Abstract

The authentic Indian concept of education is liberative in its holistic sense. But, unfortunately, owing to historical factors we have been forced to adopt an urban, elite-oriented tertiary education system which has now perpetuated itself through the vested interests of those who sponsor it. Individuals benefit by the system, at the cost of the community. Through IITs, medical colleges and other centres of advanced studies the elite find their way to the United States, or to some other developed country, adding to the adverse power polarization in the world. Teachers feel comfortable in their academic isolation away from society. University does not have an effective system by which the entire society can be awakened and made resurgent. This is an oppressive state of affairs in the ultimate analysis. All our educational leaders have pointed out this. But the system remains largely unaltered.

Communitizing education is the process by which institutions of higher education enter into a healthy and productive relationship with communities in their vicinity. The educated persons should get down to the poor to facilitate relationships, leading to the development of people's critical consciousness as well as social capital. This implies a value orientation in which poverty is not to be seen as deficit, but as broken relationships. This is basically a Gandhian as well as Freirean approach, which can lead to the rejuvenation of the educational system and the long delayed national resurgence.
This chapter, after defining the term 'Communitizing Education' and after explaining various dimensions of this process, focuses on the value content of it and expatiates on the meaning of 'healthy and productive relationship' between campus and community.

Detailed Contents

1.1.1 Introduction

1.1.2 Background

1.1.2.1 The Social Goals of Education in India
1.1.2.2 The University System Today, a Critique
1.1.2.3 The Widening Gap
1.1.2.4 The Relevance of Paulo Freire
1.1.2.5 Freire and Gandhi
1.1.2.6 Views of Modern Educationists

1.1.3 Modes of Interventions for Communitizing Education

1.1.3.1 Education for Community Action and/or Development
1.1.3.2 Education in the Community
1.1.3.3 Adult Education beyond the Walls

1.1.4 Communitizing Education

1.1.4.1 The Term ‘Communitizing Education’
1.1.4.2 Concept of Community
1.1.4.3 Aspects of Communitizing Education
1.1.4.4 The Value-content of Communitizing
1.1.4.5 Communitizing is a Matter of Relationship
1.1.4.6 The Catalyst Role
1.1.4.7 A Servicing Cell
1.1.4.8 Expected Short-term Impact on the Community

1.1.5 Conclusion

Notes and References
Aristotle conceived the object of education as the disinterested endeavour to learn and propagate that which is best known and thought. However, with the passage of centuries, the rationale of education has undergone a sea-change. In the context of globalization and commercialization of almost every walk of life, the main concern today is how to increase production and how to make more money. Education inevitably has been made to subserve these interests. Today most students decide about their course of study not on the basis of the intrinsic worth of the subject, or his/her aptitude for it, but on the basis of the money it can fetch, once the course is successfully completed. It is no more a disinterested endeavour.

In India the authentic concept of education has always been liberative (Sa Vidya Ya Vimukthaye). Liberation in the Indian context is not only socio-economic but also spiritual. It is a holistic concept. As a result of education, the educated person ought to feel liberated on many fronts: liberated from whatevercurtails his imagination, liberated in thought processes, liberated on social as well aseconomic fronts.

The educational structure which our country has built during the post-independence period is basically a continuation of the British system. It is primarily oriented towards the needs and aspirations of the urban segment of our population, not the integrated development of the country as a whole. This is particularly true at the tertiary level, i.e. at the university level. A few universities have attempted to relate curricula to community service. Most of them are deemed universities such as Gandhigram Rural Institute,
Madurai, and Avinashlingam Home Science College, Coimbatore. The network of agricultural universities has community orientation to a considerable extent, mostly because community is their inevitable social laboratory. But these deemed universities and agricultural universities do not represent the mainstream of higher education in our country, and hence, for the purposes of this study such institutions are seen as exceptions. A number of mainstream universities have established centres/departments of adult, continuing education, extension and field outreach. But these have tended mostly to institutionalize adult education, rather than fulfil the social responsibility of higher education through effective campus-community interaction and effective development education.

1.1.2.1 The Social Goals of Education in India

Mahatma Gandhi considered individual development and social progress as interdependent. What he wanted was a synthesis of the two in its fullest sense. The society of his dreams is one in which all individuals have to play their part for the whole, without losing their individual character. The oft-quoted opening sentence of Kothari Commission’s Report very well links these two: “The destiny of India is now being shaped in her classrooms”. The New Policy of Education of 1986 expresses the same orientation. It proposes to promote national progress, essence of common citizenship and culture, and strengthen national integration. It lays stress on the need for a radical reconstruction of the education system. It states that, for this purpose, the pattern of rural university will be consolidated and developed on the lines of Gandhi’s revolutionary ideas on education so as to take up the challenges of micro-planning at grassroots level for the transformation of rural areas. It also states that institutions and programmes of Gandhian basic education will be supported. The emphasis
is on promoting individual development so as to suit the interests of social development.

1.1.2.2 The University System Today, a Critique

The Indian experience of the last two/three centuries is that organized and systematic knowledge generated in our universities tends to have a centralized nature. Universities do not encourage any deliberate percolation of ideas, and least of all, any critical consciousness. The interests of the common man, the *daridra narayan*, which have to be the ultimate guiding principle, are ruthlessly neglected. In India it is in terms of the relevance, utility, and commitment to the common cause of the common man that the outputs of the university system have to be judged. What is to be envisaged is a kind of the fusion of the personal and the communitarian, individual advancement side by side with common good. Unfortunately this is not being attempted in any significant manner.

This is in fact a very old issue. The question regarding whether education should focus attention on individual development *per se* or on social development *through* individual development is an old question. Even when we accept the primacy of the individual as a healthy and valid philosophical concept, in a poor country like India where education is a major investment in the interest of national development, the aspect of social development cannot be neglected. This opinion is voiced unanimously by our national leaders like Mahatma Gandhi, Zakir Hussain, and educational experts like D.S. Kothari, J.P. Naik, Malcolm Adisshaiah, and M.S. Gore.
1.1.2.3 The Widening Gap

It is a matter of common observation that our ancient slogan which describes education as that which liberates has not contributed either to perceivable spiritual liberation of the people, nor to significant changes in social structures. The gap between the haves and have-nots has been widening because the haves have always had access to education. In that sense education has accentuated the gap. The policy statements of the government have, time and again, expressed anguish about this phenomenon and re-iterated the fact that educational opportunities should be expanded so as to make them accessible to all, irrespective of caste or sex or economic status. But they have carefully avoided entering into the dialectics of it. What is needed is not mere quantitative expansion, but a qualitative change.

The policy paper of World Summit for Social Development has brought out the enormity of the widening gap at the macro-level. The increasingly unequal distribution of the products of technical and economic progress arises out of faulty social and political organization, and not out of any scarcity of goods. It throws up a challenge to the political establishment which is incapable of making efficient use of technological power. We are here at the very heart of the notion of maldevelopment. The fact of the matter is that growth and development are not synonimous. So long as huge social disparities persist, growth will be certainly a necessary but in no way sufficient condition of development, for the distributive and qualitative aspects cannot be overlooked. It is false to say that the exorbitantly high social and ecological
costs of certain forms of economic growth are the unavoidable ravages of progress⁴.

The Copenhagen document also points out the fact that in modern societies, *exclusion is gaining ground over exploitation*. The rich no longer need the poor. This is very probably why they tend to forget them. This unhealthy polarization is the product of the faulty social and political organization that prevails today. Education system is part of this organization. The challenge of communitizing education is the challenge of using education as a tool for correcting this faulty social and political organization. And education is the only tool available.

### 1.1.2.4 The Relevance of Paulo Freire

In this context the contribution of Paulo Freire is most relevant to third world countries comprising of the ‘exploited’, the ‘excluded’ and the ‘silenced.’ He developed his concepts in the context of the oppressive social structures of Latin America, not in the library of any industrialized colonial country.

Unfortunately, in India, Freire is seen as a mere literacy activist. Freire’s definitions of oppression will help us realize the relevance of his concepts to India.

Any situation in which A objectively exploits B, or hinders his pursuit of self-affirmation as a responsible person, is one of oppression. An act is oppressive only when it prevents men from being more fully human⁵.

Oppression – overwhelming control – is necrophilic. The banking concept of education which serves the interests of oppression is also necrophilic⁶.
Power as a form of domination is not simply something imposed by the state through agencies such as the police, the army and the courts. Domination is also expressed by the way in which technology and ideology come together to produce forms of knowledge, social relations, and other concrete cultural forms that function to actively silence people.

1.1.2.5 Freire and Gandhi

When we read these statements, particularly those about overwhelming control and domination, we are automatically reminded of Mahatma Gandhi. In fact here is the meeting point between Gandhi and Freire. To remedy situations of oppression Freire prescribed *praxis* which he defined as reflection and action of men upon their world in order to transform it. Gandhi prescribed *Satyagraha*, or the use of soul-force, for social correction. Both *praxis* and *Satyagraha* pre-suppose teaching and learning processes which are dialogic in character, and dialogic action depends on the awareness of oneself as knower, an attitude Freire calls conscientization.

In Freire’s vocabulary conscientization is a political word with implications of a value-based struggle and, where necessary, confrontation with the oppressive class. But today the word conscientization has come to be de-politicized. Today it is used as a tool for development education. As such it does not carry political colour any more.

1.1.2.6 Views of Modern Educationists

Several of the modern Indian educationists of the post-independence period have accepted the traditional Indian dictum that the ultimate end of
learning (vidya) is the liberation of man through acquisition of knowledge or development of awareness.

Malcolm S. Adiseshiah in his working document “Functionality of literacy” presented at the Persepolis Conference, advocated:

……a wider package of literacy and education which promotes the need of the poor person to organize himself/herself and his/her fellow sufferers and fight against the existing power centres, the irrelevant decision making processes, against the growing poverty he/she is living in and for equitable and just social and political order.

In the Persepolis Declaration, to which all UNESCO members including India are signatories, it was resolved that literacy should contribute to the liberation of man and his full development as suggested by Freire.

Anil Bordia is of the view that:

The function of adult education for rural societies is to be with the people, to enable them to recharge their creative capabilities and to critically understand the ways in which the rural institutions and relationships can obstruct development.

Anil Bordia’s vision of adult education still remains an unrealized vision. Not even adult education has helped to bridge the chasm between centres of higher education and the common people. Literacy, and even general education, has led to the domestication of people rather than their liberation. These have not (except in very few cases) prompted them to question the unjust and exploitative structures of the society.

It is evident from the above discussion that interaction between educational institutions and community is an intrinsic aspect of India’s vision of education, and that Freire and Gandhi have a special relevance in
the formulation of the interaction process. Let us now examine the different types of interventions possible.

1.1.3 Modes of Intervention for Communitizing Education

Peter Jarvis\(^1\) has listed three different types of educational interventions in which community is involved. They are (1) education for community action and/or development; (2) education in the community; and (3) extra-mural forms of education. (There are other educationists who have configured the same process in a slightly different manner\(^2\).)

1.1.3.1 Education for Community Action and/or Development

The most well known exponent of this position is Paulo Freire, who maintains that education can never been neutral. As pointed out earlier he emphasized that education should make the learners critically aware of their false consciousness and of their social condition. In becoming aware, they should reject many of the myths erected by the ruling elite that prevent them (the learners) from having a clear perception of their own social reality. Having undergone a process of de-mythologization, learners should act upon the world to endeavour to create a better society. It is important to recognize that Freire is not alone with this perception of education. Among the other western educationists who uphold this view are Lowett\(^3\), Kirkwood\(^4\) and Flude\(^5\).

An important question to be discussed in this connection is whether educators, particularly adult educators, should be involved in the action in the community. Newman suggests that there are conditions under which the educator should not stop short of involvement in community action. In contrast, several others hold the view that while they should be prepared to
teach activists what to do, they should not actually be involved in the action. Flude can be cited as an example of this viewpoint. In the Indian context, Flude’s view is more applicable because, with a host of opportunistic political parties alertly waiting outside, an educator or a group of students involved in communitizing education cannot afford to enter into social action. Here the role is one of catalytic agent who educates, de-mythologizes, and engages in capacity-building of people’s organizations, but stays away from confrontations. The conscientized people may have to adopt a course of action which includes Satyagraha for a just cause. It then becomes a confrontation which the people own, and manage by themselves.

A model of such an intervention is seen in a project undertaken by the University of Southampton in which they were involved in seeking to establish and strengthen adult education in an informal educational setting in a working-class housing colony in Havant. Here the educators went to the people and organized them for learning and development action. The case is documented by Fordham and his colleagues\textsuperscript{16}.

\textbf{1.1.3.2 Education in the Community}

The earliest model of this type would be seen in the \textit{Gurukula} system of ancient India. Here the school is embedded in the community, in a similar manner to that of the parish church in medieval times in England. Midwinter\textsuperscript{17} has beautifully brought out the vision of this approach according to him.

education must no longer be open to caricature as a few hours at school for a few years in pre-adult life. It must be viewed as a total, life-long experience, with the home and the neighbourhood playing important parts, and everybody
contributing to and drawing on this educative dimension of the community.

1.1.3.3 Adult Education beyond the Walls

Extra-mural education is a term usually restricted to university adult education/extension classes where staff from the universities/colleges teaches in the community, or the university employs part-time staff to teach liberal adult education classes under its auspices in the wider community. Here learners are the end products of the educational exercise. No social impact is directly aimed at.

An examination of these three types of interventions makes it clear that they are not mutually exclusive. What we need in India is the first type, i.e., "education for community action", because it alone is capable of bringing about social transformation through the process of communitizing. “Education as a life-long experience” (the second approach) need not and cannot be seen as outside the purview of this one. Also, the extra-mural classes by the university/college faculty (the third approach) will only be promotive of the liberation-oriented strategy.

In a country of India’s size of population, with about 50 percent of them remaining illiterate even after hundreds of Total Literacy Campaigns, adult education alone cannot be expected to do the bridging between centres of education and the communities around them. This has been proved through the successive failures of all our experiments in adult education. Nothing less than a re-orientation of the system will be capable of recharging the creative capabilities of the people and making them critically aware of this present situation. It is this scenario that justifies the formulation of a strategy for social resurgence through networking of educational institutions with people’s organizations at grass root level.
1.1.4 Communitizing Education

1.1.4.1 The Term ‘Communitizing Education’

In this study, against the background given above, the phrase ‘communitizing education’ is used to mean the process of facilitating creative interaction between community and institutions of higher education. This expression has been preferred to words like 'linkage' because communizing is more suggestive of the symbiotic relationship that is envisaged between the campus and the community. In such a relationship one flows into the other, and in consequence education becomes socially relevant, and community should become a learning community, capable of critical reflection and geared for development action. The relationship envisaged is one of partnership in development, rather than that of a donor and a recipient.

1.1.4.2 Concept of Community

The United Nations, in a report on community development states that “implicit in the theory that has been built up in relation to community development is an organic and physical concept of community — a group in face-to-face contact, bound by common values and objectives, with a basic harmony of interest and aspirations.”

Personal relationship and a specific locality are important dimensions of a community. As far as India is concerned, particularly rural India, the ‘institution’ of the community is almost intact. The autonomous, close-knit village with its web of intimate human relationships is seen all over India even today. During Gandhi’s time and during one or two decades after his death some of our greatest men like Vinoba Bhave have put in a lot of
efforts to give to *grama swaraj* not merely a political meaning, but also a social and economic meaning. Gandhi’s *Hind Swaraj* was, as it were, the manifesto of this community movement; it is a declaration of faith in the old, small community.

An unavoidable name in any discussion of community is the American author Arthur E Morgan whose historical work *The Community of the Future and the Future of the Community* was published by Sevagram in view of its relevance to India. He foresaw the need for consciously tending the community bonds to protect it from the onslaught of anti-community forces.

To sum up, the ‘community’ envisaged in this study is the face-to-face community that inhabits the villages and even semi-urban areas in the vicinities of our colleges and universities. They form the vast majority of Indian population, and they are the people who ought to benefit from any process of communitizing education.

### 1.1.4.3 Aspects of Communitizing Education

Communitizing education is not to be perceived merely as a curriculum change by which students are sent to the community to learn from them, and the academic community becomes open-minded enough to accept indigenous wisdom from the community, as mentioned above. It is much more than that. Some of the major areas of this interface, which have academic and administrative implications, are:

a) Community-orientation in course content (wherever relevant);

b) Problem-posing, interactive educational process in the community leading to critical consciousness of students, teachers and the members of the community;
c) People-centred research in all disciplines, particularly action research which makes use of participatory methods such as P.R.A\textsuperscript{21}.

d) Medium of instruction: mother tongue to be given due importance.

e) The routine task of turning out skilled manpower has to be supplemented by efforts to make this manpower sensitized, conscientious and informed by a culture of empathy and democracy, a sharing-caring culture.

f) Accessibility of weaker sections to the universities and colleges.

The task of communitizing education demands the focusing of attention on issues such as what is taught, what are the questions taken up for research, who are taught, who benefits from the universities, who pays for the universities, what are the internal and external pressures which are brought to bear on the determination of the content of higher education, what are the factors determining access to the universities, methods of improving the access of the relatively disadvantaged, particularly the vulnerable ones in terms of caste, gender, ethnicity and socio-economic status.

These are all aspects of the concept of communitizing education. The focus of the present study is on campus-community interaction through National Service Scheme. A basic focus of this study is how to instrumentalize National Service Scheme (NSS) for facilitating this process. The immediate result of this process will be the empowerment of small and large people's organizations in the communities surrounding the educational institutions. The impact which this empowerment produces on public opinion will lead to policy formulation for re-structuring of the educational system itself.
1.1.4.4 The Value-content of Communitizing

Communitizing education is not a value-free concept. It is not a mere package of strategies and methods for producing a set of socio-economic benefits. In order to elaborate the value content of the process of communitizing education, it is necessary to evolve a concept of poverty and the social disabilities associated with it, because poverty-alleviation is widely accepted as the most important ultimate objective of development.

Poverty can be viewed from two standpoints. It can be seen as deficit and as broken relationships. To see poverty as deficit is to see it as a situation of people not having food, clothing and shelter, not having facilities for educating children, not having land to cultivate, etc. It also means not having knowledge and skills. The nature of intervention which this view of poverty brings is often development oriented. It will try to introduce non-formal education. The agency assumes that if people become literate and if they learn to manage their time, money and other little resources, they can overcome poverty. This is definitely a helpful approach. But limiting our understanding of poverty to this framework creates serious problems. Providing what is needed (even when it is an educational input) to relieve the poverty of the poor often puts the intervening agency in the place of donors and the poor become passive recipients. This attitude demeans and devalues the poor. The agency's view of the poor soon becomes the poor's view of themselves: that they are defective and inadequate. On the other side the agency tends to view itself as the deliverer. Both are unhealthy.

Seeing poverty as broken relationships involves a different perspective. From this perspective people made poor when they are labeled as the other, the outsider, the outcast. Poverty in this sense involves being excluded. As stated earlier, in modern societies exclusion is gaining ground.
over exploitation. When people are seen as lazy, dirty, uneducated, unsafe to be with, the process of exclusion begins. Such labels devalue the intrinsic dignity of human beings. The nature of intervention which this latter view (ie. poverty as *broken relationships*) calls for is not giving, but being. It demands time and patience on the part of the intervening agency to go to the poor and to *be* with them. It means building bridges of solidarity with them, demonstrating empathy, developing the social capital of the poor by strengthening their kinship feelings and other organizational bonds in their society.

Once we move beyond understanding poverty as the absence of knowledge and things, we begin to see that it is ultimately a spiritual issue. Poverty means relationships which do not work, it means power that is misused; it means selfishness replacing other-orientedness.

1.1.4.5 *Communitizing is a Matter of Relationship*

Communitizing is a matter of relationship; it is a matter of reaching out from the centre to the periphery, from positions of advantage to positions of disadvantage and want. It involves organizing the people into self-help groups or co-operatives, strengthening the bonds among themselves. Participation and empowerment through self-help groups become important instrumental goals in the process. Communitizing education is to be seen from this perspective – wherein colleges and universities do not assume provider roles, but assume roles of catalysts of healthy and productive relationships.

At this stage it is important to elaborate the idea of relationship because it is a vital factor which underpins the concept of communitizing education. In the case of campus community interaction, *healthy relationship* means the kind of relationship in which
• the institution concerned maintains its academic independence and eminence; no watering down of standards is implied;
• the institution respects the intrinsic worth of the community and is aware of the fact that it is the common man in the fields and factories of India who make the high portals of learning possible; no patronizing attitude is to be developed;
• the institution recognizes that it has to learn from the people; no ‘teaching’ attitude is to be adopted because the people know their problems and they also know how to survive;
• the institution accepts that development, if it is to be sustainable, has to be endogenous; that is to say the development of the people should spring from its own cultural roots and native genius; no infliction of foreign models is desirable;
• the institution knows its strengths and limitations; it tries to understand the community, its problems and possibilities; thereon it tries to cross-match the resources for the benefit of both the parties; no promises of el dorado, and no fanciful projection of unrealistic goals;
• the institution has to be above party politics, and this has to be demonstrated unmistakably in all its words and deeds;
• the general strategy should be one of development action, but where necessary, it should take to social action without mixing politics in it. In such eventualities the responsibility for social action shall have to be assumed by the community or the part of the community which is concerned with the situation. The institution’s role on such occasions will be that of a dispassionate consultant.
- the institution acts as a catalyst to strengthen the bonds of relationship within the community to promote collective empowerment of the people, as well as between the community and the institution to promote synergistic environment for creative action.
- the institution’s strategy is to educate people to get rid of the oppressive structures which hamper the development of healthy and productive relationships.

By productive relationship is meant the kind of relationship which

- brings about qualitative change on either side; that is to say the students undergo an attitudinal change while the community experiences the neighbourhood effect of the university/college;
- it enriches the curriculum and helps to make the learning experiential;
- it makes the resources of the university/college available to the wider community;
- it lends an academic legitimacy to the developmental efforts initiated by the community;
- it widens the mental horizons of all concerned;
- it promotes the values enshrined in the constitution, such as freedom, secularism and equality of opportunity;
- it encourages critical consciousness in the people leading to conscientization and action-reflection process.
- it produces intellectually alert, socially committed, and morally upright leaders for society from among the teaching staff, students and the members in the community.

1.1.4.6 The Catalyst Role

The catalyst role has a special relevance in the process of facilitating the relationship described above. The term “catalyst” which is often used as
a casual expression of what well-motivated groups could do for rural
development in their surrounding communities, is a fitting description here,
because the partner institution's role is to inspire, assist, and abet, but not to do; to promote real action as coming from within the community, not from without. A question to be asked frequently is this: Are there ways in which a combination of efforts, or perhaps simply mere liaison among already existing agencies, can have a "synergistic" effect? These two concepts – that of being a catalyst and producing a synergistic effect – are of vital importance in the strategies for communitizing education. These two concepts were deliberated on at length by a group of educators who met in 1974 at Coimbatore under the leadership of T.S. Avinashilingam (after whom the present Deemed University is named). The purpose of their discussion was to explore ways and means to link the educational institutions with the communities around them. John Sommer and others have documented this for Ford Foundation which sponsored the consultation.

1.1.4.7 A Servicing Cell

In the concept of communitizing education as outlined above there will arise a number of situations where an institution may have to look out for help. The Coimbatore Deliberations has suggested that a central service cell (at university level) would be necessary for Catalyst Institutions. The following functions were identified for the proposed cell.

- Help and guidance, both material and technical, to individual institutions in maintaining their catalytic effectiveness in their respective areas.
- Foster development of new agencies, involving the youth in particular, wherever necessary and possible.
• Develop areas of mutual cooperation and understanding among member institutions as well as with other organizations and groups sharing similar aims or concern for rural development.

• Assistance and guidance to individual institutions for research and study, including case studies, programme planning, management, follow-up and evaluation. Arrangements for the training of workers of member institutions through inter institutional linkages, including study visits.

• Arrangements for exchange of experience and expertise among member institutions according to their institutional needs.

• Organizing of workshops, conferences and seminars for both member institutions and others engaged in similar fields.

• Act as a clearing house of ideas and experience inter alia by preparing a directory of rural development agencies, both official and non-official, and their programmes; by circulating informations about member institutions; and by publishing news letters and bulletins.

• Assistance to individual institutions in developing contacts with government organizations at different levels.

1.1.4.8 Expected Short-term Impact on the Community

The precise nature of the communitizing effect will depend on a number of variables such as the depth/frequency of interaction, the ideological orientation, if any, of the institution concerned, the information/technology content of the intervention, its willingness to be helped by the servicing cell, the situation of the community concerned, the community’s capacity for self-direction, the human resource level of the community, etc. Yet, based on experiences of communitizing education all
over the world\textsuperscript{23}, it is possible to roughly indicate some of the effects it can produce:
(a) It can be expected to make the community more open to new ideas;
(b) the achievement-motivation can be expected to be higher by virtue of the interaction;
(c) the self-image of the community will be enhanced;
(d) in short, it is likely to be more capable of development than a community otherwise similarly placed.

1.1.5 Conclusion

To conclude it may be reiterated that the concept of communitizing education is a concept of vital relevance to India where the gap between the educated and the uneducated is enormous. It is a historical paradox that such a wide chasm exists in a country which has from time immemorial advocated the liberative role of education.

This chapter has defined the concept of communication as a process of facilitating creative interaction between an educational institution and a community in its vicinity. The concept of community and possible modes of educational intervention into community are also explained. Seeing the process of communitizing education as a matter of relationship, this chapter has listed the aspects which make it a "healthy" and "productive" relationship. Finally it has brought into focus the catalytic and synergistic role which the intervening institution is likely to play in the process of communitizing education.
Notes and References


2 Govt. of India: *National Policy on Education* (New Delhi: Ministry of HRD, 1986). Excerpts from the statement of the policy are given as Annexure D.

3 M. S. Gore has pointed out: “An attempt to specify the social content of education should be based on some assumptions about the articulate goals and values of that society. These goals and values are often contained in formal documents such as political constitutions of countries, statement of policy, pronouncements of heads of govt., manifestos of ruling parties, etc.” (“The Social Goals and Social Contents of Education” in A. B. Shah, ed. *The Social Content of Education* (Bombay: Allied Publishers, 1978)


6 Freire, op. cit. 51.

The philosophy and methodology of Paulo Freire have made a profound impact on educational thinking and models all over the world, especially in the field of adult education. While there will be limitations in applying any foreign model to the Indian situation, the significant contribution of Freire in the field of literacy and adult education offers many valuable insights to us in this country which has the largest illiterate population in the world.

Paulo Freire’s educational theory and practice were developed in a society characterized by rigid hierarchical social-structure, neo-colonial exploitation, precarious and selective education system where schools were instruments of maintaining the status quo, high percentage of illiteracy, prevalence of poverty, etc.

Paulo Freire’s thoughts represent the response of a creative mind and conscience to the extraordinary misery and suffering around him. This is what makes him relevant in a study like the present one where the focus is on how to create a forum and a context for youth to respond to the social issues around them. Paulo Freire was professor of history and philosophy of education at the University of Recife until 1964, and as early as 1947 he had become interested in adult education, especially among the illiterate who formed the majority of the population of North-East Brazil. Being a professor of pedagogy he was, of course, familiar with the standard methods, but he felt dissatisfied with the system. He advocated ‘the practice of freedom’, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

One of Paulo Freire’s lasting contributions to the world of community organization is conscientization. It is a process in which, the participants are not passive object, but are active subjects who achieve a deepening
awareness both of the social-cultural reality which shapes their lives and of their capacity to transform their reality.

There is no conscientization if the result is not the conscious action of the oppressed as an exploited class struggling for liberation. What is more, no one conscientizes any one else. The educator and the people together conscientize themselves. Conscientization is the social process which takes place among men as they unite in common reflection and action upon their world. This occurs not through intellectual effort alone but through praxis, the unity of reflection and action. Conscientization thus does not stop at an awakening of perception but proceeds to action.

Freire’s early sharing of the life of the poor led him to the discovery of what he describes as the ‘culture of silence’ of the dispossessed. He came to realize that their ignorance and lethargy were the direct products of the whole situation of economic, social and political domination – and of the paternalism – of which they were victims. Rather than being encouraged and equipped to know and respond to the concrete realities of their world, they were kept submerged in a situation in which such critical awareness and responses were practically impossible. It became clear to him that the whole educational system was one of the major instruments for the maintenance of this culture of silence.

In the process of communitizing education through NSS what is expected to happen is the sort of sharing which Freire experienced. Freire’s experiences disturbed him deeply and led him to device a pedagogy for the oppressed section of Latin America. Similar or even greater educational revolution can be set in motion if organizations like NSS offer students the opportunities for deep sharing of the misery of the oppressed and their culture of silence.


12 For Example Lowett Clarke and Killmurray in Adult Education and Community Action (London: Croom Helm, 1983) have sought to distinguish between different forms of community education and they suggested four types: (a) Community organization/education; (b) Community development /education; (c) Community action/education; (d) Social action /education.


14 C. Kirkwood, “Adult Education and the Concept of Community” in Adult Education 51 (3) NIAE (1978)


21 Participatory Rural Appraisal (PRA) is a particular form of qualitative research which is used to obtain in-depth understanding of a community or a situation. It is sometimes called participatory “rapid” assessment because rather than spending a year or so carrying out fieldwork, as an anthropologist might do, the information is collected in a few weeks. PRA is a form of assessment based on the participation of a range of different people including people from the community affected by the work. The aim is for people to analyze their own situation, rather than have it analyzed by outsiders. This makes it a particularly useful tool for any kind of community development.

PRA has several antecedents, and draws on several traditions, including the community development of the 1950s and 60s, the dialogics and conscientisation of Paulo Freire, participatory action research, and the work of activist NGOs in many parts of the world that have encouraged poor people to undertake their own analysis and action. Participatory rapid rural appraisal was the term used to describe a joint exercise of the Aga Khan Rural Support Programme (AKRSP) and the International Institute for Environment and Development in Gujarat in 1988. Since then PRA has
evolved and spread rapidly in the NGO sector in India, with Myrada, based in Bangalore taking a leading role, together with Action Aid, AKRSP and others.

PRA is both a philosophy and a tool. (Outsiders need to learn about situations from the insiders who can analyze their own problems). It uses a series of methods for carrying out participatory and qualitative research.


23 Linking formal education (FE) and non-formal education (NFE) has been an area of concern for several educational institutions all over the world. The College of Education of Michigan State University, for example, devoted an issue of their bulletin *The NFE Exchange*, for discussion of this theme (Issue No.23-1982). It has documented a few instances, from all over the world, of linking communities with educational institutions. Some of these instances are given below.

a) Education for Self-reliance and Decentralisation in Tanzania

Since gaining independence in 1967, Tanzania has linked formal and non-formal education in various ways to produce an integrated educational system committed to national development goals. In 1967, President Julius Nyerere stated that the objectives of “Education of Self-Reliance and Decentralisation” was to eliminate the elitist bias that had revealed since colonial times; to motivate students to take an active interest in agricultural and rural living; and to encourage community to interact productively with schools.

An innovation in linking formal and non-formal education is the “community school”. Designed to bring school and village together in development work, the community school seeks to improve the quality of
life through courses that address problems identified by the villagers themselves. In Kwamsisi village, for example, where the first community school was established in 1971, parents participate in teaching local history, crafts, and political education, while students take part in village campaigns, national festivals and exhibits.

By 1977, the pilot project had been extended to 35 villages. Tanzania hopes to see the community school model in operation throughout the nation and the reforms aimed at making education more utilitarian beginning to show meaningful results.

b) Tutorial Programme in Israel for Disadvantaged Children

In Israel, a tutorial programme was established to provide individual instruction for disadvantaged children. Its major goals were to promote a positive self-image in the children through the close tutor-student relationship, while also improving their overall intellectual performance. In the 3-year pilot programmes sponsored by the Ministry of Education, tutors were drawn from university student volunteers. For their participation, they received a partial scholarship to aid tuition costs. Part-time student coordinators matched tutors and pupils together and provided supervision for approximately 30 tutors. Supervision was kept to a minimum, in order for the tutor-student bond to be established as efficiently as possible. An evaluation of the project found that 80% of the 220 pupils received one-to-one instruction with a tutor for periods ranging from 6 months to 3-years. In addition, most children made significant improvements in both social and academic areas. In order to minimize possible harm to the children when the tutorial relationship ends, consultations with psychiatrists were introduced. The success of the pilot project has resulted in national expansion of the programme to the point of involving 3,000 tutor-pupil pairs.
c) Nepalese University Students in Village-level Community Development

At Tribhuvan University, the only national university of Nepal, a study-service scheme called "National Development Service" (NDS) was initiated in 1974. The scheme aims to mobilize manpower from the top of the education pyramid for work in rural development. Each student is required to fulfil a one-year dual role as a rural secondary school teacher and as a general community development worker before finishing his or her last year of study. Areas of priority are the remote villages with scarce facilities, and the students' assignments range from education and public health to mobilizing community resources for community development projects. The study-service programme uses various forms of non-formal education, with the students serving as links between formal and non-formal education. A series of illustrated Village Improvement Booklets in the Nepali language has been prepared as the field manual for NDS participants. These booklets have become vital channels of communication between planners, educators, and villagers. The field experiences challenge the students' knowledge and creativity in solving realistic and basic problems. Consequently, the students become more mature, independent, and resourceful. From the students' input, the university has gradually changed its curricula to meet the needs of the majority of the population, while the government has begun to accept and act on the students' opinions on rural development. Through the students the villagers are becoming more self-reliant improving their own living conditions.

d) Institutions Cooperate to Reform Community Education in Ghana

The people's Education Association of Ghana (PEA) has attempted to reform and revitalize non-formal community education programmes with the help of the Center for International Education, University of Massachusetts. The effort offers an example of cooperation between formal and non-formal educational organizations and the beneficial outcomes to
both from such linkages. In 1975 PEA undertook a pilot project with the Massachusetts Center, which was studying collaborative methods in NFE programmes. The project, limited to one region, developed and implemented four approaches to facilitate meaningful local activities. Although the pilot project proved successful and PEA members were motivated to extend them to other provinces, observers concluded that this would be impossible without the continued input of human and financial resources from outsiders, such as that provided by the Massachusetts Center.