PART I

THE CLASSICAL PERIOD

(1500 B.C. 1951 A.D.)

CHAPTER I, II & III
CHAPTER I: INTRODUCTION


   (i) The Early period.
   (ii) The Buddhistic Period.
   (iii) The Mohammedan Period.
   (iv) The British Period.

2. Need for such a study.

3. Sources of information.

4. Synopsis.
CHAPTER I
INTRODUCTION

1. HISTORY OF EDUCATION AND SOCIAL EDUCATION IN INDIA : CLASSICISM

(i) THE EARLY PERIOD (1500 B.C to 600 B.C): BRAHMANICAL

A system of education was prevalent in India from time immemorial or strictly speaking from the Vedic Age which dates back to at least 1500 B.C. The hymn poets of the Rigveda composed in a variety of metres presupposes an intense training in several branches of literature and learning. In the Upanisads we find clear mention of various schools for higher education and many great teachers who taught there.

In the school of Prajapati one of the great teachers of the age Indra the leader of Gods and Vrughana an Asura Chief studied for more than thirty years. In the school of Gautama the famous Satyakama Jvalana was admitted. Then we hear of great seminars held in various centres of advanced learning. Mathila was one such notable centre where the sage Jyajnavalka got the better of all the scholars in dispute. Another centre was in the Peneala country where Svetaketu once attended a seminar and was challenged by one King Prabahana Jaivali with five difficult questions none of which he could answer.

1: Chandogya Upanisad 8,7. 1-3
2: Op. cit. 4.4. 1-8
Svetaketu then homeward plodded his weary way and both he and his father went to make further study from king Prabahana. In the Vanaprastha stage of life adult people retired from worldly life took to further study in the forest hermitages. Their studies are known as Aranyakas. A selected few studied Brahavidya or Philosophy of God in mountain caves or other sylvan recesses.

In the Manusamhita we find a clear mention of the education system. Manu says that before marriage one should complete at least one Veda. The starting of education is called Upasanyana that is taking the student to the teacher by Manu and other authors. The upper age limit for admission to schools was 24th year in case of Vaishya students. Some students continued their studies even throughout the life in the house of the Guru. They were called 'Naisthika Brahmachari'.

(11) BUDDHISTIC PERIOD ; ( 600 B.C to MUSLIM CONQUEST)

In the Buddhist viharas too various subjects were taught. The famous Nalanda and Taksasila Universities drew adult students from home and abroad.

The system mentioned above was purely residential (Gurugriha) and in fact, adult education in its true sense usually grown up people attended schools and resided in the house of Guru. This system of education continued in

India at least till the period of Mohammedan conquest.

(iii) The Mohammedan Period (12th to 18th Century A.D.)

The Mohammedan conquerors laid waste many of the educational institutions with their big libraries. But education still continued though in fewer circles. Valuable literature was produced also during fury of British rule. Bengali literature including Kasidasa's Mahabharata and Krithibasa's Ramayana originated during this period.

(iv) The British Period:

When the British arrived they found here vast literatures in Sanskrit and modern Indian Languages. The schools were the same Gurugriha now called Tols. What the British did is rather of quantity than quality at the initial stage with few exceptions. They started large number of schools. Ancient education was mostly adult education, but the British started separate Schools for both categories - minors and adults and therefore, it may be looked upon as quite good Social Education in the modern point of view. The picture of Social Education in India is available in a vivid form from mid-nineteenth century onwards which is noted below.
In the year, 1865, there were seven evening schools in the Porbander circle (Bombay) for the instruction of the agricultural population. An extra allowance was given to teachers who taught in these schools and a small grant for contingencies was given in addition. A night school having an average attendance of at least 50 could earn a maximum grant of Rs. 100 per annum. Instruction in these schools was confined to the teaching of reading and writing. It is stated that in most cases they were so successful that adults taught in these schools could assist instruction of their own children.

The number of night schools increased to 41 in 1871. In that year the Education Department of Bombay Presidency issued a letter encouraging the opening of night schools 'for the benefit of adults and boys unable to attend day schools'. In 1882, the number of schools rose to 134 with an attendance of 3,919.

The Schools were chiefly attended by men who had to work in the day. Besides the separate night schools for adults, there were, in some places, night classes attached to day schools. In Southern Division, there were 223 such classes attended by 4,962 persons. It is stated that at that time the adult schools were so much in demand that the Department could not cope with it. But after having reached their peak in 1891-92, the number of night schools began to decline and by 1901-02 hardly one or two schools lasted.

In Bengal, the education authorities took little interest in adult education in the beginning. This will be evident from the following reference:

'The smallest grants were for night schools. 9 night schools received grants amounting to Rs.77/- in all or, on an average, Rs.8/8/- each school. These night schools are intended for the lower classes of the community and are situated 3 in 24 Parganas, 3 Moorshedabad, 2 in Hoogly and one in Nuddia.'

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The report also made proposals for the establishment of 100 night schools in association with village Pathsalas at an average cost of Rs.35/- per annum. The success of this plan remained doubtful except in cities, and yet the number of schools increased to 1,000 in 1882 and 1,587 in 1896-97. This was so incongruous with the utility of the schools that Inspector suspected the registers and thought most of the schools existed only for the benefit of the gurus.

During the quinquennium ending 1902, 200 night schools started in this Presidency. The pupils in these schools were to be taught by day school teachers or Gurus at a monthly stipend of Rs.2/- and capitation allowance of annas two per pupil for 10 pupils or more.

This, however, failed to arrest the decline of the schools. The decline in the number of schools according to some might perhaps have been due to partition of the province.

In Madras the first mention of adult schools is found in the Report of the Indian Education Commission, 1882, where their number was stated to have declined from 312 in 1880 to 291 in 1881-82. The attendance correspondingly fell from 6,972 to 5,420. Perhaps the favourable recommendation of the Education Commission (1882) gave an impetus to the schools in the province. But the attitude of the Madras Govt.

7. Loc. cit
to the schools seems to have undergone a lowering of temperature in later years. During the quinquennium 1892-97 the grants to night schools were restricted to persons actually earning their subsistence as day labourers. It will be noted subsequently that right up to 1947 the Madras Govt. remained indifferent to a great extent, to schools for the education of adults.

In the Central Provinces, the Department of Education was established in 1862 and from the very start the opening of adult schools was a part of its programme. On 31st March, 1870, there were 725 adults under instruction. The schools met generally at night and the cost of lighting was borne from the educational cess levied by the State Govt.

Social Education had a more democratic beginning in the Punjab. In 1860, some Govt. employees in Lahore banded together to engage a teacher who would teach them in out-of-office hours. Thus two classes one at Lahore and the other at Rawalpindi (both now in Pakistan) were opened.

Except the evening school at Lucknow, adult schools in Uttar Pradesh seemed to have received little attention from the Education Department. The school of Lucknow was started in July, 1867, with 115 names on its rolls and the

10. Loc.cit
school fees ranged from Re 1 to Rs.5/- . It is interesting to note here the following remarks of the Headmaster of the School:

' It is refreshing sight to see aged men toiling their way through elementary books and learning in one year what boys in day schools do in three.'

There were no doubt adult schools in other parts of India than those discussed above. In 1917, 259 adult schools were found in Behar and Orissa. But in the absence of strong movement of adult education in the masses, many of them proved only mushroom institutions.

There is, however, a bright episode in the history of Adult education in India in this period which the historians must honour, even if it has to be recorded as a 'grand failure'. In 1912, Sir M. Visvesvarayya, the then Dewan of Mysore made a noble attempt for the spread of mass education by opening night schools in some villages having primary schools. He established a net-work of circulating libraries in the state for the benefit of the illiterates.

Nearly six to seven thousand literacy classes flourished in the State at that time. But after his departure from the state the schemes were set aside one by one, till in 1948 75 Adult education classes were handed over by the education Department to the Mysore State Adult Education Council.

As regards Tripura and Assam of which Cachar is a district there is no recorded evidence of any attempt for adult education till 1939. This is in brief the history of Social Education in the country prior to World War I.

The later history of Social Education in India up to 1947 marked by many ups and downs. A period of development was followed by one of decline and vice versa. The period ends with World War II and the horrors of that war were obviously responsible for the decline of adult education. The principal events of the period may be summarised below.

In 1924, the Government of Travancore framed rules for recognising night schools for purposes of Grant-in-aid.

According to these rules a night school had to give instruction from 2 to 3 hours daily, for at least.

13. Mysore State Adult Education Council- an association for the development of literacy work in the state of Mysore, for details infra vide, Appendix-II
100 school days in a year to 20 to 40 pupils. A full-time teacher was paid Rs. 5/- p.m. whereas a part-time teacher was paid Rs. 3/- p.m. Besides, Re. 1 was allowed for lighting charge.

During the period (1937-42) for the first time in the history of India Adult education was accepted as a definite responsibility of the Government. This time Adult education was not confined to mere literacy but included some civic education also. The means of education was extended to include publications, posters, Cinema shows etc. In Bengal, in the year 1939, there were 10,000 classes with an enrolment of 1,50,000. By 1942, the number of classes had risen to 22,574 with 5,30,178 pupils on its rolls. This period is particularly notable in the history of Social Education in India for the stupendous effort made by the Government and people of Behar in the cause of mass literacy. It was due to this enthusiasm that in 1938-39, 4,50,000 adults passed their literacy test at a cost of £1,21,431.

In Bombay an Advisory Adult Education Board was constituted in 1938. The Government also appointed Library Development Committee and registered village libraries were given grants. In 1941-42, 750 village -

15. ibid , p 7
libraries were opened and a grant of Rs.22,000/- paid to them. Besides, the Bombay City Adult Education Committee established in 1939, also succeeded in making over 40,000 adults literate.

Amongst Indian States, in Baroda during 1939-41, 1,648 classes with an enrolment of 23,916 adults were conducted of whom 9,562 received their literacy certificates. Adult education which started in the State of Mysore in 1940 has been going on regularly till to-day. In Delhi, Jamia Millia started a separate department for Adult education known as 'IDARA TALIM-O-TARAQQI' and opened literacy centres which were the first of their kind. Another most memorable event of the period was the founding of Indian Adult Education Association.

One of the important activities of this association is the running of 'Indian Adult Education Journal'.

In contrast to the previous period, the period 1942-46 registered a setback in all branches of Adult Education. In Bombay, literacy work gradually declined till in 1946 Bombay City Adult Education Committee adopted a Ten-Year-Plan for the liquidation of illiteracy from the adult population in the age-group 15 to 40.

17. Loc.cit.
18. Idara Talim-O-Taraqqi, a separate department of Adult education in Jamia Millia, Delhi, for details infra vide, Appendix -II
19. It is the only all-India association in the field of Social Education since 1939. It has built up a library of Social Education literature in various Indian languages.
(6,65,000 adults) in the City. The scheme envisaged the organisation of 900 literacy and 300 post-literacy classes in the first year rising to 1,800 and 600 respectively in the 10th year and the total estimate for the plan was Rs. 35 lakhs.

THE PERIOD (1947-51)

After independence the new era of Social education was ushered in by the coming into power of the National Government in 1946. In 1948 the Central Advisory Board of Education set up a Committee to draw up a general scheme of Adult education. The report of the Committee initiated a change with regard to the content and material of Adult education. As a result Adult education was no longer confined to literacy, but also to include education in Citizenship, health, agricultural and handicrafts and in imparting this education to the masses greater use was to be made of audio-visual material like charts, posters, films and broadcasts. On the basis of this scheme the Central Ministry of Education drew up a Guide-plan for promoting 'Social Education' in the Country.

As a result, in the following years much progress has been done in Social Education. During the period about 30 lakhs adult passed through the nearly 2.4 lakhs elementary Social Education classes in the country. About half of them are reported to have achieved literacy. In the same period, the Government spent over 4 crores of rupees on Social Education. Further, the Govt. of India assisted the State Governments financially to bring out books for neo-literates.

In the field of Audio-visual education, too, there are definite signs of progress. All India Reports of Social Education, 1947-51 records nearly 3,000 film shows while in the year 1951-52 alone the State reports on Social education record nearly 4,000 shows. For this purpose, the Government of India in their Central Films Library have acquired about 2,000 educational films and about the same number of filmstrips. A National Board of Audio-visual Education has been organised to advise the Governments and other organisations on the various issues connected with the development of Audio-visual education.

21. ibid, P 18
22. loc. cit.
THE PICTURE IN CACHER, ASSAM
AND TRIPURA.

In Assam, though some night schools existed previously
the Mass Literacy Movement was first launched in Septem-
ber, 1940 in most of the districts including Cachar.
The work was organised by a Provincial Literacy Committee
and Sub-Divisional Committees. In the district of Cacher
three Sub-divisional Committees were at Silchar, Karimgonj
and Hailakandi respectively. Both officials and non-
officials were associated with these Committees. Some
literacy and post-literacy classes were opened in
each Sub-division of Assam including all three Sub-
divisions of Cachar. Within one year from its inception
it had run 1,840 classes including 47 for women.
Amongst them in Cacher district alone there were about
130 classes. The following officials constituted the
Mass Literacy Wing of Education Department of the
Government of Assam.

Two Mass Literacy Officers: One each for
Assam Valley and Surma Valley.
Three Assistant Mass Literacy Officers
Nineteen Mass Literacy clerks and 34 posts of
Peon.
There was no district level officer for mass literacy.

23. Sometimes we have used 'classes' for schools.
The reason being these classes were held in private
houses and, therefore, the term 'schools' could not
strictly be used.
From September, 1940 to August, 1942 literacy tests were taken for 216,713 persons of whom 99,656 including 3,288 women passed. Upto April, 1943 the government had established 407 village libraries, reading rooms and clubs and 200 circulating libraries in the state. Moreover, it had distributed to its literacy and post-literacy centres 1,40,000 copies of primers, 70,000 post-literacy readers, 80,000 pictures and posters and 8,000 charts and reading sheets and copies of the periodical *Jān Shiksha*.

From September, 1940 to March, 1942 the government spent on the Mass Literacy Scheme Rs.1,97,833 and annas seven.

In contrast to the period mentioned above the period 1942-47 was one of decline in all branches of Social Education. In Assam, the number of schools fell to 300 in 1943-44. Whereas nearly a lakh of adults were made literate in the province in 1940-41, in 1944-45 only 11,663 adults were made literate. The post-literacy centres used to get a grant-in-aid of Rs. 13.25/- each.

There were also 200 rural and 150 circulating libraries in Assam Valley in February, 1947 and 120 rural and 97 circulating libraries in the Surma Valley in February, 1945.

In the district of Cachar there were about 56 rural and 15 circulating libraries in this period. Rs. 35/- as annual grant was given to a rural library.


25. loc. cit.

26. S. Singh, op. cit., p97, the source of information is not, however, indicated by the learned author.
During period 1947-51, Social Education was carried on in Assam including Cachar district by the Social Education Department as well as various religious organisations like Hindu Mission, Ramkrishna Mission and Christian Missions. Till 1947-48, the organisation of Social Education (confined only to literacy) was under the Provincial Mass Literacy Committee consisting of official and non-official members with Minister of Education, Assam as Chairman. In Sub-divisional Committees Deputy Inspector of Schools acted as Secretary. In 1949-50, the old Mass Literacy Campaign gave place to the new Social Education Scheme and the Central Administrative set-up consisted of

- State Adult Education Officer,
- Assistant Adult Education Officer, and
- Two clerks and two peons.

In the year, 1947-48 there were 443 Social education centres in Assam with 16,217 adults enrolled of whom 11,208 passed their literacy test. In 1950-51 the number of centres increased to 1,198 with roll strength 27,210. Thus 56,324 persons acquired literacy in four years 1947-51 through Social education centres opened by the Government of Assam. Of these nearly 4,500 persons were from Cachar district. The statistical progress of the centres in Assam during the period under review will be evident from the following table.

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Centres</th>
<th>Enrolment</th>
<th>No of persons passing literacy test</th>
</tr>
</thead>
<tbody>
<tr>
<td>1947-48</td>
<td>443</td>
<td>16,217</td>
<td>11,208</td>
</tr>
<tr>
<td>1948-49</td>
<td>449*</td>
<td>12,572</td>
<td>10,290</td>
</tr>
<tr>
<td>1949-50</td>
<td>1202</td>
<td>31,178</td>
<td>21,665</td>
</tr>
<tr>
<td>1950-51</td>
<td>1198</td>
<td>21,210</td>
<td>13,161</td>
</tr>
<tr>
<td></td>
<td><strong>Total for 1947-51</strong></td>
<td>3,292</td>
<td>81,177</td>
</tr>
</tbody>
</table>

* Figures for Assam Valley only

For the instruction of neo-literates there were 300 rural and 290 circulating libraries in Assam in 1948-49. Besides these, there was one Government Public Library at Shillong and 101 aided libraries in the State. Each rural library used to get a lump sum grant-in-aid of Rs. 35/- per annum. As regards audio-visual education, the Government put into operation two mobile vans fitted with sound and motion picture projectors (35 mm), radio sets, microphones etc. in 1949-50. During this year these vans had gone to 50 selected rural areas in ten sub-divisions of the State to show educational films and entertained people with radio programmes and talks. Nearly 4,000 rural people benefited from these shows. Four social Education Exhibitions and rallies were held in 1949-50 to arouse public interest in the matter of Social education. Short training courses were also arranged for adult education workers. The State Government spent Rs. 3,90,000/- for Social Education in 1950-51.

28. loc.cit.
29. op.cit, P 32.
IN TRIPURA

In Tripura though there was no recognised adult school before 1947, there were various informal agencies, voluntary organisations and indigenous folk recreational institutions which imparted Social education in an indirect way. Regarding all these detailed mention is to be made in the next chapter which deals with the system of education during the days of Native Rulers.

It is only in 1947-48 that two schools for adults were first started in this State. The schools were located in the Harijan Bastis outside Agartala Municipality. The schools taught reading and writing up to Primary Grade IV to adult people as well as minors. Both boys and girls attended the schools. No uniform and standardised syllabus for the subjects taught was followed, nor was there any systematic effect to propagate Social and Cultural Education. Officials of the Education and other Departments and non-officials sometimes visited the schools, gave talks and suggested improvement. The following statement gives the progress of literacy work from 1947-48 to 1950-51.

There was a Government managed library in Agartala called Bir Chandra Library with a stock of 2,011 books. It had 227 borrowers in 1950-51 and 17,668 volumes were issued. The expenditure on this library in 1950-51 was Rs. 4,930/-. Besides this there were two College and one Bar libraries. Five private libraries were also set up from which 1,279 books were read and 4451 circulated for home-reading in 1950-51. Each library was equipped with suitable books and literature for neo-literates. This system of Social Education continued in Tripura and Cachar till the introduction of Community Development Blocks in 1952-53, when a new era of development dawned.

31. ibid.
32. ibid.
2. NEED FOR SUCH A STUDY

It is, however, notable that dearth of standard writing and the development of this education in this part of the country prevails. Occasional writings in local News Papers and magazines by non-specialists no doubt appear but they never give the whole picture, though their piece meal discussions have also to be given some importance in view of the paucity of authentic materials in this field. But any full-fledged research work on the development of Social Education in these areas is a desideratum. Moreover, about three decades have already passed after the introduction of Social Education in the State of Tripura and more than that in Cachar. So, some evaluation of the work done during this period is necessary for the improvement of present condition and for the interest of continuing education. But so far no big assessment of this development has been except some scanty literatures published by the Education Departments of the State of Tripura and Assam and in District Gazettees. So, an overall assessment of the development work in the field of Social Education is an urgent need of the hour.
Some thesis which deals with Adult education in Assam is a Solitary exception, but that also has not dealt with other aspects of Social education and what is more, Tripura being a separate State has not been touched upon. A recently published work on Tripura entitled 'Tripura - The Land and its People' though dealing with several aspects of the State has omitted education altogether, not to speak of Social Education.

Therefore, a separate work on the development of Social education in Tripura and the adjoining district of Cachar in Assam has its scope and the present work is intended to fulfill that long-felt need. In our discussion not only Adult education, but also Balwadi education which is a part and parcel of Social Education has found a place. So far as Tripura is concerned, it may be said with certainly that this is the pioneer of this kind.

33. Dr. B. K. Talukder's thesis entitled 'Adult Education in Assam During Post-independence period' is not still published and kept in the Gauhati University Library.

34. This is a collection of several papers by different contributors, edited by Dr. J. C. Gan Chaudhuri and published by Leela Devi Publications, Delhi, 1980.
DIFFICULTY OF WORK

But the work is beset so many difficulties. First of all, there is scarcity of ready information in print as has already been noted. Secondly, the area under survey is a hilly one. Its interior spots are almost inaccessible. One has to trudge on miles together to reach a centre of Social Education in the interior areas mainly inhabited by tribal people. This is not all. Sometimes rivers and rivulets have to be crossed on foot with soaked clothes. If luckily there is a bridge that may be of Sank type with only one bamboo pole put across the water supported by few pieces of bamboo posts. When one at last reaches the centre tiding over the initial difficulties newer troubles beset him.

The centre itself is often found out with great difficulty, it being housed in a dilapidated thatched shed without any visible name plate. There may not be any shop or Tea-stall nearby where the fatigued visitor may refresh himself after day's labour. Then again it is difficult to trace out the workers of the centre. Perhaps they live in a distant village or the local town. Further, it is not an easy task to gather necessary information from their records. In the district of Cachar, Assam which is also our area of

35. It is a Bengali word meaning bamboo-bridge, for details vide infra, Appendix - II.
study no permanent Social Education workers is appointed by the Department. There the programmes of Social education are carried on by Community Centres and Voluntary Organisations such as Youth Clubs, Mahila Samities etc. on purely voluntary basis. In such cases, it is more troublesome to ascertain the actual progress of various activities in the centre. Owing to these difficulties, I daresay, no worthwhile work could come out so far in this field. Hence, the need for the present study.

METHOD AND APPROACH

For the thesis data have been collected by me through various methods such as Questionnaire. Objective tests, interviewing officials and scholars and ransacking statistical documents wherever they are available in State Headquarters. For this purpose, extensive tours were undertaken by me throughout the length and breadth of Tripura and Cachar. The difficult terrains are also no exceptions. Social education centres abound in Tripura and Cachar and have visited a lot of them and collected relevant data from records therein.

The question may arise why Tripura a full-fledged State and Cachar a mere district outside Tripura and within the State of Assam have been tagged together in
this research project. The reason is geographical as well as ethnical. From the map of this part of the Indian Union it will be seen that Tripura and Cachar have met together with a common boundary line of some fifty kilometres. Therefore, both together form a geographical unit. Secondly, population in either side is also almost the same ethnically.

In both, we have Bengalee and Tribal population. Besides, Social intercourse between the two especially between the Bengali speaking people of the two is an evergrowing phenomenon. Both the territories are linked together by rail, road, and air and this has facilitated constant mixture of the people on both sides and both have developed a composite culture.

By taking up both for our discussion, we have paved the way for a comparative study too. It will be seen how Social education is developing in these two adjoining areas under different administrations. The people of one area will derive an impetus from this study on seeing the progress made in different spheres of Social education in the other area.

This will give rise to the healthy competition; when the neighbouring people are marching forward we cannot lag behind.
Last but not the least, the thesis work being done under the University of Gauhati, Assam a study on some portion of that state is quite pertinent though not absolutely binding. As such Tripura and Cachar both as one single geographical and ethnic unit have been taken together for our survey.

3. SOURCES OF INFORMATION

The following sources have been explored for our information in this work. The Rajmala (or, the history of the Maharajas of Tripura) by Baneswar and Sukriswar and Durlabhendra Chantai,

(2) The scanty literature brought out by the Central and State Governments

(3) Informations gathered from 37 Chantai families and from the old members of the Royal Family and their kith and kin (Thakur families)

(4) Publications of the Indian Adult Education Association, New Delhi

(5) The Kacharis by Rev. Sidney Endle

(6) Gazetteers

(7) News Paper reports and articles

(8) Indian Journal of Adult Education, New Delhi

(9) Interviewing personnel in-charge of Social Education viz, policy-makers, administrators and field workers etc.

(10) Questionnaire put to adult learners

36. The following editions of Rajmala have been used:

1) Rajmala edited by K.P. Sen, Vol. I, II.
2) Rajmala edited by Kailash Singh,
3) Rajmala by Bhupendra Chakraborty,
4) Rajmala published by the Director of Education, Govt. of Tripura.

37. Chantai- Priests of ancient temples of Tripura, for details infra vide, Appendix-II
attending who have attended adult literacy classes for gathering various informations. (11) Observation of the activities organised in Social education centres. (12) Judging the effectiveness of the methods of Social Education by preparing and administering some objective tests and (13) Interviewing various other officials non-officials and scholars.

4. SYNOPSIS:
The thesis is divided into Nine Chapters.

CHAPTER I:

This is the introductory chapter dealing with the origin and development of Social Education in the country including Tripura and its adjoining district Cachar. The chapter also deals with the sources of information and the question why Cachar was tagged with Tripura in this research project. Lastly, this chapter also summarises the entire thesis chapterwise.

CHAPTER II:

In Chapter II which deals with education during the time of Maharajas of both Tripura and Cachar, a pen picture has been drawn of the then educational system as available from the 'Rajamala' and other historical records of the 19th and the 20th Century. Reference to the system of education during 'post-independence era has also been made.
Lastly attempt is made to throw some light on the culture of both Tripura and Cachar, their connection with the mainstream of Indian culture and its impact on Social education. The people of hills (Tribals) and the plains have developed a mixed or composite culture.

CHAPTER III

This Chapter deals with traditional tribal system of Social Education in Tripura and Cachar. It is noted that the tribals had their own Social Culture which covers education, art and craft, music, dance, drama and rituals. They have attained to a standard in these things. All these to some extent make for Social Education.

CHAPTER IV.

In this chapter distinction has been clearly brought out between Social education and other forms of education such as Adult education, Continuing education, Lifelong education and Further education. Reference to International College Folk Academy, Danish Folk High Schools, Farm Radio Programme, etc.

The oldest idea of Social Education was Mass literacy, Adult literacy or Adult education. Adult education arose when grown up people felt the need of learning new things due to rapid changes of Society. In this sense Social Education included one single programme of spreading literacy among the masses.

The frontiers of Adult education was expanded in 1950 to include health education, training for the improvement of economic status, citizenship training, recreational and cultural activities besides adult literacy and was renamed Social Education.

The latest concept of Social Education is continuation education. It means education beyond literacy, but along with the academic ladder that is obtaining of a certificate or degree.
CHAPTER V

In the fifth chapter different forms of Social education and their progress in Tripura have been discussed in detail. There are about one thousand Social education centres in the State. In almost all the centres there are adult literacy and Balwadi classes which are conducted by Social Education Workers (S.E.W.) appointed by the Department. Moreover, craft classes in weaving, tailoring and basketry are also held in some centres twice or thrice a week. There are Youth Clubs, Mahila Samities and Children's clubs (Shisu Rangas) for organising the activities of the Centres.

CHAPTER VI.

The discussion on Social education activities in Cachar, Assam found place in this Chapter. It is to be noted that unlike Tripura there is no worker known as S.E.W. in Cachar. The activities are organised by Community Centres, Voluntary Organisations and Rural Libraries and workers are engaged by them as part-timers. Thus the programmes are initiated there not directly by Government, but in an indirect way.
CHAPTER VII.

In chapter VII some Central Schemes of Social Education viz. Non-formal Education, Farmers' Functional Literacy Programme, Integrated Child Development Scheme and National Adult Education Programme have been referred.

There are some sixty centres of Non-formal education in Tripura and ninety in Cachar. Though normally it is free and has no bar, but it has been observed that restrictions are imposed by the teachers of adult learners in some centres of Tripura and Cachar. Thus 'Non-Formal' education practically turns into formal education and by this the very end of the 'free', Non-formal education is defeated.

As regards Farmers' Functional Literacy Projects (F F L P) there are some 60 centres in Tripura and 60 in Cachar. But despite constant attempts to clarify the concept, F F L P still resembles old-fashioned literacy drives without linking literacy with the promotion of agricultural knowledge and skills which is the ultimate object of this project.

Another programme known as Integrated Child Development Scheme was started in some parts of Tripura in 1975. The staff consists of one Project Officer for each Project, a number of Supervisors and Anganwadi workers and numerous other assistants. No such programme has yet been started in Cachar. The programme is intended for welfare.
to the expectant and nursing mothers especially among the tribals. This is reminiscent of the ancient Hindu sacrament called 'Sadh Bhakshan' feeding the desired food.

Lastly, the National Adult Education Programme (NAEP) launched by the Govt. of India in 1978 aimed to educate one hundred million people of age-group 15 - 35 within five years. Along with other Indian States Tripura and Assam of which Cachar is a district formulated plans to fulfil the national objective. Under this programme Tripura has so far started about two thousand adult literacy centres and only 280 centres are started in Cachar. In all these cases the maximum of 30 adults are admitted with one teacher and for every 30 centres there is one Supervisor.

CHAPTER VIII.

In this chapter a comparative study of development in Tripura and Cachar in various aspects of Social education activities has been attempted. Secondly, efforts were made to give a graphic picture of several select centres of Social education in both these areas, which were personally visited by the present writer in course of his field study.

CHAPTER IX.

Conclusion.
It may be mentioned here that we have mentioned in the chapter headings Tripura first and Cachar next. This has some significance. First, Tripura is a full-fledged State and Cachar is a district of Assam. Secondly, Social Education activities in Tripura are more conspicuous as is naturally to be expected in a small State like Tripura while those in Cachar are less so, as will be evident from our discussions.

In fine, one thing more need to said. Though our main concern is with the practical development of Social Education in Tripura and Cachar district which has been dealt with as far as possible on the basis of available data, yet, at times, theoretical discussions also have crept in seeing that without them practical side could not be made sufficiently clear for which the author craves the liniency of the scholarly world.