the National Service Scheme (NSS). Extension Service Centres will be established in the universities and impetus will be provided to adult education programme through them. Public libraries will be established at different places and the adult education programmes of *Aakashvani* and *Doordarshan* will be extended” (Lal & Sinha, 2013, p.252).

In the early 1960s, the focus of adult education shifted from citizenship training to skill-training for development. The Farmers’ Functional Literacy Project (FFLP), known as *Kisan Saksharata Yojana*, was launched as a centrally-sponsored scheme in the Fourth Plan (1969-74) in three districts as an experimental project under the Experimental World Literacy Project of UNESCO. The FFLP was one of the three components of the Farmers’ Training and Functional Literacy Project (FTFLP), which aimed at upgrading human resources to improve agricultural productivity of the farmers. The focus of the FFLP was on upgrading the occupational skills of farmers and inculcating among them modern attitudes, values, and behaviours to attain self-sufficiency in food production. It advocated the concept of functional literacy and emphasised imparting basic literacy skills along with practical and technical agricultural knowledge.

The Fifth Five Year Plan (1974-79) advocated non-formal education for several categories of learners — unschooled children, youth, and adults...
at all levels of education. It also launched the Non-formal Education Program for young adults who had missed schooling to provide them the second chance for learning. The primary goal of the program was to provide them functionally relevant education in order to prepare them as producers as well as responsible citizens. The underlying assumption was that acquisition of appropriate skills and knowledge about the welfare-oriented development programs would increase their participation in this development and help improve their economic conditions. In practice, the program remained a traditional literacy program and its overall implementation was poor.

The National Adult Education Programme (NAEP) was launched on October 2, 1978, with the object of providing adult education to ten crore adults in the age-group 15-35, within five years. The NAEP had three main components—awareness, functionality and literacy (Dutta, 1986, p. 115).

The National Education Policy, 1979 states that “to eradicate illiteracy and to increase productivity special attention will be paid to adult education. Informal education programmes will be organised to educate the adults in the age-group 15 to 35 years. The cooperation of educated rural youths, retired persons, teachers and students, universities and social service institutions, will be sought to conduct these programmes. The Central and State Governments will arrange necessary finance for it and the economic cooperation from the community will be solicited” (Lal & Sinha, 2013, p.258). This policy however remained on paper only before it could
be implemented as the Government changed in the Centre. Congress again came to power and started implementing the National Education Policy, 1968 (Lal & Sinha, 2013, p.259).

The National Education Policy (NPE), 1986 was declared in May, 1986 and in November 1986 its Plan of Action was declared. This Plan of Action is divided into 24 parts (Lal & Sinha, 2013, p.263). Part XVI is devoted to adult education. Under adult education emphasis has been placed upon the establishment of libraries, reading rooms and continuing education centres in rural areas and to provide impetus to adult education and continuing education (Lal & Sinha, 2013, p.265). The establishment of Open Universities was declared in the National Education Policy, 1986 and accordingly the Indira Gandhi National Open University (IGNOU) was established in Delhi (Lal & Sinha, 2013, p.271). At the same time sixteen other open universities have also been established in the country (Lal & Sinha, 2013, p.271).

In pursuance of the mandate of the NPE (1986) that the National Literacy Mission (NLM) was launched on 05th May 1988 as a societal and technological mission with the objective of imparting functional literacy to 80 million adult illiterates in the age group 15-25 years by 1995 (Ministry of Human Resource Development, 1988).

The NLM assigned priority to eradicate illiteracy among women, scheduled castes and scheduled tribes and other disadvantaged groups
through mass mobilisation and support of the wider sections of society. The launching of National Literacy Mission in 1988, and the subsequent emergence of Total Literacy Campaigns in different parts of India, led to the emergence of the concept of developmental literacy which included the components of self-reliance in basic literacy and numeracy, social awareness, acquisition of relevant skills and imbibing the values of national integration, conservation of environment and gender equity.

Ram Murti Review Committee (1990) in its report *Towards an Enlightened and Humane Society* observed that the adult education programmes were not being implemented earnestly. It therefore suggested that—

1. The responsibility of adult education should lie upon the education department of Ministry of Human Resource and Development, Ministry of Village Development and Ministry of Labour.
2. National Literacy Mission (NLM) and *Mahila Samakhya* should be used for giving momentum to adult education.
3. The basis of adult education should be the developmental needs of the adults.
4. In all adult education programmes, the most emphasis should be given upon the development of vocational skills of the adults.
5. Adult education should be run continuously in the form of continuing education.

(Lal and Sinha, 2013, p.282)
Janardhan Reddy Committee (1992) observed that the adult education programmes were not running properly at that time and gave the following suggestions in this context:

1. The Central and State Governments should give priority to adult education.
2. Enough finance should be provided for the proper arrangements of adult education.
3. All programmes concerning adult education should be given momentum.
4. Post literacy programmes and continuing education should be organized for neo-literates.

(Lal and Sinha, 2013, p.286)


During the 11th Five Year Plan, the University Grants Commission (UGC) (2007) provided the scheme for “Lifelong Learning and Extension” [Appendix A] but the scheme was discontinued from June 2013 vide UGC letter no. F.1-5/2012(NFE) undersigned by the Joint Secretary of the Commission [Appendix B].
Saakshar Bharat Programme (SBP) launched on 08th September 2009 goes beyond 3R’s and is implemented in mission mode. The mission’s broad objectives includes; imparting functional literacy and numeracy to non-literate, acquiring equivalency to formal educational system, imparting relevant skill development programme, and promote a learning society by providing opportunities for continuing education (Source: http://mhrd.gov.in/).

Drafting of the National Curriculum Framework for Adult Education in 2011, the Rashtriya Ucchatar Shiksha Abhiyan (RUSA) [National Higher Education Mission] from 2013 onwards by MHRD and the recent launching of Maulana Azad Taleem-e-Balighan on February 18, 2014 are also crucial and critical raison d’etre.

Next section will deal with the development of Lifelong Learning in Manipur with special reference to adult education.

1.6 LIFE LONG LEARNING IN MANIPUR

Manipur was a princely state up to 15th October, 1949, when it merged in the Indian Union and become a part “C” state and then a Union Territory until it became a full-fledged state on the 21st January, 1972 (Administrative Report, Government of Manipur, 1981).

The progress of formal education was very slow. People showed lack of interest in education. However, education in the form of informal way
based on custom, tradition and convention prevailed in the Manipuri society (Suresh Singh & Jasantakumar Singh, 2010). Self-imposed compulsory ‘Military Education’ was introduced in 1074 A.D. by King Loiyumba (Mangoljao Singh, 1987, p.77). The administration of Ancient Manipur was broadly divided into two departments – Basic Department and Welfare Department (Ibobi, 1976, p.104). The Pandit Loishang, under Welfare Department, directed system of education in Manipur (Ibobi, 1976, pp.103 – 105). The Pandit Loishang had the following function – to improve education in the traditional way, to improve learning in different trades, to record royal chronology, to engrave important events on stone and copper plates, to advise the king, to supervise the Puya Loishang and to act as guardian of social norms (Ibobi, 1976, p.111). Education at the Village level was promoted at the Pakhang Liktakpa and the Ningol Liktakpa under the supervision of the Pandit Achouba of the Pandit Loishang (Nandalal Sharma, 1960, p.97).

Besides military education, the ‘Lallup’ also provided astrology; khutlei maiba (indigenous physician); aheibam (silversmith); thangjam (blacksmith); carpentry; pottery; dance; nat; pung (drum); pena (single string fiddle) singing; playing of toudri (flute), peresanga, conch, etc; kouri tannaba; khong kangei (hockey), polo, Kang etc. It was dominantly practical in nature. A script known as ‘Meitei Mayek’ was also in practice

(Mangoljao Singh, 1989, p.2) (Translated).

Formal system of education in Manipur came late in comparison to other sister state of the country (Kiran Singh, 2003, p.10). The two primary schools started by Captain Gordon during 1835-1844 and Major General
W.E. Nuthall in 1872, closed down very soon due to apathy of the people (Brown, 1874, p.2). People did not send their children to those schools and could not survive due to low attendance. The formal school system in Manipur was started from 1885-86 when Col. James Johnstone established a Johnstone Middle School (Johnstone, 1896, p.144). William Pettigrew opened a school at Imphal on 6th February 1894 (Dena, 2005, p.88). The first college (Dhanamajuri College) came up in 1946-47 and the first university (Manipur University) in the state was established in the year 1980.

Adult Education Programme in Manipur was started at the governmental level under the name of Social Education since 1953-54. During 1956-57, Thoubal Community Development Block also came up and took effective role in imparting the social education among the masses. The progress of adult education programme had diminutive implication during 1954 to 1979 in Manipur, although there was impact of National Adult Education Program (NAEP), which was set in motion during February 1980 in the state, with three components of literacy, functionality and awareness. As such, the Government of Manipur started taking up various programs for eradication of illiteracy since 1980 while the Manipur University implemented the programmes since 1986. The Non-Governmental Organizations in Manipur had also started taking up programs on eradication of illiteracy since 1973 by opening of adult education centres in different districts.
A separate Directorate of Adult Education came into existence since February, 1980 at Imphal, Manipur. There was no district and block level administrative set up at the time of its establishment. The adult education centres under the National Adult Education Program (NAEP) can be broadly classified into two projects i.e. Rural Functional Literacy Project (RFLP) and State Adult Education Project (SAEP). The nature of working in the adult education centres on both the project are the same and the only difference is the funding agencies as the central government is financing RFLP and state government is financing the SAEP.

In Manipur, the State Literacy Mission Authority (SLMA) was constituted in 1998 as per the directive of the National Literacy Mission Authority (NLMA), Government of India, with the Hon’ble Minister of Adult Education, Manipur, as Chairman and Additional Director, Directorate of Adult Education, Government of Manipur, as Member Secretary of SLMA, for implementation of literacy program where as in 9 Districts, the District Literacy Society (DLS) were also constituted in 2002 with concerned Deputy Commissioner as the Chairman of the society and one of the official of the Directorate of Adult Education, Government of Manipur, as its Member Secretary.

A combined project proposal for Total Literacy Campaign (TLC) and Post Literacy Programme for each district was prepared by the Directorate under the guidance of Secretary, Government of India and a
team from the Ministry of Human Resource Development (MHRD), Government of India, for approval. The said projects were approved by the 39th Project Approval Committee (PAC) meeting of NLM held on the 25th April, 2003 at Imphal for imparting functional literacy in the age group of 15-35 year in the 9 districts of Manipur.

On the completion of the TLC, the Directorate of Adult Education had implemented Post Literacy Program (PLP) in all the 9 districts i.e. Imphal East, Imphal West, Bishnupur, Thoubal, Chandel, Churachandpur, Senapati, Ukhrul and Tamenglong during 2007-08. The Post Literacy Programs implemented so far have covered considerable ground and the cumulative experience has yielded valuable insights for the planning of programme and the shaping of continuing education strangle as PLP is the transition from guided learning to self-directed learning. The program is also funded on sharing basis by the Government of India and the State Government in the ratio of 2:1 and 4:1 in respect of the valley and hill districts respectively. The target of the program was neo-literates, drop-outs and school drop-outs.

The Saakshar Bharat Mission programme was launched in the state of Manipur on January 15, 2010. The state level function was held at Thoubal District. The Hon’ble Minister of Adult Education, local MLA, Commissioner (Adult Education) attended the function. The program was
also launched to other 3 districts of Manipur viz., Chandel, Senapati and Tamenglong concurrently.

Nine (09) NGO’s working in the field of adult education at state, district and village level in Manipur which took up the initiatives of eradicating illiteracy of the age group of 15-35 year in Manipur since 1973 are as follows:

1. **The Manipur Rural Institute Society, (MRIS)**, Tera Bazar, Sapam Leirak, Imphal West, established on 26\(^{th}\) February 1970 by some eminent educationists and social workers started the programmes for eradication of illiteracy for the age group 15-35 year.

2. **The Citizens volunteer training centre (CVTC)**, Palace Compound, Imphal East, was established in 1974. This centre took up adult education centres under Farmers’ Functional Literacy Programme (FFLP) in two phases from 1976-77 and 1977-78 in the age group of 15 to 35 years. The duration of the FFLP programs in one year and each centre had 30 learners. The centre took funding from the Ministry of Human Resource Development (MHRD), and the Ministry of Education, New Delhi. This centre covered Wangoi, Yumnam Huidrom, Mayang Imphal, Chabung Company, Lamdeng, Khamaram, Kameng, Mayang Langjing, Takhel, Sanjenbam and Kakching.
3. **The Rural Development Organization (RDO)**, Lamsang Bazar, Imphal West was established on 15<sup>th</sup> November 1975 by some social workers, educationists and economists. It was non-political, non-communal and a secular organization. The main aims of the organizations were to render nutritive services for deprived women and children, curative and preventive health services in rural area, to maintain a reference library, to promote and encourage training in cottage industries, handloom, handicrafts, etc., and to organize adult literacy and post-literacy centres.

4. **The Manipur Adult Education Association (MAEA)** was established in 1978 at Takhel Leikai, Kwakeithel (presently at Keisampat Leimajam Leikai), Imphal West. The main aim of this association was to impart knowledge of social and political awareness to the adult learners.

5. **The Rural Development Society (RDS)**, Wangjing Bazar, Thoubal District was established on 2<sup>nd</sup> October, 1983 and registered under the Indian Societies Registration Act as well as under the Foreign Contribution (Regulation) Act, 1987. The area of operation of the society was Irengband Gram Panchayat, Pallel Gram Panchayat, Hayel Gram Panchayat, and Mantak Schedule Tribe village of Keirak Gram Panchayat.

6. **The Wangjing Women’s and Girls’ society (WWAGS)**, Wangjing Bazar, Thoubal District was established on 2<sup>nd</sup> October 1983 under the
Society Registration Act XXI of 1860 and bearing Registration No. 31 of 1986-87. The society covered rural poor, uneducated and deprived sections of caste, race, and religion etc. The society helped to establish clubs and *Mahila Mandals* in the villages. Women adult literacy programme was one of the main activities of the society with its main emphasis on the adult women. The area of operation covers around 100 villages of Thoubal and Chandel districts.

7. *The State Resource Centre (SRC)* was established in 1985 at Hatta, New Checkon, Imphal East with some educationists and social workers. This centre implemented the adult education programmes for eradication of illiteracy under total literacy campaign (TLC) in 2000-2001 in phase-wise. The adopted area of Total Literacy Campaign (TLC) was at Senapati district only.

8. *The Manipur Vocational Institute (MVI)*, Mekola Bazar, Bishnupur District was established in 1985. The institute building was donated by ex-honourable M.L.A. Shri W. Angou Singh. The numbers of the institute were mostly educationists, social workers, economists, etc. The institute had taken up a number of vocational courses. The institute took special interest in adult women education. The area under its operation was Imphal West-II Sub-division covering 4 Assembly Constituencies namely Naoria Pakhanglakpa, Langthabal, Wangoi, and Mayang Imphal.
9. The Manipur scheduled caste welfare association (MSCWA), Imphal West had been in existence since 1988. During 1999-2000, the association took up Total Literacy Campaign (TLC) in five villages for eradication of illiteracy through the local volunteers and instructors, viz., (1) Kanglatombi Gram Panchayat, (2) Khurkhul Gram Panchayat, (3) Phumlou Gram Panchayat, (4) Phayeng and (5) Lairenkabi.

The third implementing agency for eradication of illiteracy was the Department of Adult Continuing Education and Extension (DACEE), Manipur University. The Department started with 100 percent financial assistance by the University Grants Commission (UGC) up to 1996. With its establishment in 1986, the department started implementing programmes for eradication of illiteracy in Manipur. The implementation of the programmes taken up by the department were not confined only to the hill areas but were also organized in rural and urban areas of the valley. However, priority was given to women, scheduled castes, scheduled tribes, backward areas and other weaker sections of the society. The department took up the programmes under two major categories: Centre–based programmes and Area-based programmes. In addition to these two broad categories, Mass Programme of Functional Literacy (MPFL), Population Education Club (PEC), Total Literacy Campaign (TLC) programme, Continuing Education programme through Jana Shikshan Nilayams (JSNs) and Extension Education programme have also been taken up. Apart from
these, field survey and research works also were taken up through seminars, workshops, lectures, discussions and other related academic programs like short term course, training program, publication and media etc. The department had also opened the Postgraduate Diploma in Adult Education from the academic session, 2003 and later on upgraded to Master of Arts in Adult Education from the academic session, 2004. Presently the department is engaged in teaching, training, research, and extension activities in the various issues and areas of adult education, but not limited to.

During 1987-1990, the department took up Centre-based approach. In the year 1987-88, the department opened 30 adult education centres under the centre-based approach at different villages namely Langthabal Chingkha, Langthabal Khoupum, Mongsangei, Keithelmanbi, Wangkhei, Kangpokpi, Nungei, Khangabok, Urup, Sadu Koireng, Salam, and Chingarel.

Area-based Approach had taken up a number of programmes for eradication of illiteracy during 1990-91. The implementations of the programme was made not only in the rural and hill areas but were also implemented in the urban areas. Centres were opened at Dongsum, Andro, Phayeng, Thanga Karang, Uchiwa, Jiribam, Langthabal Chingthak, Chajing, Yaripok and Khurai. These villages were mostly populated by scheduled castes and scheduled tribes.
Mass Programme of Functional Literacy (MPFL) was implemented through the ten (10) colleges of Manipur and Manipur University. These programmes were firstly inaugurated on 1st October, 1991 at Manipur University. For these programmes, one Programme Officer was nominated by the Principal of each college for executing the programme. Each Programme Officer was paid a nominal amount of Rs 75/- only per month.

During 1992-93, the Programme for Population Education Club (PEC) was implemented in twenty eight (28) colleges of Manipur and Manipur University. Selection of the Programme Officer and the payment of their honorarium were similar to that of the Mass Programme of Functional Literacy. But in most of the cases, the Programme Officers of National Service Scheme (NSS) become the Programme Officer of PEC.

During 1993-94, the department took up the TLC programme on the nine adopted villages in the Bishnupur District of Manipur. During the year 2003-04, the department took up TLC programme in the three tribal populated villages viz., Langthabal Chingthak, Langthabal Chingkha and Langthabal Khoupum, located in the southern part of Imphal West District. The campaign was undertaken by the students of the Postgraduate Diploma in Adult Education in the department as a part of their curricular activity.

During the literacy programme, the student volunteers successfully imparted literacy to the adult learners through motivation, awareness, effort and tremendous labour. Accordingly, the Langthabal Chingkha was
declared a **Totally Literate Village** on Thursday 30th October, 2003 by Shri. Z. Mangaibou, Minister of Adult Education, SCERT, Labour and Employment, Government of Manipur, in presence of Shri Okram Joy Singh, local MLA, and Prof. N. Bijoy Singh, Vice-Chancellor of Manipur University. With this declaration, Langthabal Chingkha Village became the **first Totally Literate Village in the State of Manipur**.

During the year 2004-2014, the department took up Total Literacy Campaign (TLC) programme in the periphery of the Manipur University at three districts i.e. Imphal East, Imphal West and Thoubal. The campaign was undertaken by the students of the Master of Arts in Adult Education of the Department as a curricular activity.

Next section presents the chapter organization of the report.

### 1.7 CHAPTER ORGANIZATION

The present thesis is a report of the research work conducted to explore the attitudes of postgraduate students towards lifelong learning and also to examine if there is any difference in attitude according to certain variables identified for the study. Details of the study have been discussed and presented in six (6) discrete chapters as follows:

**Chapter-One** is the introductory part of the thesis and presents the historical background of lifelong learning, concept of lifelong learning, definitions of lifelong learning, characteristics and benefits of lifelong
learning, and the contemporary scenario in India in general and in Manipur in particular.

**Chapter-Two** deals with the emergence of the research problem, wherein rationale of the study, statement of the problem, definition of key terms, objectives and hypotheses of the study, and the limitations and delimitations of the study are also been offered.

**Chapter-Three** reviews the previous studies conducted in India and abroad in relation to the present problem.

**Chapter-Four** deals with the design and procedure which includes: method adopted; population; sample/participant; tools; procedure of data collection; scoring keys; norms for interpretation of data; and tools for data analysis.

**Chapter-Five** is the analysis and interpretation of the data gathered from the participants of the study.

**Chapter-Six** discusses the findings of the study. Recommendations and suggestions for further research have also been made.

**References** acknowledge the work of previous scholars and provide a reliable way to locate it. It also accords some credibility and allows the reader to verify the sources. All the reference which has been cited in a particular chapter of the thesis has been listed at the end of the each chapter.

**Bibliography**, both cited and non-cited works consulted by the researcher during the research work, has also been given. Publication Manual of the American Psychological Association or APA Manual (2010,
To sum up, the concept of Lifelong Learning is found to be embedded in all the societies since time immemorial, but the substance of the problem of Lifelong Learning came to be realized with the publication of the Fauré et al.’s report in 1972. Since then, many philosophers, psychologists, educationists and researchers have tried to give an insight into the problem. However, the concept of Lifelong Learning was found to be taken synonymous with adult education in general and continuing education in particular in India as well as in the state of Manipur. But, technically, the concept of adult education is generally meant for the adult population of a particular age-group, while that of the Lifelong Learning is a process starting from the moment of conception till grave. There would be little prospect for Lifelong Learning if we see it from the perspective of adult education. Little progress can be seen regarding Lifelong Learning in India and also in Manipur if we see from the perspective of policies, programmes and practices. The policy makers and programme framers seem to be ignorant about Lifelong Learning. The academias are also in the same frame. The recent launching and discontinuation of the scheme of “Lifelong Learning & Extension” within five years or so suggests that even the institutions of higher learning are either adamant or ignorant towards Lifelong Learning. Even the highly educated seems to be narrow in their perspective relating Lifelong Learning to a rather shorter period of life-span.
(i.e. 15-35 years) while Lifelong Learning encompasses all forms of learning from ‘birth till death’ irrespective of the caste, creed, sex, educational level, etc., and even the most highly educated individuals’ needs to learn throughout life. It is expected that the present study would give better insight into the issues pertaining to Lifelong Learning.

REFERENCES:


http://www.mhrd.gov.in/