PART II
THE BLOCK PERIOD (1952–1975–)
CHAPTER IV, V & VI.
CHAPTER IV: Social Education and Community Development.

1. Distinction between:
   (i) Adult Education.
   (ii) Social Education.
   (iii) Continuing Education.

2. (i) Further Education,
   (ii) Lifelong Education,
   (iii) International College Folk Academy - Vittakivi,
   (iv) Danish Folk High School,
   (v) Canada's Farm Radio Programme,
   (vi) Rural Social Centres in Egypt,
   (vii) Janata College.


4. Community Development - what it is.
CHAPTER IV

SOCIAL EDUCATION AND COMMUNITY DEVELOPMENT BLOCK.

AN APOLOGY:

Before beginning our actual survey of Social Education in Tripura and Cachar it is necessary to say a few words about Social Education in general and its various forms as well as Community Development Block. It is necessary because Social Education is a pretty new subject with a limited circle of study. It is not yet included in the University curriculum except in some rare cases. The literature on Social Education and Community Development is also scanty and rarely available in market.

The result is that a clear idea about what Social Education aims at is hardly to be met with in the vast majority of even literate people of the day. Most people think Social Education means some night schools where some old people assemble to chat after the day's work with a newly appointed youngman from the distant town as teacher. Even people with higher education have no much better idea.
This being the case, it is deemed necessary at the outset to undertake a discussion about the aims, objectives and scope of Social Education. Also, it will have to be made clear what its different forms mean and the various terminologies used in it stand for.

The term 'Block' itself also is no less vague than the term 'Social Education'. Community Development is understandable, but not so C.D. Block. Therefore, it is also necessary to say a few words about exact connotation, aims and objectives of C.D. Blocks too, through which Social Education is usually implemented. The use of the words 'Community' and 'Society' in the above terms do not seem to have any different senses. The difference of vocabulary may be merely accidental.
I. DISTINCTION BETWEEN

(1) SOCIAL EDUCATION:

The concept of Social Education has grown out of the concept of Adult Education. Social Education is, in fact, Adult Education with greater emphasis on its Social implications. The objectives of Social Education are to bring about a desirable Social change by acquainting people with the ever changing currents in Social, Economic and Political life and to instil in them a faith in themselves and in the future of their country. It seeks to inspire them to take a living interest in the affairs of the State and its plans and programmes of development and in many problems of Social reconstruction.

The wider objectives of Social Education are to make the people understand the significance of the period of transition and its dangers and to train them to be prepared to combat antisocial activities. Understanding has to be developed among people so that they may live in peace with their neighbours and units against elements which tend to disintegrate Social life.

Education for healthy life, to keep homes and surrounding clean and to make life useful and enjoyable is an essential part of Social Education. The need to train—

people to organise the economic and social life on a cooperative basis and to develop in them a sense of their responsibilities for social and national security is also included in the broader concept of social education.

Social education may be described as an attempt to make the process of social life creative and educative with a view to bringing about socially desirable change. It has emerged to meet the demand for providing training in citizenship to adults to satisfy their needs and in understanding how to adjust themselves to the ever changing demands of democratic life. In educating adults for citizenship, according to Sir Richard Livingstone:

"Our first task is to realise that the spirit of citizenship does not grow into a strong plant without cultivation; our problem will be solved when every one has the knowledge needed by a citizen, has seen the vision of what citizenship is, and has been trained in it by living with others, not merely as individual, but as a member of a community whose life and responsibilities he shares."

Such an education may be provided to adults by organising a varied types of activities for group work. It is only through participation in such activities that one learns the democratic behaviour and...

2. Loc. cit
thus acquire Social Education in the true sense of the term. Social Education had emerged to bring about radical social changes and to direct them towards socially desirable goals. Social Education, therefore, is concerned with such social activities as spring out of needs felt by the people, initiated by their own free will and utilised as a learning process. Thus, in its true sense, social education in all-pervasive and can be found as an under-current of every organised social activity.

VIEWS OF THE MINISTRY:

Social Education thus aims at improving the life of individual by educating him in better skills and by creating in him an understanding and knowledge of the technological advances which science has made. It enables him to find full expression for his creative urges through healthy, cultural and recreational activities and pursuit of hobbies. In relation to the society in which he lives Social Education aims at enabling him to be a useful member by educating him to organise groups to solve the problems which the community faces. Social Education also enables the community to better its social, economic, political and moral life so that the community may fulfil its

duties towards the nation. It also aims at developing tolerance and international understanding so that people of the world may live together in peace and harmony.

Literacy is an essential ingredient of Social Education. The will to become literate is evoked among illiterate adults, only if literacy can be made to serve some valuable purpose in the life of the individual and of the people. Education for better life, need not, therefore, be made to wait till full literacy is obtained. Campaigns for eradication of literacy are, therefore, not taken up independently, but as a part of the comprehensive effect of Social Education. Social Education has to be related to the life of the people who have to be educated for better work, better rest, better use of leisure and better recreation.

Social Education also aims at providing further and continuing education for those people who desire to acquire more knowledge. It is a lifelong process - since it provides education for all people for all time by creating in them an urge and desire for more knowledge on various subjects not only to gain higher skills in vocations, but also knowledge for its own sake. Social Education also aims at providing opportunities for all -
classes and for as large a part of population as possible to enjoy benefits of liberal education. Thus Social Education properly understood is a part of Adult Education which has a vast field. Social Education is also 'informal' as against 'formal' education and is meant for adult men and women both as individuals and as members of their communities for ensuring for them a further and more useful and productive life.

Adult Education may be characterised as a part-time voluntary effect under organised auspices, for persons beyond the compulsory school age. The main objective of adult education is to make an effort in the direction of consciousness movement which meets the challenge of this century for more capable, more stable and happier adults. The programmes include adult literacy, continuing education and extension programmes i.e. all educational activities intended for Adults. Hence Adult education embraces a variety of activities to which various labels such as 'Vocational', 'Non-vocational', liberal etc. have been attached. One fundamental purpose of adult education is eradication of adult illiteracy, where illiteracy, i.e. less in any form denotes a level of educational attainment inadequate to equip the adult.

to meet his responsibility as a worker, home maker and a citizen in a democratic Society, because it is the adult and not the child who makes the decisions in a self-governing Social order. Lack of education affects the role of the adult not only as a citizen, but as a parent and home maker as well.

Nature has made youth the period of learning par excellence. For ages the device of nature to cope with the accumulating necessities of learning was to prolong the period before adulthood. Man, the animal most subject to the necessities of learning has the largest pre-adulthood period. For a long time in man's history cultural accumulations were not too great to strain the period of youth and youth absorbed the culture of its Society as salt absorbs moisture without any specific organisation for the purpose. Later when technology and knowledge grew and alphabets came to be invented a special organisation, called the schools, came into being to impart to youth the necessary skills needed in adult life. This was needed only for a limited part of the population and for centuries the school served their purpose. Gradually Society has undergone great change and the idea of
progress had seeped down to the masses and had become a part of culture. The scope of adult education has now expanded so much that it is difficult to define it, except by saying that anything which citizens of a country wish to learn falls within the purview of adult education. Thus, formal adult classes, correspondence courses, lecture series, University extension lectures, public library services, evening schools, residential courses, broadcasting services, refresher courses, and even conferences and seminars and workshops all are forms of adult education. There is also no single programme of adult education. In other words, adult education yields different programmes for persons or classes with different interests. Such a division of the field of adult education, however, does not affect the unity of the concept. As a concept, it is comprehensive and Catholic.

The later movement in the field is known as extension work. Before the extension movement came in the early years of this century adult education in rural areas was a sporadic phenomenon and the pattern almost invariably resembled the then prevailing urban pattern.

7. op. cit.
The extension movement not only brought adult education to rural areas, but the form it took was one best adopted to rural life. The most important difference in this respect was that whereas in adult education the learner goes out to learn, in extension, it is the educator who goes out to teach. The next great advance adult education which gave rise to new 'Sects' in the field, was its application to underdeveloped countries. These countries contained predominantly rural populations and hence the form which adult education sooner or later took in these countries was akin to that of extension work. After discussing the various forms which the education of adults takes, it may be said that after literacy is achieved, after men have conquered, well the crippling course of poverty, adult education really begins. More than that adult education points to a society of the future in which the distinction between the period of learning and period of work disappears, in which the learning is life long, and is synonymous with the civilisation of man.

8. loc.cit.
9. op.cit., p. 31.
In the past each country ascribed a restricted meaning to adult education, a meaning that might well change with time. In United States, for example, at one period it largely signified education for Americanisation and at another, education for employment. It also performed different functions from one country to another. Here it might be identified with literacy classes, there with liberal studies. No wonder that few countries had a coherent scheme of or even the semblance of policy towards adult education. No wonder that at international gatherings, there was seldom a constructive meeting of minds. The traditional confusion about the aims and functions of adult education is compounded by the fact that the term is regularly used in speech and in writing with three separate connotations; first, to designate the education of adults; second, to describe collectively all persons and agencies in a country or globally which provide for the education of adults; third, to specify an area of academic study. The resulting verbal ambiguity is of such long standing as to be almost irremediable.

The essential differences between the pre-adult and the adult learner which was pointed out by C. Verner is a
valid one. Education for an adult is not just a prolongation of, or substitute for, studies at school or University. It relates to the systematic development of his mind or of his manual and professional expertise which he chooses to undergo when he has become fully responsible for his own behaviour and economic well-being.

This distinction has a marked bearing not only upon what he learns but how he learns. Adult education is also taken to mean those forms of education which are undertaken voluntarily by mature people and which have as their aim the development without direct regard to their vocational value, of personal abilities and aptitudes and the encouragement of social moral and intellectual responsibility within the framework of local, national and world citizenship.

Today, no one favours a really narrow definition of adult education. The debate is rather about how comprehensive adult education ought to be. One School of thought argues that for practical administrative and academic purposes it is essential to distinguish between unplanned learning and self-directed or independent learning on the one hand, and education which is planned and provided by an educational agent, on the other.
A familiar definition runs as follows:

'Adult education is a process whereby persons who no longer attend school on a regular and full-time basis undertake sequential and organised activities with a conscious intention of bringing about changes in information, knowledge, understanding or skill, appreciation and attitudes; or for the purpose of identifying and solving personal and community problems.'

The comprehensive school of thought maintains that all attempts to change adult attitudes and behaviour involve the educational process since, in order to change, people must first acquire knowledge, insights and skills. Hence, the greatest possible extent and by whatever means available, every effort must be made to enable adults to learn effectively not only in formal settings, but in all circumstances. All the agencies in society which are in a position to stimulate learning, whether or not education is for them an incidental rather than a primary aim, must be mobilised. These include, among others, the churches, the mass media, publishers, libraries, museums, art galleries, and community centres.

11. Ibid.
Some proponents of a comprehensive definition of adult education go so far as to argue that 'non-formal' and 'independent' learning are so ubiquitous and potentially so creative as to have a claim upon public resources equal to that of formal learning, which has so far enjoyed a near monopoly. Much of the contemporary discussion about the aims of adult education is influenced by the realisation that before the advent of formal systems of education people learnt how to fulfil their personal and social tasks by means of non-formal learning.

To omit independent learning from the definition of adult education is to assume that a significant percentage of sum total of all the learning that takes place is not entitled to public support, for recent investigations have revealed that many people devote much of their time to learning through their own initiatives rather than with the help of teaching institutions. There is no doubt, however, that these initiatives would benefit greatly from public support in the form, for example, of learning resources centres or data banks. Those concerned to define more precisely the aims of adult education, whether willing to include or exclude unorganised learning, now generally agree that any human need -
that can be satisfied through education warrants consideration. Thus, the central object of the education of adults is not to pass on knowledge or impart skills, but to help individuals to fulfill their potential for all-around development. Now, many educationists insist that education should become learner-centred; the learner must decide for himself what stimuli he will respond to and control his own responses. But if he is to learn effectively he must know how to make optimal use of the most up-to-date learning tools available.

There is an alarming credibility gap between some of the functions claimed for adult education and what it actually does. The only indispensable requirement is that public authorities should be prepared in principle to support any adult education whatsoever. One of the reasons why adult education had acquired greater prominence between the Montreal and Tokyo conferences was that the utility of education in general was being called in question. The chequered evolution of educational systems in the short space of some fifteen years or so has been traced by many writers and for the present purpose is summarily noted. With world-wide acceptance --

12. ibid.
of education as a human right there was unbounded optimism during the fifties concerning the private and public value of formal schooling. The notion of lifelong education, as many educationists have pointed out is almost co-terminous with the history of mankind. These words written over fifty years ago, have been quoted frequently, but have not lost their freshness.

The necessary conclusion is that adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing, which concerns only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship and therefore should be both universal and lifelong.

In pursuance of national goals the only function of adult education that is more or less universally acknowledged is occupational training. Another function now ascribed to adult education is that of helping societies adjust to the effects of social change. There is a tendency in some educational circles to talk as though social change were a purely contemporary phenomenon. Another function ascribed to adult education is that of fostering social justice. In a good number of countries, the main reason for the increasing importance of adult education is

13. ibid, p 29
the sheer pressure of private demand largely resulting from the growth of leisure. Leisure remains a scarce commodity for many inhabitants of the world. In those countries, however, where the working week is shortening the length of holidays, is increasing. Leisure is now treated as a right rather than a privilege and this has had a pronounced impact on the scale of demand for adult education.

It will help us in understanding the concept of Social Education if we cast a fresh look on the circumstances of the origin of adult education, the source of all such concepts. We recall that adult education arose when grown up people felt the need of learning new things which they had not learnt in their childhood and the need of learning new things in adult life arose because of the rapid changes which were coming in the way of earning one's daily bread.

There are two large sectors of education - regular school education and education of adults. While school education will bear fruit when children grow up to take their places in Society, education of adults is designed to fit them immediately for their tasks. Education of adults, again, is of two types, that which fits them for specific places in society, such as farmers.
or craftsman, health workers etc. and that which all members of a community need in order to become valuable members of a society and economically developing community. It is vocational education, which is different for different sections of people, and the general education, which all members of a developing community need. The latter is Social Education. Social education is thus the general education for Social change. It is the non-vocational education which all adult men and women in a community need to enable them to build up together their community for Social and economic development. It is the non-specialised education for communities marching into modern times.

(iii) CONTINUING EDUCATION:

We are living at a time when the world is searching for concepts and systems of thought by which it can gain an understanding and mastery of itself. One such concept is continuing education, which is concerned with culture both at the level of the individual consciousness and at the level of the 'Social intentions' reflected in educational institutions. To-day, this notion of continuing education is no mere catchword of educational policy with regard to long-term planning. It is becoming

14. ibid, P 30.
15. S. Singh: Social Education - concept and Method, New Delhi, 1964
the main subject of consideration for those concerned with the theory of education. The technical and economic development of to-day with its attendant social and political changes, provides conditions under which the old Utopian dream of universal culture accessible to all members of the human race and extending over the whole of their lives may gradually come true. It is longer a distant ideal. To-day, it is really possible to educate every human being his capacities and talents systematically. Such education is understood as the necessary condition for any real participation of the individual in social life, as well for his own development.

The term 'continuing education' is often employed as a synonym or a more euphonious term for adult education, particularly those aspects of adult education covered by universities and colleges. It refers not only to one field or division of education but to all the experiences of life that are educational from the earliest to the latest years. By educational it means experiences that are more than chance or casual, although the latter may of course result in some learning. Again by this term we mean education beyond literacy, but along the academic ladder. The hallmark of this education is the obtaining of

a certificate or degree. Mainly, though not wholly, it is non-vocational education. But in the civilized world to-day the higher the non-vocational education, the better it is as a vocational assets. And hence continuation education as understood here, though it is not directly a vocational education, yet opens to an individual the road to better economic status in life.

The idea of continuing education has been directly influenced by the accelerated development of adult education and has been elaborated within the context of an adult thought. Continuation education is also called further education.

The term lifelong or continuing education should be understood in a much wider sense than its etymology would of itself seem to indicate. It embraces the pursuit of the ultimate aim of education as formulated by philosophy and educational science throughout history, namely, the maximum development of all aspects of every one's personality and the affirmation of the right of all people to education which is really a complement of traditional human rights.

The problem is, how to create new conditions and new educational opportunities for all members of Society, 18.

17. UNESCO: Lifelong Education, Schools and curricula in Developing Countries, P 38, Hamburg, 1974
18. op.cit p 39.
whatever their origin, nationality, race, sex, social class or age, in a word, to attenuate the faults of the old system.

There are three successive stages in the elaboration of the concept of lifelong or continuing education. In the first stage, stress is laid on adult education. For various reasons of a social nature, adult education is a specific phenomenon distinct from other educational activities. In the second stage, theorists and practical workers realize that there is no insurmountable barriers between child and adult education and that there is a certain continuity between them. But the emergence of the new idea of continuing education among those concerned with adult education does not as yet fundamentally change traditional ideas. School is still a preparation for life and adult education is a complement of this preparation. In these first two stages, the conception of a continuing education does not provide a sufficiently solid foundation for new educational institutions to be established. So long as adult education remains a separate phenomenon, while it may be an effect complement to the school, it cannot arouse sufficient interest for it to be developed and expanded. The dichotomy has to be overcome and progress has to be made beyond it. In the third stage,

the concept of a continuing education takes on its full significance. It is a much broader concept than it was in the first stage and there is now a bond, a real continuity between the different links in the chain. It is understood that education should continue throughout the whole of life, and should not end when the period of compulsory schooling is over. Because of this, continuing education makes greater demands on both the school and on adult education. It still seems difficult to-day to apply the principles of life-long education so that it is neither an extension of the period of schooling nor a way of linking school and adult education by simply extending them over a period of time.

Continuation education is received mainly on the hither side of thirty and its main forms are evening classes and correspondence courses. In India the main problem in the field of continuation education is the completion of elementary schooling of those who are children failed to do so. For this purpose some schools have opened continuation classes. In the cities particularly, the provision of continuation schools and facilities for higher education is bound to be appreciated greatly.

Continuation education need not be confined to the

---

20. loc.cit.
completion of elementary education only but it should go to secondary and University education also. The Indian Ministry of Education had a scheme of two crores of rupees for evening Colleges and corresponding courses.

There are two problems which have to be solved before continuation education becomes an accepted part of the educational structure of the country. In the first place, the adult Schools have to receive recognition from Boards or Universities. Or alternately Boards and Universities may allow candidates to appear privately, as the Punjab University used to do formerly for its Matriculation Examination. In the Second Place, there is a need of adapting the courses for the various examinations to the needs and capacities of adults. In the U.S. e.g. Brooklyn College has been conducting courses for adults leading to B.A. Degree. In the U.K., the University extension courses are specially organised for adults. Much of the 'Liberal education' in the west is really the further education of the partially educated adults.

Thus continuing education is a concept which unifies education. It may become in some sense a factor unifying the working classes and the intelligentsia; this is perhaps one of the outstanding trends of modern times. In this way by integrating all forms of educational activity for the whole duration of mens' lives, continuation education will have a considerable influence on social structures themselves.

22. op.cit, P 181.
2. (1) FURTHER EDUCATION:

The further education of adults is the main responsibility of our Universities which should be interested in transmission of knowledge to ever increasing number of individuals in society and therefore, must throw their treasures open to those who are outside its wall and to experiment in the teaching of adults. The programmes for further education would have to cater to different needs of four categories of our working adult population, namely:

1. Those leaving school before getting H.S. certificate,
2. Holders of H.S. certificate who could not receive collegiate education,
3. Graduates of Universities and
4. Professional classes with a higher level of general education and specialised training.

All these sections of population including well educated one need further education for their spiritual enrichment, intellectual stimulation, aesthetic satisfaction and understanding of ever increasing frontiers of knowledge, upon which depends human survival in a fact changing world. The Universities, therefore, need design programmes for preparing adults, to get University education and offer courses of an advanced and refresher type.

The most important field of further education is however the provision of educational facilities for those who are interested to invest their leisure in the pursuit of knowledge and to acquire such knowledge for its own sake without seeking any certificate, diploma or degree. They need to be provided with various short term residential or part-time or non-residential courses in subjects of their interest.

The Universities must find avenues to guide and help people, who come under its direct influence, through such programmes in actively associating themselves in activities for the regeneration of economic, social, and cultural life of their communities and thus acquiring social education, the ultimate end of all adult educational programmes.

(ii) LIFE-LONG EDUCATION:

Education is life-long. This corrects the time distortions of our current educational heritage. There is no temporal division of life into youth and old age. A person learns from the cradle to the grave step by step. Life-long education reaches out to all life because, it is all of life. There is no sector of life whether it be

25. Loc.cit
the family, the school, the office, the mosque, temple or church, the hospital or recreation centres — where the effect to learn and train and develop the part of individual involved in that sector is not possible. For around us all everywhere are lessons to be learnt, knowledge to be gathered, information to be collected and personality to be developed. This idea has far-reaching and wideranging implications for all education and in all countries.

The concept of life-long education forces a redefinition of educational objectives and brings us back to force all education solely and singly on man and his growth and development. In primary, secondary and University education, the purpose will not be only passing of examinations and acquiring degrees, but the capacity of each pupil to learn and grow. Life-long education is introducing profound changes into the organization of education. It is a pity that the planners are defining education in terms of school education at a time when mass media is blowing the educational doors wide open.

Viittakivi is a folk academy in Finland functioning under the supervision of adult education section of the Education Department. It offers a course of six months concerning human situation and various problems connected with it. In another six months of the year, it organises shorter courses, conferences and weekend courses to meet current needs of the people. This academy does not give any training for earners but gives opportunities to its pupils to study various aspects of human relationship personal, social and international. There is systematic arrangement of lectures, discussions, individual study and group living. The group during their stay at Viittakivi performs housekeeping duties including manual labour in the house and farms and participates in recreation programme. All students of the academy share in the discussions, free-time activities and in practical work of the College.

In the folk Academy for six months course about one fourth of the students come from foreign lands and the rest from homeland. Scholarships are generally offered to foreign students because of the nature of the –

29. Loc. cit.
study and the purpose of living together. There are no special requirements for students seeking admission.

(iv) DANISH FOLK HIGH SCHOOL:

The Folk High Schools are the special contribution of Denmark. It is the Folk High Schools that have educated the Danish people to make co-operation work so well. They have produced an attitude to life and work which is at least partly responsible for the achievements of the Danish people. The folk High Schools were established in the pattern of residential Colleges of Oxford and Cambridge to satisfy the cultural need of the Danish people.

In these Folk High Schools, young men and women, go for a period of some months to pursue non-vocational studies like history, literature, language and then return to their work on farms. These Folk High Schools have the great advantage of being agents of the popular National Culture, which is conveyed more forcibly by songs and drama than by means of lectures and classes. An ideal folk High School combines homeliness with enlightenment and through these schools generations of young people have been led to see the value of human personality for itself. Their sense of values arises not from the teaching, but also from the feelings of the Folk. 30. Op.cit. p-4
High School as residential Colleges, which are small enough to give Principal, staff and students the feelings of being one large family, to which young men and women withdraw from their working lives for continuous periods of study. The Danish Folk High Schools were founded a hundred years ago as non-vocational school for adults. 

To-day, about 60 Folk High schools are in existence all over the country and, the majority of the pupils have been the sons and daughters of farmers. But during the last few years, the Folk High schools have entered into closer contact with wider circles of the populations of the towns.

CANADIAN FARM RADIO FORUM:

With the starting of National Farm Radio Forum in 1941 Canada launched upon a new experiment in rural adult education. The Forum is a discussion group project for rural people who are scattered over vast distances in rural areas and are in inaccessible to formal educational institutions. Farm Forum is a discussion group which meets once every week on a fixed day and listens to a specially prepared radio broadcast. Immediately following this broadcast, the members present take part in a discussion guided by questions prepared to coincide with the broadcast. Discussion guides are printed and circulated.

in advance for each group. At the end of the discussion, the conclusions reached are recorded on a forum finding sheet and mailed to the farm Office where findings of different groups are summarised. The topics discussed at the forums vary, but the topics are related to agriculture or to the rural community directly or in directly.

Later on, for lending support to the Rural Adult Education Service another service of 12 broadcasts on 'Community Clinics' was started. A number of farm people and authorities on local rural problems were brought to give talks, which were in the form of prepared dialogues on such topics as rural education, nutrition, health, farm youth, marketing and price control etc.

This Community Clinic service was more important than the former in establishing working relations between the Canadian Broadcasting Corporation and Adult Education Organization.

(vi) RURAL SOCIAL CENTRES IN EGYPT

In 1941, Egypt launched the programme of Rural Social Centres with a view to relieving poverty, disease and ignorance, and raising the living standard of the Egyptian peasants. The Ministry of Social Affairs, through its Rural Centres is tackling the problems of

---

34. Community Clinician association of farm people in Canada, functions of the body are noted above.
health, education and economic betterment. The principle of community participation is fundamental to the whole programme of Rural centres. An Agricultural Society Worker and a Health and Welfare nurse are the personnel for the centre. Wherever possible, a full time doctor is attached to each centre.

The Centres form Committees which serve the most pressing needs of the Community. In the field of economic and agricultural services, the centre runs a demonstration farm with the object of showing the farmer how he can increase his crop production. Moreover, the Centre encourages and promotes home industries. The health services of the Centre comprise an outpatient clinic with attached laboratory and dispensary and maternity ward. The social and cultural services of the centre are more a preparation for the future than the fulfilment of the present need.

The achievements of the Rural Centres cannot, however, be measured in terms of statistical figures. The immediate benefit to the peasants are in terms of improved health condition, reduction of mortality, improved vegetable food and fruit cultivation etc.

36. Ibid.
In India the scheme for Janata College was prepared in the Central Ministry of Education in 1950 on the lines recommended by the Rural Adult Education Seminar held in Mysore in 1949. The main object of this institution is rural upliftment and to train the Social Education Workers and other staff of the Department, and rural teachers and to create a sense of responsibility and interest for better life among the village people. Sometimes specialised training in Tribal Welfare are also organised for the personnel of Tribal Welfare Department.

The Janata College trains men in the fundamentals of community organization and rural development, and imparts knowledge of rural handicrafts, improved methods in agriculture and animal husbandry, citizenship, health, economics and sanitation. A knowledge of first-aid and organisation of physical welfare programme is also given. The media of instruction are discussions, debates, lectures and demonstration. The period of training was three months initially, but later on the period has been extended to five months.

38. S.C. Datta: Social Education in Delhi, P-116-17, New Delhi, 1960.
Selected villages are visited every week by trainees of the College for studying the problems and working out practical programmes for improvement. Each student while in the College is expected to work out a programme of improvement for his own village and to work it out after leaving the College. It is expected that even after completion of training the trainees would keep themselves in touch with the College.

But due to lack of clear-cut principle, policy and planning at present most of the Janata Colleges including the Janata College of Tripura are either in decay or totally abolished. Attempts may, however, be made for its restoration in the newly started N.A.E. Programme.

3. SOCIAL EDUCATION:
ITS REAL CONNOTATION

In fine, a few more words need be said as to what actually is meant by Social Education and what are included under this conception. Numerous activities educational and organisational will be necessary to realise the objectives of social Education. A programme of Social Education is built up of activities selected according to the needs of the people in the particular area and as adjusted to their cultural level. The activities will, therefore, differ from place to place and community to community.
Since the concept of Social Education is, in essence, education for betterment of life the activities will be numerous and as varied as the lives of the people. The criterion for determining whether a particular activity or not is whether it is an educational activity which provides learning opportunities for the people and stimulates a spirit of self-improvement and cooperation in them. Such activities can be classified under certain broad headings keeping in view the objectives of Social Education. These activities may be included under the conception of Social Education and these serve the purpose of helping an easy understanding of the concept. A classification which is not exhaustive but indicative can be as follows:

(a) ACTIVITIES FOR IMPARTING KNOWLEDGE: These include a drive against illiteracy and ignorance, organising literacy campaigns and literacy classes, holding vacation camps for Social Education with the aid of student and teacher volunteers, group discussions on health, sanitation and citizenship problems and numerous follow-up activities intended to prevent relapse into illiteracy and ignorance. These follow-up activities cover a wide range. Production of literature for neo-literates, editing a wall newspaper, forming reading and writing groups, etc.

clubs, providing rural circulating literacy sets, reading rooms, community listening etc., use of such audiovisual media as films, filmstrips, magic lantern slides, posters, mobile exhibitions and the like. People are also encouraged to learn better skills and adopt improved practices in agriculture, cottage industries, home management, housing etc.

(b) ACTIVITIES FOR BRINGING ABOUT SOCIAL CHANGE:

These activities include lectures, talks and group discussion on a variety of subjects like:

(i) Social changes that have are taking place in the World and the desirable Social changes India has to bring about for progress.

(ii) Technological changes, development of Science, Scientific discoveries, changed circumstances as regards caste and family, family planning etc.

(c) ACTIVITIES FOR EDUCATION IN COMMUNITY ORGANISATION:

These aim at educating people in the process of group formation so as to give a formal structure to the good activities begun so that they may take firm root and develop with vital force. Helping people to organise youth clubs, women's clubs, children's groups, cooperatives, village guards and establishing community centres as the nucleus for various social amenities are among the aims of this broad programme.
(d) ACTIVITIES FOR RECREATION AND CULTURE:

The objective of these activities is to organise the people to provide for themselves healthy, recreational and cultural facilities. These include sports, games, gymnasiums for the improvement of physical health, formation of dramatic clubs, community singing groups, and arranging recitals from well-known literary works, lectures, debates, poetry readings etc. Special efforts are to be made to encourage and preserve traditional forms of recreation such as folk arts, folk dramas, folk dances and folk songs. The reorientation of traditional festivals and fairs and their celebration in an organised manner is to be attempted. Holding exhibitions and encouraging cultural pursuits and hobbies also come under activities. 40

Let us have a more elaborate discussion on recreation that social education is interested in. Adults need education in the healthy types of recreation. There are various types of healthy recreation. Among these, there are some which help to raise the health and cultural trend of a community. Let us mention here three types of such recreation. Firstly, there is the drama, not a show where people sit passively, but a show which they themselves stage. Secondly, there is the celebration of festivals or national days. Here again, it is not the mere colour and sound & sensation in which 40. ibid, p. 8
social being is interested, but the historical and cultural meaning which the celebrations convey to particular participants as well as the community effect in organizing it. In this way festivals bind together the various sections of a population into a cultural community. Thirdly, social education is interested in organizing sports, games, athletic contests, and tournaments at Block and higher levels. Here again, the social educational aspect lies not in boys stretching out their limbs, but in the people themselves organizing the events and in the joy that the people derive from physical powers and sportsmanship among their children and youth alike.

(e) SPECIAL ACTIVITIES FOR UNDER PRIVILEGED CLASSES AND TRIBAL PEOPLE:

In India, there still exist some under-privileged classes and in some communities women are by custom denied equal opportunities with men. A concerted effort has to be made to improve their lot. Social education activities for them may differ from area to area. They are to be planned after a careful study of the disadvantages from which the particular class suffers and the special problems which they have to face.

As regards Tribal people they live generally in hill areas. They are at different cultural levels and their life is bound by tribal customs and superstitions. Social education activities specially suited to the tribal people
are necessary to bring them to the level of the people in surrounding areas.

(f) ACTIVITIES FOR FURTHER AND CONTINUING EDUCATION:

These are conducted through adult schools, Janata Colleges, University Adult Education Departments, Public Libraries and relate to production of literature for the new reading public and use of media of mass communication like press, film, radio and television.

The field of Social Education is much wider than that stated here. In fact, every process that contributes to bringing about social change and the impact of changed circumstances of modern life can be conceived as a factor in evolving the concept. The concept is to be understood in a comprehensive manner. Let us sum up by saying that the main concern of Social Education is to prepare people for Social change and to prepare them by evoking their collective personality. In short, in Social education we see the people moving forward as communities.
4. COMMUNITY DEVELOPMENT
- WHAT IT IS.

The term 'Community Development' which has come into vogue since World War II and in India since 1952 refers specifically to the attempts made to regenerate the people through comprehensive and democratically operated economic and social programmes. The programme was outlined by the Indian Planning Commission in the First Five Year Plan as essential for the improvement of all phases of life. The programme encompasses Agriculture, Animal Husbandry, Irrigation, Co-operation, Public Health, Education including Social Education, Communication, village industries, Panchayets and Local Self-Government - in fact all aspects of life that relate to the 82% of the India's teeming population. 41

Community Development (C.D.) is distinguished from other programmes by its comprehensiveness. It follows certain method known as extension through which new ideas and new practices are adapted through persuasion and not coercion. According to some assumptions on which the C.D. is based, the greatest resources of a country is considered its people and the untapped labour of the millions living in villages. To realise the objectives of

41. A guide to community Development, PI, New Delhi, 1960. Published by the Govt. of India.
C.D. Some new techniques known as extension education and community organisation are necessary. Extension education aims at building up self-confidence in the individual and community organisation aims at restoring harmony in village society and building up democracy from the grass roots.

Though the originally conceived objectives of C.D. was that it should be people's programme the later development was the introduction of three-tier system of local self-governing bodies from the village to the Block and to the District - the bodies being originally linked. This happened with the enactment of new and significant legislation known as 'Panchayet Raj'. The Programmes are now carried out by the elected representatives of Panchayet in the Village, Block and District level.

In more specific terms the objectives of C.D. is to assist each village in having effective Panchayet, co-operatives and Schools, and through these institution-carry out multiphased programmes for increasing agricultural production; improving village crafts and industries and organising new ones; providing minimum

health service; providing educational facilities for children and an adult education programme and improving housing and family living conditions. One or more Social Educator have been assigned to each Block. The change of outlook of the village people is not only the duty of the Social Educator single handedly but it is the collective responsibility of the Block Staff.

The responsibility to organise and carry out massive Adult Literacy programme is an important function of C.D. To highlight the importance of Adult Literacy the C.D. through its extension education made many recommendations about the improved agricultural practices and organised result demonstrations. These were done to motivate people to work to be literate by organising literacy classes.

It may be said that C.D. is primarily an educational programme, because it tries to bring about necessary improvements in village life through a change in the attitudes and habits of the people. The change is attempted through extension work - through the use of educational techniques like short talks, discussion, method and result demonstrations, field-strips, audio-visual aids etc. The effective use of all these is,
therefore, the Key to success in the Community Development Programme. The C.D. Programme in this country is as yet in its growing stage and is facing challenges. Only a dynamic training system based on educational techniques adapted to local needs can meet this challenge.

In this connection it may be mentioned that the writer of this thesis personally visited some Block Development areas of Tripura and Cachar to make an on-the-spot study of the situation. There he interviewed some adult people in respective locality to collect authentic data in connection with the subject. The questionnaire was prepared in both English and Bengali, the copy of which is enclosed in the Appendix. Though the number of data thus collected is insignificant in comparison with the number of C.D. Blocks, yet this helped in general to gather an idea of the real picture of present Social Education activities in the C.D. areas of these territories. A thorough survey may be undertaken in this regard which may be great help to the Field Workers, planners and administrators of State Social Education Department which is directly connected with Social education activities.

In conclusion, let us try to understand what is meant by the term 'Block'. The C.D. Block means a geographical area almost co-extensive with a Thana. 'Block' here literally means a number of houses. But owing to the rare use of the word Block common people hardly understand the real meaning of the whole term. They usually mean by it the gorgeous office buildings of a C.D. Block. A simpler term would be more effective.

The C.D. Blocks are highlights of developmental activities in the rural areas of modern times. All previous activities for all round development economic, educational etc. fall far behind those of the C.D. Blocks with their multifarious Departments and hundreds of offices and development centres. The C.D. Blocks have caught public eye through their colourful situations. We have therefore, deem it proper to designate the period from 1952 as the 'BLOCK PERIOD'.

---