CHAPTER III

DEVELOPMENT OF THE CONCEPT OF SOCIALLY USEFUL PRODUCTIVE WORK (SUPW)
3-1 THE ORIGIN OF DICHOTOMY BETWEEN EDUCATION AND WORK

The educational potentiality of manual work was recognized long before the advent of formal education. In the primitive society, there was no dichotomy between education and work. The bulk of an individual's education was through doing and involvement in productive work and services. His physical environment, social environment and the world of work around him gave all the experiences necessary for his survival and development of his personality. At that time, there was no apathy for manual work and there was no distinction between manual workers and intellectual workers.

Gradually, as the individual families concentrated on specialising in particular occupational skills, the panorama of social structure also changed. There was division of labour and as a result of which there was development of the class and caste system based on occupations. Those who were concerned with manual work suffered a lower status and those who were concerned with intellectual and academic pursuits were regarded as belonging to the higher order. Acquiring and dispensing of literacy and numeracy remained the prerogative of the brahmins only. The distinction between the intellectual and manual workers became distinct as a result of this. This led to the development of distinction between general education and work. Chaudhuri (1987, p.3) states:

However, its effect was not so far reaching, because in the ancient and medieval societies, division of labour was less marked and even those who pursued intellectually biased non-formal as well as formal education, had to do all sorts of indoor as well as outdoor manual work.

Gradually, the formal schools concentrated upon liberal arts only. There was no provision of work-education in these schools, which served the cause of privileged elites who isolated themselves from those who were not educated in this system. The products of such educational system, also despised working with their hands and they depended upon their brothers for every type of manual work. The manual workers also managed their livelihood with the skills they had acquired in the traditional way and did not feel the necessity of literacy and numeracy. As a result of this, the separation between the manual workers and intellectual workers increased further, and the introduction of manual work was resisted by the intellectual workers.

3-2 DEVELOPMENT OF PROGRAMMES RELATING EDUCATION TO WORK IN FOREIGN COUNTRIES

In western countries the value of educational handicrafts was recognised by philosophers and educators very early. Aristotle was in favour of these activities as they helped a person in becoming a better consumer. Cominious was of the view that children should learn the important principles of mechanical arts so that they understand what is going on around them and may enter the world of work easily. Rousseau was of the view that children will develop their mental capabilities by working with their hands. Pestalozzi was of the view that much time and labour can be saved by combining theoretical education with practical work. Herbert emphasized the development of mechanical dexterity. Montessori pleaded for learning by doing. By starting problematic acts in natural setting, designated as projects, John Dewey laid foundation of a type of activity, which was purposeful and
full of utility. Bertrand Russell was of the view that education should produce men and women of courage, vitality, sensitiveness and intelligence. Among them, vitality is related to one's power to do things. He emphasized that vitality promotes interest in the outside world and promotes the power of hard work.

In order to have the correct perspective of the concept of Socially Useful Productive Work (SUPW), it is necessary to study the essential features of some important work education practices which developed in Russia, U.K., U.S.A. and India etc.

3-2.1 Practical Education

One of the earliest efforts towards relating education to productivity was made in the middle of the nineteenth century in Russia by Victor Della Vos. In his system, the students made a series of models or exercises as means of learning the fundamental operations. The programme of practical education was process-oriented. From the educational point of view the scope of the programme was very limited.

3-2.2 Educational Sloyd

In the middle of the nineteenth century Sloyd Training was introduced in the primary schools in the Scandinavian countries. It was based upon their home crafts. It included construction of artistic and useful articles with locally available materials. The purpose of this system was to develop desirable habits, attitudes and skills in the subjects to undertake further apprenticeship training in productive work. This programme was product-oriented. But the activities included in the programme were not related to the primary needs. An international institute in Sloyd-work was established by Ho Salaman at Nass in 1868 and students from different countries including India were deputed to receive teacher training in this work for six weeks.

3-2.3 Manual Training

The Sloyd movement took the form of Manual training in England. In U.S.A., the Sloyd training and the practical education were combined to form the Manual training programme. The purpose of Manual training was educational and not vocational and its curriculum included metal work including forging, founding, machining, bench work and sheet metal work, wood work including joinery, turning and pattern making, cabinet making and mechanical drawing based upon plane and solid geometrical forms and patterns. But it was not based on any traditional craft.

3-2.4 Manual Arts

Manual arts were introduced in the general schools of USA with the purpose to mitigate the national loss of hand skills and artistry in products as a result of replacement of the handicrafts by machine made products. Consequently, manual arts which were concerned with practical knowledge of materials, principles and processes of industry became popular and they succeeded Manual training. However, the other areas of the school subjects were not related to it and it involved costly equipment. Charles A. Bennett, father of the manual arts movement suggested that five manual arts which were fundamental to civilization, namely, graphic arts, the mechanic arts, the plastic arts, the textile arts and the book making arts could be included in this programme.
3-2.5 Industrial Arts

In the early parts of the twentieth century, Bonsor of Columbia University developed the concept of Industrial arts. This programme was primarily conceived for the elementary schools. The outcomes of this programme were related to health, economic, aesthetic, social, recreational and technical skills. In the junior and senior high schools, the activities included development of specific manual abilities, exploration of productive work and development of desirable social traits growing out of industrial experiences through participation in electricals, foods, automobiles, ceramics, printing, wood work, textiles, metal work, drawing and designing etc. These were taken up either as a separate offering or in various combinations. The programme included experimentation with materials as well as mass production on economic basis. But the theoretical content of this programme was very heavy and the experiences were provided mostly under contrived situations.

3-2.6 Part-Work Part-Study

In the beginning of the twentieth century, education and physical culture were combined with manual labour and manual labour with education and physical culture in the USSR on the basis of the suggestion given by Marx. This led to the concept of part-work and part-study system of schooling.

3-2.7 Unified Labour Schools

Lenin suggested that children should actually do some task of social labour, may be very small and simple in every village and every city. This gave rise to the concept of socially useful labour. Out of this idea the unified labour schools were originated in the USSR. During the early twenties, the idea of socially useful labour was put in practice and different kinds of programmes emerged at different places in the socialist countries. Half-work half-study schools and full-time schools with education and production were opened in the mainland of China.


3-2.8 Polytechnical Education

The latest concept of work-education in the form of polytechnical education in socialist countries is based upon the educational idea of Marx. The aim of polytechnical education was to acquaint the learners with the basic principles of all processes of production and help them to develop the habits to deal with the most simple instruments of production. The programme starts from the kindergarten stage and extends up to secondary stage.

In classes I to IV, the activities included-keeping the premises clean, growing vegetables and flowers, spinning, simple clay modeling, paper and cardboard work and plaster of paris. In grades VIII to X, polytechnical training takes place of handicraft and gardening. It has three components viz. introduction into socialist production, technical drawing and productive work. In these grades, the
learners went either to a factory or to a farm, once in a week, for first hand experiences in socialist production.

3-3 DEVELOPMENT OF THE CONCEPT OF SOCIALLY USEFUL PRODUCTIVE WORK (SUPW) IN INDIA: PRE-INDEPENDENCE PERIOD

3-3.1 Ancient Period

Socially Useful Productive Work (SUPW) is not entirely a new concept. It is as old as humanity. In the early times human beings did not differentiate between work and learning. They were learning through work. They worked, experimented and learnt. Indeed, learning itself was the consequence of life and its needs.

In the early days, when the students were living in the hermitages with their teachers, they were performing all kinds of manual work for living and learning. Education was related to the life of the children and there was no isolation between world of life and world of work. According to Mohanty (1988) it (manual work) was education of life, for life and through life. The range of such work was very wide in view of the fact that division of labour was less at that time. So the concept of manual work, as a tool of education, was recognised long before the advent of formal system of education. In this connection Isakson (1982) states:

*Linking education with work is no new idea. From time immemorial the curriculum, whether formal or informal, has had functional origins: it has related to daily activities, to the fulfillment of basic needs. This, of course, was especially true of the home curriculum taught by the parents.*

In the early days, vocational instructions were given to the sons by their fathers. The caste system played a very important role in early vocational education and training and each caste had its separate vocation or occupation. But Chaube (1965) states: Yet it is worthy to note that the practices of the caste system were not so rigid and inflexible as never to be violated. Even the brahmmins took up arms when the circumstances demanded. Women also received military training at times. The "Arthasashtra" of Kautilya gives a detailed picture about the education of the young princess. Even in the law of Manu, it is found that the king was required to learn the science of dialects and the supreme soul and also he would learn the theory of various trades and professions from people.

In early vedic period the arts and crafts were held in high esteem. The training in fine and useful arts was given by the apprenticeship system. The apprenticeship was living with his teacher for all the twenty four hours, working in his shop or factory and learning the technique of a profession. According to Mookerji (1974), *The rules of industrial apprenticeship as given by Narada indicate that admission to a craft was free provided the guard ians' consent was obtained.*

During the Buddhist period, the monks had to know sewing, knitting, spinning and acquainted with science of house building. Those Buddhists who had a household life were given education in other useful vocations and crafts which helped them to earn their livelihood.

Handicrafts are one of the symbolic expression of India's great tradition and cultural heritage. Many instances of Sanskrit, Buddhist and Jain literature contain references to the 64 kalas which pertain to ancient arts and crafts in the traditional sense of the work.
There were many individual guilds in ancient India. The local individual guilds were known as "Srenis". In the Jatakas eighteen such guilds are mentioned.

3-3.2 Muslim Period

Many of the Mohammedan rulers were great patrons of the crafts men. According to Kabir (1961):

*Many of the Mohammedan rulers continued the tradition of patronizing able craftsmen. One of the developments during the Muslim period was the establishment of a number of institutions for training in arts and crafts. Also some form of apprenticeship was not altogether unknown.*

The establishment of Sultanate in Delhi led to a situation where the old arrangements were no longer adequate. The king had to maintain a number of workshops (Kharkhanas) to supply the needs of household and the governments. Firozshah Tughluq maintained a regular department of industries under his personal supervision and took interest in the technical training of his slaves. During his period (1351-1388) some of the workshops were also converted into institutions of vocational training. The manufacture of boats, ships and chariots was done on a very large scale. Training in such handicrafts was given to the youths in the traditional family institutions in the same trade of their fathers. Thus, the young craftsman was, from the beginning trained in the actual workshop. Akbar organized a new Public Works Department and occasionally inspected workshop. Sir Thomas Roe is a witness that under Jahangir and Shah Jahan arts and crafts were thriving (Keay, 1942).

3-3.3 British Period

From the very beginning the British Government pursued a policy of indifference to education. According to Howell (1872):

*Education in India under the British Government was first ignored, then violently opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing.*

When the British rulers introduced formal education in India, education became bookish. It was meant for elites. It prepared students for white-collared jobs. In general education there was no provision for manual activity. For the Britshers the aim of education was to provide competent clerks who would be loyal to them and propagate western knowledge. They developed the whole educational system with a narrow outlook. The educated people of India also developed a hatred for manual work considering it of lower type.

Wood's Education Despatch (1854)

Initiative in introducing work-education in Indian schools was taken on the basis of Wood's Education Despatch (1854). This document forms an important landmark in the history of education in India because the aims and scope of primary and secondary education have been defined in it for the first time. According to Wood's Education Despatch (1854) the purpose of secondary school was to convey to the great mass of the people useful and practical knowledge suited to every situation in life (Chaudhuri, 1985, pp. 12-13).
Indian Education Commission or Hunter Commission (1882)

The Indian Education Commission (1882) had suggested:

In the upper classes of the high schools there be two divisions, one leading to the entrance examination of the universities, the other of a more practical character, intended to fit youths for commercial or non-literary pursuit.

The second programme as suggested by the Commission was pre-vocational and flexible in nature. As per this suggestion, the alternative course for preparing the youths for commercial and non-literary pursuits optional subjects like building material and construction, brick making, mechanical drawing, modeling, wood and copper plate engraving etc. were included in the then Madras province. Similarly, the students had to study any two of these subjects: Drawing, Elementary Physics and Chemistry, Agriculture and Surveying and Book-keeping for the school final examination of Allahabad University. Besides the pre-vocational subjects, efforts were made in some provinces to give practical bias to the curriculum both in primary and secondary schools.

Lord Curzon

At the beginning of the twentieth century, Lord Curzon emphasized the inclusion of Agriculture as a subject in the primary schools in rural areas. In Bengal province, it remained as an optional subject and in Madras province it remained as an additional subject. However, in Bombay province, it remained as an alternative to object lessons in science.

The Government of India Resolution on Educational Policy (1904)

The Government of India Resolution on Educational Policy (1904) stated:

The first call for fresh effort is now towards the development of Indian industries and specially of those in which native capital may be invested. Technical instruction directed to this subject must rest upon the basis of preliminary general education of a simple and practical kind which should be clearly distinguished from the special teaching that is, to be based upon it, and should as a rule be imparted in schools of ordinary type (Chaudhuri, 1985, pp.13-14).

Tagore: Deploving the ineffectiveness of book learning, Rabindra Nath Tagore emphasized the role of manual work in imparting all round education.

Mahatma Gandhi: In the early twenties, many national leaders like Mahatma Gandhi advocated more emphasis on practical and vocational aspects of education with a view to increase the productive capacity of the citizens. Thus, consequent to the non-co-operation movement, spinning was introduced in the national schools which were established in 1921-22.

Conference of Education Officers (1925)

The Conference of Education Officers held in the year 1925 recommended that while vocational training might more properly be given in special institutions after the school course, some subjects which trained the hand and the eye and gave scope for the creative joy of the artist, should be introduced in the school (Chaudhuri, 1985, p.14).
Committee for Reviewing Vocational Instruction

In the United Provinces, (of India), the committee appointed for reviewing vocational instruction in schools for general education decided that special schools be opened for meeting the demand for vocational instruction and recommended development of manual instruction in secondary schools on account of its general educative value (Chaudhuri, 1985, p. 14).

Hartog Committee (1929)

Among other things the Hartog Committee of 1929 recommended the diversion of more boys to industrial and commercial careers at the end of the middle stage, for which provision should be made by alternative courses in that stage, preparatory to special instruction in technical and industrial schools (NCERT, 1970, p. 2).

Wood and Abbott Report (1937)

In June 1937, Wood and Abbott submitted their report on “General Vocational Education in India”. The report stated that manual activities should find a place in the curriculum not because the pupils or some of them will earn a living by manual labour but because satisfaction of the desire to make or create is necessary to balanced development (NCERT, 1991, p. 1).

Wardha National Education Conference (1937) and Basic Education

In 1937, after the publication of Wood and Abbott report a decision of Introducing Basic Education was taken on the basis of the educational ideas of Mahatma Gandhi. Mahatma Gandhi, in his articles published in Harijan during March to October, 1937 insisted that manual and productive work should not only be an appendage to the on-going programme of education, but education should be woven around it. The Wardha National Education Conference, held on 22 and 23 October, 1937, in which Mahatma Gandhi’s propositions on education were discussed, passed the following resolution related to Basic craft:

The conference endorses, the proposal made by Mahatma Gandhi that the process of education throughout this period (seven years) should centre around some form of manual and productive work, and that all the other abilities to be developed or the training to be given should as far as possible be integrally related to the central handicraft chosen, with due regard to the environment of the child.

Mahatma Gandhi advocated that the education of the child should begin by teaching him/her a useful craft and he/she should start production from the very beginning of his/her training.

Zakir Hussain Committee and Basic Education (1937)

In order to give a practical shape to the resolution on education which was adapted in the Wardha Conference, a committee was appointed under the Chairmanship of Dr. Zakir Hussain. The committee submitted its report on December 2, 1937. According to Mukerji (1957) main features of the Zakir Hussain Committee Report are the following:

1. A basic craft is to serve as the centre of instruction. The idea is not to teach some handicraft side by side with liberal education, but entire education is to be imparted through some industry or handicraft. In short, it is intended that the basic craft should serve as the centre of a solar
system and that the other subjects should revolve planet-wise and receive their warmth and vigour from the central sun-craft.

2. The scheme is to be self-supporting to the extent of covering teachers’ salaries. It also aims at making pupils self-supporting after the completion of their course.

3. Manual labour is insisted on, so that every individual may learn to earn his living through it in later life.

Kher Committee (1938)

The Kher Committee appointed in 1938 by the Central Advisory Board of Education examined the scheme of Basic Education (also called Wardha Scheme) and expressed the opinion that it was in full agreement with the recommendations made in the Wood-Abbott report so far as the principle of learning by doing is concerned. It further recommended that many kinds of activities should be introduced in the lower classes and later, they should lead to a basic craft, the product of which activity should be saleable and the proceeds applied to the upkeep of the school (NCERT, 1970, pp. 5-6).

Work on Basic Education was started in the year 1938-39 in almost all the states of India.

Central Advisory Board of Education (1944)

In the year 1944, the Central Advisory Board of Education in its report on Post-War Educational Development in India recommended adoption of Basic Education as the pattern of education at the primary and middle stages (Chaudhuri, 1987, p. 13).

3-4 DEVELOPMENT OF THE CONCEPT OF SOCIALLY USEFUL PRODUCTIVE WORK (SUPW) IN INDIA: AFTER INDEPENDENCE

After the attainment of India’s independence in 1947, the Government of India accepted the concept of Basic Education at the elementary stage.

First Five Year Plan (1951-52 to 1955-56)

It has been pointed out in the First Five Year Plan (1951) that secondary education should grow from the education that is being given at the primary stage, i.e., it should be closely integrated with Basic Education and its essential underlying principles.

Secondary Education Commission or Mudaliar Commission (1952-53)

The Secondary Education Commission (1953) states:

*In the past, our education has been so academic and theoretical and so divorced from practical work that the educated classes, have generally speaking, failed to make enormous contribution to the development of the country’s natural resources and to add to national wealth. This must now change and with this object in view, we have recommended that there should be much greater emphasis on craft and productive work in all schools.*

The Commission recommended diversification of courses at the secondary stage which envisaged core-curriculum for all students and groups of subjects. The core curriculum included one craft to be chosen out of the following: (i) Spinning and Weaving (ii) Wood work (iii) Metal work (iv) Gardening (v) Tailoring (vi) Typography (vii) Workshop practice (viii) Sewing, needle work and
embroidery (ix) Modeling. The optional subjects recommended by the Commission included Agriculture.

**Assessment Committee**

Towards the end of the First Five Year Plan, the Government of India appointed an Assessment Committee to study how Basic Education was being implemented in India. On the basis of the report submitted by this Committee, a booklet entitled "The Concept of Basic Education" (1957) was published by the Ministry of Education and Scientific Research, Government of India which threw further light on basic craft.

**Second Five Year Plan (1956-57 to 1960-61)**

The document Second Five Year Plan (1956) emphasises that the practical value of Basic Education and even its financial return can be increased by linking it up with allied programmes like agriculture, village and small-industries, co-operation, development and national extension services etc. and thereby giving a definite place to institutions imparting Basic Education in the scheme of development in each district and each block. This will itself help to keep Basic Education in step with the needs of development in other fields.

The document further points out that in order to develop agriculture education at the secondary stage in rural areas, it is proposed to provide additional 200 agricultural courses in rural secondary schools.

**Standing Committee on Basic Education (1956)**

Not being satisfied with the progress made towards introducing the total programme of Basic Education throughout the country and appreciating the magnitude of this problem, the Standing Committee on Basic Education appointed by the Central Advisory Board of Education in 1956 suggested some simple activities including crafts should be introduced in the Non-Basic schools immediately for orienting them towards Basic Education pattern. The activities considered for this purpose belonged to the areas of health and hygiene, productivity, citizenship, recreation, cultural activities, social service and miscellaneous.

**Third Five Year Plan (1961-62 to 1965-66)**

It has been pointed out in the Third Five Year Plan (1961) that the reorganized curriculum of secondary schools includes crafts as one of the core subjects. The problem of securing craft teachers in sufficient numbers and imparting the teaching of craft is of great importance both for secondary education and for vocational education.

**Education Commission or Kothari Commission (1964-66) and Work Experience**

The Education Commission (1964-66) observed that the activities proposed in Basic Education were concerned with indigenous crafts of the village employment patterns and recommended that Work Experience should be introduced as an integral part of all education general or vocational as one of the programmes to relate education to life and productivity. The Commission emphasised that
Work Experience constitutes one of the four basic elements of all good and purposeful education. The Education Commission (1966, p.7) defines Work Experience as:

*Participation in productive work in school, in the home, in a workshop, on farm, in a factory or in any other productive situation.*

The Commission emphasised that the concept of Work Experience is similar with that of Basic Education.

**All India Conference (1967)**

Towards the close of 1967, an All India Conference was organized by the NCERT, New Delhi, for clarifying the concept of Work Experience and the outcome of this conference was published under the title of "Concept of Work Experience". It was clarified that in order to be meaningful Work Experience should be socially useful and based upon primary needs. Consequently, it should be related to the problems of (I) health, (II) foods, (III) shelter, (IV) clothing, and (V) cultural and recreational activities (Chaudhuri, 1985, p.21).

**National Policy on Education (1968)**

National Policy on Education (1968) laid down the following principles in the area of Work Experience and National Service:

*The school and the community should be brought closer through suitable programmes of mutual service and support. Work Experience and national service including participation in meaningful and challenging programmes of community service and national reconstruction should accordingly become an integral part of education. Emphasis in these programmes should be on self-help, character formation and on developing a sense of social commitment.*

**Fourth Five Year Plan (1969-70 to 1973-74)**

The document Fourth Five Year Plan (1970) emphasises that it is obviously essential to improve the quality of teaching in secondary schools and evolve a system which will prepare students for entrance to the university and also afford facilities for those who want to enter a definite vocation. This requires a diversified system of secondary education. This emphasis consequently will be on the provision of a large variety of courses including technical, commercial, agricultural, etc. of a technical character.

The document further points out that a major task in the field of post-elementary education is to provide a large variety of vocational courses for children who do not intend to continue their general education beyond the elementary stage. These courses have to be of varying durations, depending upon the trades and vocations proposed to be learnt.

**National Seminar on Primary and Work-Oriented Education (1970)**

The National Seminar on Primary and Work-Oriented Education was organized by the NCERT under the Chairmanship of Prof. S.V.C. Aliya in New Delhi from 9 to 11 November, 1970. The report of the Seminar was published by NCERT in 1971. The major recommendations of the Seminar were as follows:
1. While taking steps for providing Work Experience at the primary stage the following details have to be spelled out: i) Formulation of operational concept of Work Experience ii) Types of work-experience programmes to be introduced during 1970's in India. iii) Minimum Work Experience programmes to be introduced in all the schools in the country with stress on structured activities to be introduced in selected schools. iv) Action programme pertaining to production of Curriculum materials. v) The pre-service and in-service training geared to Work Experience to be provided to teachers and supervisors. vi) Steps to be taken for the mobilization of public opinion in favour of Work Experience.

2. Work Experience should be socially meaningful. It should be realistic physical work, without over emphasis on economic aspects and it should lead to the development of productive abilities and total personality of the child.

3. Individual schools might be encouraged to develop their own programmes of Work Experience and the result of their programmes might be made available to the various agencies and institutions in the country.

National Conference (1971)

As per the recommendations of All India Conference held in 1967, the curriculum plans for Work Experience based on the clarification were developed and the one developed for the state of Andhra Pradesh was tried out in the schools of Hyderabad and the refined plan was presented before a National Conference for developing state programmes in Work Experience in the year 1971. This frame work was adapted by the Kendriya Vidyalaya Sangathan and in many other states for developing their programmes of Work Experience. The framework of Work Experience was further simplified as it was felt that enough attention was not paid to the work related to maintenance. It included maintenance work related to cleanliness and minor repair of gadgets used in the school and at home, and production work related to Agriculture and Industry.

Conference of Education Secretaries and Directors of Public Instruction (1972)

The Conference on Education Secretaries and Directors of Public Instruction held from 15th to 16th September, 1972 passed the resolution that the scheme of vocationalization of education as well as Work Experience deserves highest priority in the Plan and should be asserted fully.

The National Committee on 10 + 2 + 3 Educational Structure (1973)

The National Committee on 10 + 2 + 3 Educational Structure appointed by the Ministry of Education and Social Welfare, Government of India, New Delhi, recommended that about 15 per cent of the school time should be demarcated for Work Experience for classes IX and X and a craft or a trade was to be treated as a compulsory subject in these classes (Chaudhuri, 1985, p. 24).

Fifth Five Year Plan (1974-79)

It has been pointed out in the Draft Fifth Five Year Plan (1976) that the introduction of Work Experience will be an important curricular reform at the secondary stage. Career information and vocational guidance will be made available in a much larger number of schools than at present. This will pave the way for specific vocational training at the post-matric stage. This training has, however, to be provided strictly in relation to local needs, as the mobility at this level is limited. On-the-job training supplemented by evening classes for general education would be cheaper, more effective and more closely related to actual needs.
Working Group (1974)

The working group appointed by the NCERT Committee on School Curriculum in the year 1974 for developing an approach paper on Work Experience highlighted that Work Experience should include a variety of Socially Useful Productive Work (SUPW) and it should be provided formally as well as non-formally with a view to laying attitudinal foundation for every kind of work (Chaudhuri, 1985, p. 24).

Curriculum for the Ten-Year School-A Framework (1975)

The document "Curriculum for the Ten-Year School: A Framework" (1975) of NCERT emphasises:

*Work Experience should be a central feature of school education at all levels. It should be oriented to the application of science and technology and to productive processes in agriculture and industry. Work Experience should provide an opportunity to learn from the use of the hands, gives insight into the material phenomena and human relationships involved in any organised productive work, create the attitudes necessary for co-operative accomplishment of tasks and discharging of social responsibility within a framework of equality as well as of the freedom of the human spirit.*

Ishwarbhai Patel Committee (1977) and Socially Useful Productive Work (SUPW)

It was pointed out by Ishwarbhai Patel Committee or Review Committee in July 1977 that Work Experience which was intended to be an integral part of the curriculum at all stages, did not find a proper place in the teaching-learning process that followed the introduction of the new pattern. So the Committee recommended Socially Useful Productive Work (SUPW) including Social Service/Community Service as one of its components for all stages of school education.

Working Group on Vocationalisation of Education (1977)


The National Review Committee or Adiseshiah Committee and Socially Useful Productive Work

The National Review Committee under the Chairmanship of Dr. Malcolm S. Adiseshiah, Vice-Chancellor of University of Madras was appointed in October, 1977 by the Union Education Minister, Dr. P.C. Chunder, in his capacity as President of NCERT, to review the curriculum of the +2 stage of school education with special reference to vocationalization of education. The concept and objectives of Socially Useful Productive Work as given by the Ishwarbhai Patel Committee were accepted by the Adiseshiah Committee for the +2 stage with minor adaptations. The report of the

**National Education Conference (1977)**

The National Education Conference held in New Delhi from 18 to 20 December, 1977 under the Chairmanship of Sri Sriman Narain also recommended that 50 per cent of total school time ought to be devoted to productive, creative and recreational activities, at least half of which should be focussed on Socially Useful Productive Work of various kinds (NCERT, 1979, p. 3).

**Pune Seminar (1978)**

A Seminar was held in Pune from December 20 to 22, 1978, regarding the discussion of NCERT document "Evaluation in Socially Useful Productive Work". Some of the main points emerged in the discussion of the Seminar were as follows:

- The SUPW is to be based on the needs of the community and ought to aim at the fulfillment of the immediate needs of the country.
- The community involvement in SUPW activities ought to progressively increase with movement to higher age-group.
- For the successful implementation of SUPW programme three committees were considered essential:
  a) Area Development Committee
  b) School Level Committee
  c) Apex Committee (Board's level)
- The mark-grade conversion in SUPW could be used when desired but if some states felt that it was unnecessary to use grades, they might very well assign marks.
- It was agreed that the assessment in SUPW would be internal with some safeguards to avoid possible misuse of the privilege of internal assessment.
- Private candidates and correspondence course candidates may be required to meet the same SUPW course requirement as the regular students.
- SUPW may form an integral part of all teacher training programmes at various levels.
- School-fairs, district level fairs, exhibitions with demonstration of skills by the pupils could be organised to ensure community involvement.

**Draft National Policy on Education (1979)**

Draft National Policy on Education (1979) emphasises:

*Foundations for vocationalisation of secondary education will have to be laid even earlier through Socially Useful Productive Work with accent on practical work being an integral component of elementary school curriculum.*

**Sixth Five Year Plan (1980-1985)**

It was pointed out in the document Sixth Five Year Plan (1981) that one of the important links between education and development is provided by man power development through vocationalization of secondary education related to employment. This has to be carefully designed, based on detailed surveys of existing and potential work opportunities and of available educational and training facilities for the provision of relevant practical skill, agencies like Krishi Udyog and Van...
Vikas Kendras and other vocational training centres would be utilized, particularly for learning by doing. Similarly, experienced craftsmen and practitioners of the arts would be used for imparting operational skills without undue insistence on pedagogic certificates. Wherever new facilities are to be created, they would be located, to the maximum extent possible, in the rural areas.

**National Seminar on Productive Work in Schools (1980)**

The National Seminar on Productive Work in Schools was held in August, 1980 at Jabalpur. The Seminar resolved that Productive Work should be taught daily in classes 1 to X, efforts should be made to procure loan from banks. The requirements of government departments be produced in schools and mass media communication should give the scheme of Productive Work a wide publicity (Singh, 1982).

**National Seminar on SUPW (1983)**

The National Seminar on SUPW which was organized by NCERT in April, 1983 recommended that SUPW must assume effective status of a full-fledged subject and marks for SUPW must be proportionate to the percentage of instructional time allotted for it. Time allocation to SUPW should not be less than 20 per cent of the instructional time and SUPW period should not be utilized for teaching other subjects. Each school should have at least one teacher with technical/professional background to co-ordinate the programme and all teachers should be involved in the programme. Adequate funds should be provided by the states for successful running of the programme.

**Seventh Five Year Plan (1985-90)**

The document Seventh Five Year Plan (1985) emphasises:

*The Socially Useful Productive Work (Work Experience) programme component seeks to highlight the link between work and education and to develop positive work ethics and work habits. The programme would allow for better utilization and integration of community expertise in the teaching-learning process and the use of facilities available with local industry and development institutions. Besides, the support system for development, training, management and supervision available for vocationalization programmes will be utilized for the programme of Socially Useful Productive Work at the secondary stage. Some courses/activities of pre-vocational character will also be introduced for more effective implementation of this programme.*

**National Curriculum in Primary and Secondary Education- A Framework (1985)**

The NCERT document "National Curriculum in Primary and Secondary Education - A Framework" (1985) points out that introduction of pre-vocational courses based on local trades and occupations under WE/SUPW at the upper primary and secondary stages may prove to be a source of motivation in the rural and tribal areas. Introduction of these courses in schools may improve the theoretical and technical foundation of these productive activities and services through the mobilization of professional inputs in these programmes (Aggarwal and Agrawal, 1987, p.53).

The Minister of Education, Government of India, in his capacity as Chairman, All India Council for Technical Education (AICTE) appointed in February, 1985, the National Working Group on Vocationalisation of Education. The Working Group submitted its report in August, 1985. According to Aggarwal and Agrawal (1987, PP.55-56) the following constituted the terms of reference for the Working Group pertaining to Work Experience/Socially Useful Productive Work for school population from classes 1-X:

1. The SUPW/WE programmes must be so conceived and formulated that the monetary input should be modest and the non-monetary motivational components should be the driving force behind their successful implementation, especially at the primary stage. All the teachers must be involved in the implementation of the programme and the training must be assigned the priority it deserves.

2. The SUPW/WE may be allotted 20 per cent of the total time. At the middle and secondary school level, the programme may be given pre-vocational orientation. "Earn While You Learn" opportunities should be provided on optional basis to the middle school and secondary school students.

3. The pre-vocational programmes of the secondary stage should, as far as possible, be linked to the vocational programmes of the higher secondary stage, offered in the same school or in neighboring schools. The performance should be properly evaluated and credit given in admission into technical/vocational courses at the next higher level.

Challenge of Education- A Policy Perspective (1985)

The document Challenge of Education-A Policy Perspective (1985) emphasises:

*The Work Experience component of secondary education has remained weak. To provide a strong vocational base at the 10+ stage the Pre-Vocational and Work Experience programme in classes IX and X will have to be restructured.*

National Seminar on Vocationalisation of Education (1985)

NCERT organized a National Seminar on Vocationalisation of Education from 6-8 November, 1985 and the report was published by NCERT in March 1986.

The Seminar resolved that SUPW be given pre-vocational orientation in the pattern suggested by the Working Group (1985) for the lower secondary stage of education. For earlier stages, however, SUPW might assume the form of training in life skills i.e. a variety of experiences in areas related to basic needs and providing exploratory experiences for personal use. The Seminar recommended that human and material resources be provided for the successful implementation of the programme. There should, initially, be a centrally sponsored scheme to meet the teacher training needs of SUPW. Active involvement of all the teachers, community experts, parents and students should be ensured for carrying out the programme. The Seminar also recommended that non-formal vocational training programme should be formulated and offered to different age-groups of drop-outs and out-of-school population.

National Seminar on Vocational Education and Training (1986)

The Seminar was organized by the Department of Vocationalization of Education (NCERT) in NIE campus, New Delhi on March 22, 1986. The focus of the Seminar was on linking education to productivity with an emphasis on improving productive skills of children and youth in the schools and
those out-of-the school system... The pre-vocational skills under the programme of Socially Useful Productive Work received attention (NCERT,1990).


National Policy on Education (1986) reiterated the concept of Socially Useful Productive Work and renamed it as Work Experience. In this connection it led the following as policy statement:

Work Experience, viewed as purposive and meaningful manual work, organized as an integral part of the learning process and resulting in either goods or services useful to the community, is considered as an essential component at all stages of education, to be provided through well structured and graded programmes. It would comprise activities in accord with the interests, abilities and needs of students, the level of skills and knowledge to be upgraded with the stages of education. This experience would be helpful on his entry into the work force. Pre-vocational programmes provided at the lower secondary stage will also facilitate the choice of the vocational courses at the higher secondary stage.

Programme of Action on National Policy on Education (1986)

Regarding SUPW/WE, Programme of Action on National Policy on Education (1986) highlights the following points:

1. At the Primary stage of education from class 1 to 5, Socially Useful Productive Work (SUPW)/Work Experience (WE) forms an integral part of the curriculum in many states. In spite of its good intentions of developing proper attitudes, the actual implementation both in coverage and quality leaves much to be desired.

2. At the Middle stage SUPW/WE programmes aim at developing confidence and sufficient psychomotor skills to students to enter the world of work directly or through certain occupational training courses.

3. The SUPW/WE programmes for the Secondary stage are viewed as a linear extension of that for the Middle stage. These activities at Secondary stage are also expected to enable students to opt for vocational programmes at the +2 level with better appreciation and understanding. It may also be mentioned that a significant number of students drop-out after this stage. Hence the programmes of SUPW/WE are expected to ensure modest preparation for students before they leave the school, to enable them to choose an occupation. Such pre-vocational courses are to be handled by teachers with specific skills and competence. These programmes also need proper resources within the school.


The NCERT document "National Curriculum for Elementary and Secondary Education - a Framework (1988) highlights that, in view of the importance of linking education with work and productivity, Work Experience viewed as purposive and meaningful manual work, organised as an integral part of the learning process and resulting in either goods or services useful to the community, is considered as an essential component of the curriculum at all stages of school education. Work Experience should be provided through well structured and graded programmes, comprising activities in accordance with the interests, abilities and needs of students and the level of skills and knowledge to be upgraded with the stage of education. Therefore, participation of learners in productive processes and services useful to the community will have to occupy a central place in the school curriculum.
National Review Seminar on Work Experience (1990)

A National Review Seminar on Work Experience was held in NCERT, New Delhi from March 5-7, 1990. The major recommendations of the Seminar were as follows:

- In order to develop proper attitudes and work habits, desirable values and techno-scientific skills thereby inculcating in students a pre-disposition to the vocational world, a definite structure be given to the Work Experience programme as applicable to different stages of education so that it leaves less scope for varied conceptual interpretations and the programme renders itself more implementable than at present.

- For successful implementation of the Work Experience programme proper planning is absolutely essential. Committees and Work Experience cells be formed at each level viz: national, state, district and school.

- Essential and elective productive activities based on the local needs and resources be undertaken at primary, secondary and higher secondary levels as per the National Guidelines circulated by the NCERT.

- Time allocation for Work Experience for Primary, Upper Primary, Secondary and Higher Secondary classes is to be 9, 6, 6, and 6 periods per week respectively.

- At least threshold facilities for undertaking productive and service based Work Experience activities in schools be provided on a priority basis for creating a work ethos in the schools.

- Adequate funds be made available to meet the expenditure of executing Work Experience programme in schools. Although, the Seminar felt that the amount would vary according to the programmes undertaken and the size of the school, it recommended the following minimum amount required:

  - Recurring Non-recurring

  a) Primary Stage Rs.5/-per capita/year Rs.1000/-per school
  b) Upper Primary Stage Rs.15/-per capita/year Rs.3000/-per school
  c) Secondary Stage Rs.20/-per capita/year Rs.5000/-per school

- One or two properly trained teachers be appointed in each middle and secondary school not only to develop specific skills but also to co-ordinate the Work Experience activities in the school and to establish rapport with the community. Involvement of vocational teachers, wherever available will be useful. Provision of part-time teachers for imparting specific skills from time to time will go a long way in improving the situation.

- Work Experience should form an important integral component of pre-service and in-service teacher education programme.

- For wider publicity as well as disposal of finished products, district, state and national level exhibitions on Work Experience be organized and awards/incentives given to students and teachers for best performance.

- For undertaking a variety of Work Experience programmes through sharing of facilities and exchange of teachers, school complexes be organised and strengthened to enrich the Work Experience programme.

- Reports of innovative achievements in the field of Work Experience should be periodically compiled and circulated for ventilation and encouragement.

- National Review Seminars should be held half yearly every year.

- 2nd October and 30th January of every year should be observed as “National Work Experience Day” and “Blood Donation Day” respectively.

- Exchange programmes for various levels of Work Experience functionaries should be organized from time to time on an inter-state basis which will go a long way in motivating, convincing and innovating in addition to bringing in universal and national integration.

- Evaluation in the area of Work Experience should be continuous. It should take care of theory and practice in an integrated manner. More weightage should be given to the evaluation of actual practical work. The evaluation at the lower classes should be done internally but both
internal and external evaluation should be conducted at the secondary level. Grades obtained by students should be shown on their performance records.


A perspective paper on Education - Towards an Enlightened and Humane Society, headed by Acharya Ramamurti (1990) emphasises:

Socially Useful Productive Work (SUPW) is to be made an effective medium of learning, sensitization and of developing problem-solving skills and creativity for all students at all stages of education with a view to EMPOWER PEOPLE FOR WORK. The objective is to ensure that SUPW does not remain a ritual as has often been the case.

In the context of vocationalisation of education at the +2 stage, the document further emphasises that Work Experience/Socially Useful Productive Work (WE/SUPW) should be introduced in the school curriculum at the elementary level as an integral part. WE/SUPW should be linked with various subjects both at the level of content and pedagogy, as distinct from the present practice of ritualistic allotment of a few periods for WE/SUPW.

Another Committee headed by Janardhana Reddy, Chief Minister of Andhra Pradesh has been appointed to review Ramamurti Committee Report before its implementation.

It is clear from the above discussion that in view of the unique importance of work-education for the all-round development of the child and well-being of the country, great importance has been given to it in almost all important schemes, reports and documents on education which have come out in the past few years in India particularly Mahatma Gandhi’s Scheme of Basic education (1937), Education Commission Report (1966), National Policy on Education (1968), NCERT’s Ten-Year School Curriculum (1975), Report of the Review Committee (1977), Adiseshiah Committee Report (1978), Challenge of Education-A Policy Perspective (1985), National Policy on Education (1986), National Policy on Education-Programme of Action (1986) and a Perspective Paper on Education - Towards an Enlightened and Humane Society (1990). It has been introduced and implemented under different names such as 'Craft Education', 'Work Experience', 'Pre-Vocational Education', 'Earn While You Learn' and "Socially Useful Productive Work" (SUPW) and "Life Oriented Education" etc. at different times and in different parts of India.

3-5 DEVELOPMENT OF THE CONCEPT OF SOCIALLY USEFUL PRODUCTIVE WORK (SUPW) IN HIMACHAL PRADESH

Himachal Pradesh, now known as "the country's orchard", "nature's paradise" and "an abode of peace", represented in ancient times the Himalayas itself, with Nepal, Koormachal, Kedar, Jalandhara and Kashmir as its five natural divisions. It is only recently that the word Himachal (which literally means mountain of snow - Hima = snow; Achala = mountain) has come to have a restricted meaning and stands for a portion of the Himalayas tract which could be identified with "Jalandhara Khanda" of the puranas. In the ancient time, Himachal was known as Dev Bhoomi (the land of Gods).

The state of Himachal Pradesh created on April 15, 1948, became a full-fledged state on January 25, 1971. Himachal Pradesh is situated in the heart of the western Himalayas. To the north lies the state of Jammu and Kashmir, Uttar Pradesh in the south-east, Haryana on the south and
Punjab on the west, whereas on the east it forms India’s border with Tibet. It is bound between 30° 22' to 30° 12' north latitude and 75° 47' to 79° 4' east longitude. The state is almost wholly mountainous with altitudes ranging between 350 to 7000 metres above the sea level.

Physiologically, the territory can be divided into three zones - outer Himalaya or the Shiwaliks, inner Himalaya or mid-mountain, and the greater Himalaya or Alpine Zone. The population of the state according to 1991 census is 5,111,079. Himachal Pradesh has an area of 55,673 square kilometers. The state is bigger than Kerala, Nagaland, Punjab and Haryana. Hindi and Pahari are the principal languages of the state.

There are 12 districts in Himachal Pradesh. The literacy rate in the state is 63.54 according to 1991 census. The literacy rate of males and females is 74.57 and 52.46 respectively.

Himachal Pradesh has been the cradle of several crafts and arts. These crafts and arts reflect the cultural heritage of the people. Some of the crafts and arts of Himachal Pradesh are briefly described as under:

**Pottery**

The craft of pottery is practised in every region of Himachal Pradesh. Kangra, Shapra (a village in Chopal Tehsil of Shimla district) and Sarkaghat are famous for pottery. The usual varieties of pottery made in Himachal Pradesh are "ghara"/"ghari"/"nandko"/"tirkoo"/"gidya"/"ghali", patri, narele, chillam, bowls, earthen lamps, jhawa, toys in clay and flower pots etc.

**Basketry**

The common article of basketry made in Himachal Pradesh is kilta, gheerta or gheela, Tokri, Chhabra or Chhabri, Shoopa/Soop/odi, Karandu/Kardu, Peru or Pechholi, Chatera, Chhiurlorjhabera etc. Mat locally known as Majri, Mandri or Chatai, ropes and pullahs are made in Himachal Pradesh. District Mandi is famous for pul lans (fibres shoes). In district Chamba, sandals are made from leather. In Churah area of Chamba, bark shoes from Mahindra tree are made and worn by the local people. In Pangi and Lahaul, grass shoes called Pullah are used by the local people.

**Weaving**

The household industry (weaving) is certainly of the ancient origin. The Himachal Pradesh was rich in producing wool. The main woollen products are pattu, in some parts called dohru, pattis, gudmas, women shawls, Chuktu, Kharcha, Khursha and woollen shoes. Blankets with black and white checks of large square are typical of the gaddis of Brahmaur, Chamba area. The pattu and dohru of Churah tehsil of Chamba district are very famous. People weave pattus and pattis in different patterns, such as sada, charkhana (squares), Salak (an indicate pattern build up with checks), and Kamil (a double black blanket). In Pangi area the people weave floor carpet (tholl) made from goats hair. Fine soft blankets known as gudmas, rough carpet made of goats hair known as Kharcha, 'Chuktu and Chugdan' are woven in Kinnaur. The people of Kinnaur also wear woollen shoes made by themselves. A coarse carpeting known as chali, is woven in Lahaul and Spiti.

**Embroidery**

Himachal Pradesh has a rich variety of embroideries. The women of the Pradesh exhibit their skill in handkerchiefs, purses, bed sheets, pillow covers and scores of household articles.
Metal Craft

One of the important crafts of Himachal Pradesh is working on metal. One finds in the Pradesh old carvings on stone, wood and metal which portray men and women weaving elaborate ornaments. There are hundreds of different ornaments and designs made in gold and silver. These, by inference, reveal the traditional designs and skills of the hilly jewelers. Masks, bells, chawar, silver umbrella and many other objects are considered to be typical example of hill craftsmanship.

Wood Work

Wood work is definitely a very ancient craft of the Pradesh. It is prevalent throughout the state. The important centres of wood carving in Himachal Pradesh are Shimla hills, Chamba, Kullu and Kinnaur. At one time Jubbal was famous for wood work and wood carving. At present many wooden articles are prepared by the people of the Pradesh.

Handloom

It is estimated that there are about 8,000 to 10,000 handlooms in the Pradesh (Himachal Pradesh) which are mostly traditional (Singh, 1988, p.215).

Wood Art

The wood art of Himachal Pradesh reached a high water mark in the medieval periods when many temples were built. Wood masks with intricate designs are used for ritual dances in these temples. The most outstanding specimen of wood art are in the Lakshna Devi and Shakti Devi temples (Chamba), Mirkula Devi (Lahaul), Dakhni Mahadev (Nimand,Kullu), Margu Mahadev (Mandi) and Manan temple (in Shimla hills).

Painting

Himachal is known for its famous paintings. From the seventeenth to the nineteenth century, the courts of hill princes were hummed with the activities of the artists. They painted miniature paintings in body colour, illustrated monuments and decorated the doors and walls of the palaces. Nearly 35 painting centres flourished in this regard. Some of the well known centres were Guler, Chamba, Kangra, Nurpur, Mandi, Kullu, Bilaspur, Arki and so on. All these centres are collectively known for the pahari school of paintings (Singh, 1988,p.87).

Chaudhari (1987, p.13) states that work on Basic Education was started in the year 1938-39 in almost all the states of India. This reveals that when Himachal Pradesh was a part of Punjab, Basic Education had been started in Punjab.

Work Experience in schools - Third All India Educational Survey (1977) reveals that schools in Himachal Pradesh had no provision of teaching of Work Experience. But teaching of craft was available in 1669 (42.55 per cent) primary schools, 384 (42.24 per cent) middle schools, 149 (34.73 per cent) secondary schools and 68 (52.12 per cent) higher secondary schools of Himachal Pradesh.

As a step towards vocationalization of education it was decided to introduce Work Experience in 16 schools in primary and middle classes of Himachal Pradesh during 1975-76. It was also decided that the Work Experience programme would be extended gradually to other schools of Himachal Pradesh.
Sharma (1978, p.3) in his paper “New Curriculum and Courses of Study (classes 1-X) in Himachal Pradesh Schools” states that keeping in view the recommendations of the Review Committee (1977) a new curriculum for classes 1-X has been drawn up with such modifications as are necessary to suit local requirements.

As per the recommendations of the Review Committee (1977) SUPW was introduced in the high/senior secondary schools of Himachal Pradesh in classes (IX and X) in the academic session 1979-80 as a compulsory subject. At present it is a compulsory but a non-examination subject at the secondary stage in the state. Earn While You Learn scheme was also implemented in a few selected high/senior secondary schools of Himachal Pradesh in 1986. Till March, 1990, the programme was running in 300 schools. Vocationalization of education was introduced at the +2 stage in Himachal Pradesh in the session 1988-89 in 15 Government senior secondary schools with 5 vocations. In the session 1989-90, vocational courses were introduced in 10 more Government Senior Secondary Schools with one more vocation. So, till the session 1989-90 vocationalization of education has been introduced in 25 Government Senior Secondary Schools of Himachal Pradesh with 6 vocations. The state government of Himachal Pradesh has a plan to start vocational courses from class VI onwards.

The above discussion reveals that Himachal Pradesh has a vast heritage of handicrafts. The handicrafts played a very important role in providing employment to the people of this Pradesh. At present also, the handicrafts play an important role in giving employment to a large number of people of the state.