

SOME PROBLEMS IN THE EXTENSION OF ADULT EDUCATION
IN EAST PAKISTAN WITH SOME PRACTICAL SUGGESTIONS
FOR THEIR SOLUTION

By

Mohammad Jalilur Rahman

A Thesis
Submitted in Partial Fulfilment of the Requirements
for the Degree of Master of Arts in the
Education Department of the
American University of Beirut
Beirut, Lebanon
June, 1958

ADULT EDUCATION: EAST PAKISTAN

RAHMAN

PREFACE

East Pakistan is the eastern region of Pakistan which came into being as a democracy in 1947. The vast majority of the population of this ~~region~~ are illiterates who live a life of ignorance, poverty and disease. When the vast majority of a democracy are illiterate they hamper its proper functioning and slow down its progress. Hence it appears that in East Pakistan the extension of adult education on a large scale is absolutely necessary if the country is to make rapid progress.

This study attempts to investigate some of the problems which beset the extension of adult education in East Pakistan and to make practical suggestions for their solution. Its main aim is to help the East Pakistani adults, both men and women, to solve their every-day problems through a program of adult education which will give them an all-round development and lead them to a better life in a better society.

The method employed in the study is analytic. In order to understand the problems of adult education it was necessary to survey the social conditions of the people of East Pakistan and to get better acquainted with the present status of adult education. To this end, reference was made to all available sources, especially the publications of the Central and Provincial Governments of Pakistan. On analysing these sources in the light of the aims and objectives of adult education and his own experience of the state of affairs in East Pakistan, the writer has made an attempt

to detect the difficulties which beset the extension of an adult education program and to make some recommendations for overcoming them.

The writer does not pretend that his was an extensive or comprehensive study. He had limited time as well as limited sources at his disposal. Being unable to collect all the necessary data from Pakistan, he had to content himself with the materials available in the A.U.B. library and in the Legation of Pakistan in Beirut.

The writer wishes to acknowledge his gratitude to the members of his thesis committee. He is very grateful to Prof. George D. Shahla, the chairman of this committee for his constant help and guidance. Without his sincere and tireless help and guidance this work would not have been possible. He wishes to express his gratitude to Prof. J. Katul for reading and giving suggestions on the last chapter. He also wishes to thank Dr. Habib A. Kurani, Chairman of the Education Department, and Dr. Frederick R. Korf for their valuable suggestions on the planning of the thesis. He acknowledges his indebtedness to the authors and publishers whose books and publications he has used in his investigation.

American University of Beirut
Beirut, Lebanon

Mohammad Jalilur Rahman

June, 1958

ABSTRACT

Pakistan is a young state which emerged as a democracy in 1947. The overwhelming majority of the people of East Pakistan are illiterates who are backward in their social, economic, political, cultural, religious and moral life. Without giving these illiterates adequate adult education they will slow down the progress of their nation. The present study attempts to examine some of the problems of adult education and to make some suggestions for their solution.

The method employed in the study is analytic. A survey of the social conditions and the needs and aspirations of the people has been made on the basis of the records available, and the present status of adult education has been carefully investigated.

The problems that beset the extension of adult education in East Pakistan are varied and numerous. These problems are mainly social, psychological, educational, financial, and administrative. While the problems are varied and numerous the resources of the country, both human and material, are very limited.

On analysis it has been found that the illiterate and poor people are not interested in attending an adult education class which does not appreciably help them to better their social and economic conditions. The existing adult education centres almost confine their efforts to literary

activities, with the result that illiterate people show indifference and apathy to them. Very few centres are provided with recreational facilities. None of them are provided with audio-visual materials. There are not enough suitable primers for the illiterate beginners and readers for the neo-literate adults. Maintaining literacy is just as important as attaining it and this requires adequate libraries with suitable reading materials. The difficulty in the language scripts hinders the progress of education to a considerable extent. For the dearth of qualified teachers and trained experts the program of adult education cannot achieve maximum results.

In view of the above state of affairs some suggestions have been made which may help overcome the problems of adult education. Gradual and tactful persuasion through discussions, demonstrations and film shows goes very far in removing the apathy and indifference of the illiterate adults. To motivate them adult education should take into consideration their needs, interests, and aspirations. Each centre should be provided with recreational facilities. The program of adult education should not be confined to literacy; rather it should deal with all aspects of life.

Some recommendations have been made in the hope that they will contribute to the extension of adult education in East Pakistan. A Department of Adult Education should be attached to the Education Directorate. The Director of Adult Education should be assisted by a Council of Adult Education. There should be enough adult education centres established throughout the province both for men and women. Primary and secondary

teachers as well as literate youths may be recruited as teachers after giving them training in adult education on the understanding that they will be given handsome remuneration. The trained head masters should be requested to do the supervision work of the centres. Suitable primers and readers should be prepared by the experts in adult education. Inexpensive audio-visual materials should be locally made and supplied to each and every adult education centre. Language scripts should be modified and simplified by expert linguists. Central libraries should supply books and reading materials to village libraries. Financial help should come from the Provincial and Central Governments as well as from the local bodies and benevolent citizens. Foreign missions and organizations may be approached for help. As adult education is not confined to literacy, it requires the combined efforts and cooperation of various ministries of the Government.

TABLE OF CONTENTS

Chapter	Page
PREFACE	iv
ABSTRACT	vi
I. MEANING, IMPORTANCE, AND OBJECTIVES OF ADULT EDUCATION	1
Meaning of adult education	1
Importance of adult education	3
Objectives of adult education	6
Economic efficiency	7
Promotion of health conditions	8
Liquidation of illiteracy	8
Training for citizenship	9
Harmonious family relationships	10
Worthy use of leisure time	11
Development of aesthetic life	12
Promotion of moral and spiritual life	13
II. SOCIAL CONDITIONS IN EAST PAKISTAN	14
Land	14
People	16
Family life	17
Economic condition	18
Health condition	20

Chapter	Page
Civic and political awareness	22
Recreational life	23
Aesthetic value	24
Religious and moral values	25
Primary education and literacy	26
III. ADULT EDUCATION IN EAST PAKISTAN	28
Historical background of adult education	28
Pre-Muslim period	28
Muslim period	29
British period	31
The age of independence	34
The present status of adult education	35
Private organizations	35
Night schools	35
All-Pakistan Women Association	36
State organizations	37
Village Aid program	37
Adult education centre	39
Social welfare project	40
Urban community development project	40
International organizations	41

Chapter	Page
IV. PROBLEMS TO BE OVERCOME IN EXTENDING ADULT EDUCATION IN EAST PAKISTAN	42
Social problems	42
Psychological problems	44
Educational inadequacies	47
Lack of trained teachers	47
Lack of adequate literature	48
Lack of audio-visual materials	49
Difficulty of the language script	50
Financial problems	50
Other administrative problems	52
Organization	52
Planning	53
Supervision	54
Evaluation	55
V. PRACTICAL SUGGESTIONS FOR OVERCOMING THE PROBLEMS OF ADULT EDUCATION	57
Social problems	57
Psychological problems	61
Educational inadequacies	64
Recruitment of teachers	64
Training of teachers and organizers	66

Chapter	Page
Literature	68
Language	70
Audio-visual materials	73
Financial problems	74
Provincial government	75
Central government	75
Union board and the municipality	75
Other sources	76
Other administrative problems	78
VI. CONCLUSION AND RECOMMENDATIONS	83
APPENDIX	90
BIBLIOGRAPHY	104

CHAPTER I

MEANING, IMPORTANCE, AND OBJECTIVES OF ADULT EDUCATION

Man is a social being. Education assists him to cope with his environment. The influence of home education is as great, if not greater than, school education in the formation of the personality of children. If parents and other adult members of the family remain illiterate and ignorant, the formation of the personality of children will be hampered. If, on the other hand, they are educated they become more competent and fit to bring up their children properly and thereby help develop rightly the future citizens of the state. Hence the urgent need for adult education.

MEANING OF ADULT EDUCATION

Adult education embraces the learnings achieved by adults during their mature years. It is concerned with all citizens who did not have the chance of formal school education, who had it but relapsed into illiteracy, and who are in any way facing difficult problems in the course of their lives. A national system of education has two phases - (a) general education for school children before taking up life's work, and (b) adult education for those who could not attend school or who left school before

they were sufficiently prepared to take up life's work. Adult education is a normal activity of a developing and healthy society.

Adult education helps men and women solve the problems of their immediate environment, understand their rights and duties as citizens and participate more effectively in the economic and social progress of their nation. It is voluntary, active, and functional. Adult education aims more at community teaching than at formal teaching. Its chief purpose is to help people discover within themselves a capacity for action and initiative. It seeks to develop in them both individual and social life.

Any organized education given to adults, whether it be literacy or health education or religious education or education for any other aspect of life, may be considered as adult education. It comprises new learning as well as the continuation of earlier learning. It is that education which helps adults adjust themselves to their environment. It is not confined to mere literacy; literacy is only one phase of it. It includes social and economic, civic and political, moral and spiritual, aesthetic and recreational aspects of life. It utilizes all suitable media for the development of adults through individual effort and through community life. It stems directly from the needs, demands and interests of adults.

Adult education and fundamental education are not exactly the same. Fundamental education is that minimum amount of education for both adults and children, that will help them live in society effectively and handle their problems successfully. Adult education is a part of fundamental

education because it deals with the education of adults only. So adult education is narrower than fundamental education. It may be considered wider than fundamental education in the sense that it deals with 'further education' of adults.¹ So adult education may be called 'further education'. In India adult education is known as 'social education'. However, whatever name we give it, its aims are practically the same, namely the improvement of the individual adult and of his society.

... IMPORTANCE OF ADULT EDUCATION

Education is a life-long developmental process which broadens the experiences of the individual and the community. It is a condition for human beings of all age levels, making for their individual development and social progress. Education is a way of living for all.

Adult education is the youngest member of the education family, but still it is one of the most important. The affairs of the world, including the upbringing and teaching of children and adolescents, are in the hands of adults. In order to do their jobs adequately, whether it be in the area of good family relations or of world affairs - men and women constantly require more knowledge, deeper understanding and critical thinking. A vast majority of East Pakistani adults are in ignorance. Unless they are educated no scheme of developmental work, whether it be

1. UNESCO/FE/TR/2, Training for International Service in Fundamental Education Group Training Scheme, Mysore, India (Paris, 30 October, 1953); p. EF/TR/2-II-2.

in education or in other fields, can achieve its goals.

Primary education is the universal right of every individual, irrespective of caste, creed or religion. Unfortunately, the majority of the people of East Pakistan are deprived of this right. Many school children drop off from primary schools after two or three years of schooling. Many of them pass the primary schools, but cannot enter high school or any other institutions for further education, due to economic poverty. At present primary education is free but not compulsory, though there is a law of compulsory attendance. Needless to say, primary education is not enough to help the individual solve all the problems of his future life. Adult education can supplement primary education where it is not adequate enough to meet all his needs. The young are not mature enough to learn all the behavior patterns they require as adults. A girl of the primary or junior high school cannot understand the problems she will face as a young mother or as a middle-aged house-wife. Similarly, a boy cannot feel the responsibility that comes to a man with a family. Moreover, the world is ever changing, which presents a continuous stream of problems to its dwellers. New learning is necessary to solve these problems. The function of education at any age level is to help the individual solve his problems and adjust himself to his environment.

A democratic government is of the people, by the people, and for the people. The responsibility of the people of a democracy is greater than that of the people of any other form of government. Democracy is not based on listening or talking. It is rather based on active parti-

icipation - facing public problems together. This requires an educated critical mind. The government in a democracy rests broadly on public opinion. Satisfactory solutions to public problems depend upon an intelligent citizenry. So education in a democracy cannot be confined to youth only; it must be given to all - young and grown ups alike. Pakistan is a democracy whose citizens are mostly illiterate. Without educating the masses the government cannot work effectively. Hence the great importance of adult education.

Furthermore, the uneducated parents feel reluctant to send their children to school. They think that would deprive them of the children's help in the household or field work. Illiterate parents usually care for immediate results. They cannot fully realize the importance of education in this advanced age of keen competition. It is adult education that helps change such attitudes on the part of parents toward their children who are the future citizens of the state. If the grown-up remains uneducated the young generation are bound to share the bad consequences. Culture and traditions are transmitted from generation to generation by parents as well as by teachers and other adults. So adult education is urgently necessary to save the future generation from the evil consequences of the ignorance and illiteracy of the present generation.

The benefits of schooling may themselves be stultified by parental ignorance and illiteracy. The appalling illiteracy of the adults is a serious obstacle in the way of education of children. It is difficult for a child born and bred in an illiterate family, to acquire education

or to keep it up after he has acquired it because an illiterate family cannot create for the child an educative environment. Without a suitable family background the work of the school is seriously hampered. What the child learns in school, he tends to forget when he returns to his illiterate family. He is neither motivated to read nor is he provided with any suitable material for his follow-up readings. So a suitable family background is necessary for educating children. Hence the urgent need for educating illiterate adults.

OBJECTIVES OF ADULT EDUCATION

The all-inclusive purpose of adult education in a democracy is to assist its individuals in their continuous growth and development, with the fulfilment of their maximum potentiality in the directions desired by society. The goals of adult education are to make adults in the community aware of individual and community needs and to give them such education as will enable them to meet the problems of everyday life. In the words of James E. Russell:

The aim of adult education... is to inspire grown-up to be something more than they are now and to do their work better than they now do it.... At its best, it leads to constantly increasing richness of life, better appreciation of what life offers, greater satisfaction in the use of mind and body, and better understanding of the rights and duties of one's fellowmen.²

The objectives of adult education to be realized in East Pakistan may be

2. Ralph A. Beals and Leon Brody, The Literature of Adult Education (New York, 1941); p. 18.

stated in terms of various aspects of life as follows:

ECONOMIC EFFICIENCY

Economic efficiency consists in increased production as well as in improved consumption. An individual who lacks economic efficiency cannot prosper in life.

Production. Adult education makes the citizens more competent in their respective occupations. It trains the farmers to be better farmers by providing them with new ideas and techniques of cultivation. It helps the factory workers to be more efficient in their work. It helps the semi-skilled labourers to be more skilled. Economic efficiency on the part of all citizens will increase their output and thus increase the national income.

An illustration from agricultural life may be given here. The farmers of East Pakistan who are the majority of the population, work in the field only for six to eight months of the year. The rest of the time they spend more or less idly. If they were trained in small or cottage industries they could better their economic condition. Occupational training is most important for increasing the national income.

Consumption. Earning money is important, but spending wisely the money earned is no less important. The educated consumer knows how to make an intelligent choice of the necessities of life. He plans the economies of his own life. He is an informed and skilled buyer. He knows how to safeguard his own economic interests. No wonder that the illiterate

usually spend their money unwisely. Adult education helps adults to make their family budgets in such a way as to save them from unnecessary wants.

PROMOTION OF HEALTH CONDITIONS

Health is wealth. People of good health are an asset to the state. The uneducated persons are not fully conscious of what hygiene and sanitation are. They cannot realize the importance of good hygienic and sanitary principles and practices. Adult education will help adults understand the basic facts concerning health and diseases. The educated person can protect his health and that of his dependents and fellow-citizens. Adult education programs can help improve health conditions.

The uneducated are not very particular about the location and ventilation of their houses. They do not know much about nutritious and balanced diets. They do not know what steps or procedures should be taken at the outbreak of epidemics. Adult education is the way by which these ill practices can be remedied. East Pakistan is a malaria-stricken area. Every year a large number of people die from malaria. It is very easy to stop malaria. People should know why malaria is so prevalent there. Adult education centres may help the ignorant people take every possible precaution against malaria and other diseases.

LIQUIDATION OF ILLITERACY

Adult education aims at functional literacy. By functional literacy is meant the acquisition of knowledge and skills in reading and writing

which enables the individual to engage effectively in specific literate activities, such as reading and understanding news items and notices posted in the village centre, bulletins, newspapers, magazines and books. Functional literacy will help the individual know much about health, hygiene, agriculture, government policies, saying of the wise sages, etc. through the reading of the printed materials. The printed materials contain a wide range of information. One can read them at his own rate and leisure, and thus reach more considered conclusions.

TRAINING FOR CITIZENSHIP

Adult education trains for citizenship. It assists citizens to be aware of their civic responsibilities to one another, to their community, to their nation, and to the world at large. Citizenship is a life-long responsibility involving both political and social service.

On the political side, every citizen has rights and duties. Good citizenship requires the development of skill in detecting and evaluating propaganda, in selecting the right candidates to the national assembly, and in participating in the affairs of the government and of other parties. The success or failure of a democracy depends upon the nature of its citizens. "The success of democratic institutions as is conceded by all" Catherine Beecher (1800-1878) declared, "depends upon the intelligent and virtuous character of the mass of the people. If they are intellectual and virtuous, democracy is a blessing; but if they are ignorant and

wicked, it is only a curse."³ Adult education aims at teaching them the rights and duties of a citizen. Moreover, in the modern age a nation cannot exist by itself alone. Independent nations must be interdependent, they must have international understanding and cooperation. Adult education aims at the teaching of international understanding and cooperation.

On the social side, civic responsibilities include social activity, social justice, social understanding, religious tolerance, regard for national resources, respect for the law of the state, and an unswerving loyalty to ideals. Adult education aims to achieve these social traits without which a democracy fails. By social activity is meant that every individual should have some social duties to perform, such as giving education to children, looking after one's family and neighbours, attending to the welfare of others, etc. Without social justice and understanding there will be chaos and confusion in the state. Justice and understanding imply sympathy, kindness and tolerance toward other faiths and religions. When a man is just and understanding he cannot but look after the interest and welfare of others.

HARMONIOUS FAMILY RELATIONSHIPS

Family life includes husband-wife, parent-child, in-law and grand-parent-parent-child relationships. It includes conservation of family traditions and ideals, home-making, and democratic attitudes in

3. Quoted by John S. Brubacher, A History of the Problems of Education (New York, 1947); p. 371.

family affairs. The happiness of a family depends upon the harmonious relationships between its different members.

The family plays a very prominent role in the formation of the character of children. In the family children learn their manners and behaviour through interactions with other members. In the family they learn proper democratic attitudes. So it may be said that a democratic family is the stepping stone to a democratic society. If the family can instill and fosterⁱⁿ the children ~~with~~ correct habits and attitudes, then they are likely to succeed in life. But if their initiative and self-reliance are killed in the dawn of life by improper and unsound family relations, then they can later be revived only through great pains and difficulty, if at all.

The family is the origin of society. Good family relationships lead to good human relationships. Human relationships include respect for humanity, friendship, cooperation, courtesy, and social behaviour. Happiness in life depends, to a great extent, upon harmonious human relationships. Normal human companionship is basically important for mental health. Adult education aims at developing harmonious family relationships which lead to harmonious human relationships.

WORTHY USE OF LEISURE TIME

Leisure is the spare time which is free from any mental anxiety or care, when the individual can design his activities according to his own choice bringing to himself relaxation and satisfaction. It may be

active or it may be passive, but it is by no means identical with idleness. To enjoy leisure time may mean watching or participating in a game or sport, observing a beautiful scene, reading a novel or any other piece of literature, composing a verse or painting a beautiful landscape or observing a graceful lady dancing, attending music or theatre or doing anything which is anxiety-free.

An illiterate individual may have spare time, but he does not know how to utilize it properly. Without leisure a life is not worth living; it becomes barren. The uneducated people are not fully aware of the value of leisure time. Moreover, they are ignorant as to how to use it constructively. Adult education aims to teach them the worthy use of leisure time.

DEVELOPMENT OF AESTHETIC LIFE

Every nation has its own traditions, history, and artistic achievements. Through these the life of that nation is expressed. Now, if people cannot appreciate these, they cannot realize their nation's glory or pride. It is needless to say that aesthetic appreciation can not be developed without education. Abdul Rahman Chughtai, a prominent artist of Pakistan has said, "When people with undeveloped sensibility come into contact with art it does them more harm than good."⁴ Without realizing the aesthetic beauties of nature an individual cannot appreciate the glory of Almighty Father. Aesthetic appreciation develops not only national feeling but religious feeling as well. Ghughtai has further said, "Through

4. Pakistan, Pakistan Miscellany (Karachi, 1952); p. 134.

art and through religion and through nothing else can a man attain the highest glory and come into contact with the ultimate reality."⁵ Adult education aims at developing the aesthetic aspect of life so that individuals can appreciate the beauties of nature as well as human production.

PROMOTION OF MORAL AND SPIRITUAL LIFE

The moral and the spiritual values are of great importance in the formation of individual and national character. Morality is the conduct pattern that leads the individual to human happiness and welfare. Moral behaviour leads man to better human relations and civic responsibility. A man devoid of moral qualities is dangerous in the family as well as in society. Adult education should develop moral values in individuals.

Religious values are equally helpful in building up individual and national life. Religious instruction, though not free from indoctrination, bears some intrinsic values in human life. However, this instruction should be free from superstitious beliefs which hinder individual and social progress to a considerable extent. Religious instruction inspires men to have nobler character and to lead unselfish lives. The people of East Pakistan are on the whole religious-minded; but unless they are freed from the superstitious beliefs, the bond of religion remains loose. Critical thinking and scientific attitude are necessary to remove superstitions and prejudices from the minds of human beings. Adult education should aim at the promotion of ~~morality~~ religious values.

5. Ibid.

CHAPTER II

SOCIAL CONDITIONS IN EAST PAKISTAN

It is necessary to know the social conditions of a country in order to understand fully its problems of adult education. So the social conditions of East Pakistan are described below.

LAND

Pakistan is a young democratic state which came into being on August 14, 1947. It has two parts - East Pakistan and West Pakistan. These are separated from each other by nearly 1100 miles of foreign territory - Indian Dominion. Before the creation of Pakistan the whole of Indo-Pak region was under the British rule for about two hundred years.

East Pakistan is in the northern hemisphere. It stretches from 88°E to $92^{\circ}30'\text{E}$ and $20^{\circ}45'\text{N}$ to $26^{\circ}30'\text{N}$. Its area is 54,501 square miles. The whole region is monotonously flat, except the east and north-east which are hilly. It is a low, moist and swampy land, some parts of which are usually submerged during the rainy season.

It is a land of rivers. It has a network of rivers - the lower Ganges and the Brahmaputra with their tributaries and rivulets, contain an inexhaustible supply of fish.

Most of the vegetables appear in the winter season. The vegetables worth mentioning are cabbage, cauliflower, gourd, pumpkin, large-size radish, egg-plant, carcol, potal, tomato, and various kinds of spinach. Very few vegetables are available in the summer.

East Pakistan is noted for various kinds of delicious fruits. The following deserve special mention - mango, jack fruit, pine apple, various kinds of berry, banana, water melon, orange, gudva, plum, pear, coconut, and green coconut. The milk of the green coconut is a popular drink in the summer. Apart from these fruit trees the country produces various kinds of trees. Bamboo and cane are plentiful and are the most useful to the common people, but timber-yielding trees are scarce. The province is rich in various kinds of fragrant flowers.

The country has numerous types of animals. The main domesticated animals are cows, goats, buffaloes, and horses. The wild animals consist of tigers, deer, elephants and others.

There are various kinds of birds there. The singing birds are the cuckoo, the mayna, and the parrot. The main domestic birds are chickens and pigeons.

The waterways furnish an admirable and cheap means of transport, and dominate to a large degree the physical features of East Pakistan. The province owes its existence to its waterways. The rivers play important roles in the emotional life of the people as well. The soil of the valleys of the rivers is very fertile. The Kornphuli project, the Ganges-Kobadak project undertaken by the Government may help in supplying the region with

hydro-electric power which will control the floods and irrigate a vast area of the land.

The region has a climate of sub-tropical character. During the months of April to October it is hot and humid. Monsoon brings heavy rains and the temperature varies from 98°F to 102°F. From November to March, however, the climate is cool, the humidity is slight and the rainfall is scanty. At this time the temperature varies from 55°F to 70°F.

The sub-tropical climate of the province favours the growth of varieties of crops, vegetables, trees and animals. It produces mainly two types of crops - food crops and cash crops. The chief food crops are paddy, wheat, and potato. The main cash crops are jute, tea, sugarcane and tobacco. Tea is grown in Sylhet and Chittagong districts.

The province is poor in mineral resources. This is one reason why it is not industrially developed. The hydro-electric projects undertaken for by the Government may compensate/the lack of mineral resources.

PEOPLE

East Pakistan is one of the thickly populated areas in the world. An average of 777 people live in one square mile. According to the census report of 1951, the population of the region is 42,063,000. Of the total population 76.8 per cent are Muslims, 22 per cent Hindus, .3 per cent Christians, and .9 per cent others which include Budhists and tribal people.⁶

6. Pakistan, Press Information Department, Pakistan Information 1956-57 (Karachi, 1957); p. 8.

The people are the amalgam of many ethnic groups such as the Dravido-Mongolians, the Aryans, the Arabs, the Parsians, and the Central Asians. They cherish a very deep attachment to their native soil. They are ease-loving, philosophic, and imaginative. Different phases of the life of the people will be described below.

FAMILY LIFE

The family retains its pre-eminence in Pakistan as the strongest bond of social relationship. It is pa~~p~~atriarchal. The father is the bread-winner and the mother runs the home. The family generally consists of parents and their children. Moreover, each family has a large number of relatives who do not live under the same roof. 'The joint family' is rare among the Muslims in East Pakistan, but among the Hindus it prevails. 'The joint family' consists of the aged parents, their grown-up sons and their families, and others.

Each family is proud of its own traditions. These traditions are handed down from generation to generation. The family influence in education is great. The uneducated family hinders the right growth of children. The illiterate parents, for instance, do not hesitate to quarrel in the presence of their children.

The females in the uneducated family have very little saying about family matters except to give birth to and bring up children. The husband and the wife seldom plan the family. The uneducated women rarely participate with men in the cultural activities of the family. The veil is strongly prevalent in the rural areas, though it is decreasing among the educated

women.

ECONOMIC CONDITION

The economic condition of the people of a country depends upon the occupations they do. Work among the East Pakistanis is mainly agricultural. The majority of the people are agriculturists who still depend on the age-old ploughs and bullocks for the cultivation of their land. They have very little idea about modern scientific methods of agriculture. Owing to their poverty the peasants cannot afford to purchase good fertilizers and seeds, with the result that the productivity of the land is gradually diminishing. They have to depend largely upon nature for their cultivation. If it is favourable then all goes well. Floods/^{are} not very uncommon; almost every year some parts of the country are submerged. This causes great catastrophe to the people of those areas. In the event of a drought the peasants cannot cultivate their land. East Pakistan has very little irrigation. At present the Government have started some hydro-electric projects which may help in controlling the annual floods and irrigating the land.

Next to agriculture comes fishing. Abundant fishes are available in the rivers and canals of East Pakistan. The fishes worth mentioning are hilsha, katal, rui, mrigel, chital, kai, and magur. Previously, fishing was a monopoly of a particular sect among the Hindus. But economic pressure has forced many Muslims and other people to depend upon fishing for their livelihood. Fishermen may be classified into two groups - those

who catch fish in the small rivers and canals for local markets, and those who undertake fishing on a large scale in the big rivers. The implements the fishermen use are long bamboo poles, bamboo baskets, nets and forked spears. Fish and rice form the main dish of the average East Pakistani.

Cottage industries come next to agriculture and fishing. The main cottage industries are furniture making, pottery, weaving, smithing, boat-making, manufacture of combs, buttons, toys, and mats. Furniture-making includes woodwork and canework. The canework of Sylhet and Tippera districts is famous. The comb of Jessore has won a great reputation in and outside the country. The popularity of weaving is declining owing to the establishment of textile mills. The weavers cannot compete with the huge textile mills. But still the weavers of East Pakistan produce varieties of fine saris which are highly prized both inside and outside the province. Many of the cottage industries are collapsing owing to the lack of patronage and supply of materials and tools. The collapse of cottage industries is one of the reasons for the low economy of the province.

Service both in public and private organizations forms the occupation of the literate people of the urban as well as of the rural areas. Except the high officials men in service suffer from economic poverty. The low-salaried officials live from hand to mouth.

Business is almost the monopoly of the wealthy groups. Generally, businessmen live in towns and cities. Small-scale businesses are run by the rural people. The Government of the country has started some industries. These may increase the economy of the region.

In the urban areas driving rick-shaws and motors forms the occupation of a small section of the population.

In conclusion, it may be said that the average economic condition of East Pakistan is low. The low standard of living reflects the low economy of the people. The per capita income of the people of Pakistan is hardly over rupees 250 per annum. This is among the lowest national incomes in the world. As against this the per capita national income of Turkey in 1952 was rupees 560, of the U.K. rupees 2,500 and of the U.S.A. rupees 6,230.⁷

HEALTH CONDITIONS

Health is wealth. But the people of East Pakistan are not fully aware of the importance of protecting and preserving this wealth. The common people are in ignorance about sanitation practices and health habits. They have unhygienic practices which are detrimental to individual and group life. As their standard of living is on the whole very low they become devitalized and hence become easy victims to some serious diseases, such as tuberculosis and general weakness. The common masses do not feel the need for vaccination and inoculation during the outbreak of epidemics.

Pure drinking water is extremely important for keeping good health. Very few villages have pure drinking water. The rural people take their drinking water from nearby tanks or rivers. If an epidemic breaks out

7. Pakistan, Department of Advertising, Films and Publications, Address by Mohammad Ali, Minister of Finance, Government of Pakistan, Some Economic Problems of Pakistan (Karachi, 1954); p. 1.

in a village near a river then other villages on the bank of that river are also affected with that disease. For example, if cholera breaks out in an area near a river then other areas by the side of that river are also attacked by that fatal epidemic. The reason is very simple. People wash the dirty clothes of the patient in the river. When villagers drink the water of that river they get easily infected with that disease. This is due to the ignorance of the people.

In the rural areas of East Pakistan it is found that one hucca (tobacco pipe) is used by many persons. The common people do not hesitate to drink water from the same pot used by other persons. The poor people cannot provide each member of the family with a separate bedroom. The parents along with their children sleep in one bed-room which may possess a single small window. Such a room cannot be well-ventilated.

Villages as well as small towns are lacking in sewerage systems. The rural as well as the urban people throw garbages in the open. In the rural areas people deposit animal wastes near their houses. They also make their cow-sheds or stables in the same premises. These places help breed flies. The ditches that contain stagnant water may breed mosquitoes which carry the germs of malaria. Malaria takes a heavy toll of life and health; it incapacitates millions, often at the seasons of the year when agricultural work is at its peak. This causes loss to national income.

Infant mortality is very high in East Pakistan. Infant mortality rate is estimated at 110-130 per thousand live births. The number of mothers who die during the time of child-birth is 440-680 per one hundred

thousand births.⁸ This is about five times the rate in more developed countries. Rural areas lack in maternity houses. The child-birth is performed by untrained village women. For every 13,500 people there is only one physician, for every 50,700 people one nurse, for 406,000 people one health visitor and for 78,000 people one trained midwife.⁹ Again most of the medical personnel live in the urban areas. So as regards medical help and treatment the condition of rural areas is very miserable. Many people die there for want of medical treatment.

People generally take too much green chillies and spices in curry. Very few people can provide good substantial food. The average life-expectancy of the people of Pakistan is about 30 years which, in comparison to developed countries, is very low. On the whole, the health condition of the people of East Pakistan is very poor.

CIVIC AND POLITICAL AWARENESS

Pakistan is a republic granting franchise to adults. Every adult member of the state can stand for and elect a candidate to the national assembly. The Government is by the people, of the people, and for the people. So the duty and responsibility of the people of a democracy is great. The uneducated masses are not fully aware of the principles of government. They cannot evaluate the sayings of different parties. Being ignorant of the political affairs of the country they think votes are

8. Pakistan, Planning Board, The First Five Year Plan, 1955-60 (draft), Vol. II (Karachi, 1956); p. 437.

9. Ibid., p. 432.

saleable goods. They do not attach much importance to them. The so-called leaders try to exploit these uneducated masses.

The common people are not fully aware of their civic rights and duties. Rights imply duties. When a person has the right to his property this implies that he has the duty to save the property. The right of religion implies that the individual must be tolerant with other faiths and religions. The civic duties are numerous. Some of these are respect for the law of the state and the property of the nation; looking after the members of one's family; consideration for the interests of others; giving freedom to others to express their own views, etc. The illiterate masses of East Pakistan are not aware of their own rights and duties. 'Live and let live' is the principle of democracy, but the uneducated masses are not sufficiently mature to grasp this principle.

RECREATIONAL LIFE

Recreation is essential in the life of the individual as well as in the life of the community. Recreation is any activity that one adopts voluntarily in one's leisure time with a view to attaining happiness, satisfaction and relaxation to prepare oneself once again for creative work and constructive thinking. There are very few organized recreational activities in the rural areas of East Pakistan. Rural areas have very few libraries and clubs where people can spend their leisure time if they have any. Folk songs and folk dances are highly prized in some rural areas. During the time of Hindu Pujas, they arrange for jatras (open

stage theatre). People gossip in the evenings after the day's work. There are story-tellers, puthi readers who attract many from different mahallas. In recent times the number of story-tellers is decreasing. The villagers also spend their leisure time playing cards, visiting relatives and attending the occasional village fairs. The popularity of foot-ball games is not confined only to towns. There is hardly a village in East Pakistan that does not have a foot-ball team and does not have the means to purchase a foot-ball of its own. Hado-do is also popular in the rural areas. Kite-flying is not very common. Rowing and boat-racing in the river side areas are also worth mentioning. In some parts of East Pakistan picnicking in the open fields is a pleasurable function to the people.

AESTHETIC VALUES

East Pakistan is rich in artistic traditions. Its waterways create in the people a charming feeling which is expressed through Bhatiali a singing characteristic. The province's contribution to music includes three other styles - Baoul, Murshidi and Bhawai. Baoul and Murshidi reflect religious idealism of the people and are full of deep pathos and profound sadness. The ancient mosques, and temples show the artistic sense of the people of the region. The Hindus decorate the walls and floors of their houses with some artistic styles which are the expressions of good artistic taste. The recently developed Art Institute under the leadership of Zainul Abedin shows the art work of the land.

Linguistically, the province is very rich. It has a very prominent

and well-known literature of its own. Poet Jasim uddin who is known as the 'rural poet' expresses the feelings and ideas of the rural people through his writings. The other famous poets and writers of the modern age are Golam Mustafa, Akram Khan, Begum Samsunnahar Mahmud. The puthis dealing with adventures are very popular among the people of East Pakistan.

RELIGIOUS AND MORAL VALUES

The people of East Pakistan attach much importance to religion, which colours the whole range of their social and emotional life. The average citizen of the region is religious-minded. This inspires the people to different religious rites and ceremonies. The Muslims believe in the unity of God. They consider that He sent divinely guided prophets for the deliverance of mankind from ignorance. Almost every Muslim can read the holy Qur'an, even though he may be illiterate insofar as his mother tongue is concerned. They observe the different Islamic festivals with great zeal. The Hindus believe in many gods and goddesses. They ~~also~~ believe in the philosophy of re-birth. The fundamental of this philosophy is that the soul had to be born again and again in this world to atone for its misdeeds until it achieves salvation which means freedom from birth and re-birth. So salvation is a consequence of right actions. The Hindus perform their Pujas gorgeously. The Catholics and other Christians perform their religious functions faithfully. They are as pious as any Christians in other parts of the world. People are free to accept or embrace any religion they like. They are tolerant with each

other's faith and religion.

Morality is a highly valued property to the people. Moral values include honesty, truthfulness, justice, kindness, frankness, sympathy, character, and loyalty. Any person devoid of moral qualities is looked down upon. The people think that to be immoral is to be irreligious. Every parent wants his children to adhere to high moral principles.

PRIMARY EDUCATION AND LITERACY

The literacy of a country depends upon its system of primary education. If primary education is not compulsory and free universal literacy cannot be expected. So literacy is highly related to primary education. As it will be pointed out in the next chapter, the history of East Pakistan is divided into four periods. In the Hindu period education was neither free nor open to all. In the Muslim period education was open to all but it was neither free nor compulsory. In the British period also it was neither free nor compulsory.

On the emergence of Pakistan in 1947 it inherited the system of education of its previous rulers. The inherited system of education was not adequate for the people of East Pakistan. So they made some changes and modifications in the system and content of education. At present primary education is free in Pakistan. In East Pakistan it is compulsory by law but not yet in practice. The primary cycle of education consists of five classes from class I to V for children of ages from 6 to 11. Almost half of the children of school age do not attend school. Many children drop off school after one or two or three years of schooling.

In East Pakistan in 1947-48 there were 1,581,820 pupils in class I. Of these only 138,336 pupils were left in class V in 1951-52.¹⁰ From these figures it is clear that many children drop off before finishing the primary cycle. Many children cannot enter high school or other institution for their secondary education. Children who leave school before finishing the primary cycle generally relapse into illiteracy. This is mainly due to the lack of adequate reading materials in their homes.

According to the census report of 1951 the percentage of literacy in East Pakistan was 21.1. This percentage includes many who can only sign their names. The census report showed that there were 22,039,000 males and 20,024,000 females in the province. Out of the total male population the number of literates was 6,595,346 and out of the total female population the number of literates was 2,260,223.¹¹ This vast illiteracy is a barrier to national development.

10. Mohammad Shamsul Huq, Compulsory Education in Pakistan (Paris, UNESCO, 1954); p. 148.

11. Pakistan, Press Information Department, Pakistan Information 1956-57 (Karachi, 1957); p. 11.

CHAPTER III

ADULT EDUCATION IN EAST PAKISTAN

Attempts were made to educate adults even in ancient days. But there was no organized system of adult education in those days. A historical survey shows the gradual development of the concept of adult education.

HISTORICAL BACKGROUND OF ADULT EDUCATION

The history of the land may be divided into four stages - pre-Muslim, Muslim, British and current. The types of adult education prevalent in each stage will be described below.

PRE-MUSLIM PERIOD (327 B.C. - 1200 A.D.)

This period may be divided into two stages - Brahmanic and Buddhist. In the Brahmanic stage education was not open to all; only the upper three classes had access to it. The Brahmins were the leaders in the field of education. No other section of the population were allowed to read the religious books. Education was mainly religious in nature. The Parishads were assemblies of the elders but they were exclusively limited to the Brahmins.

At the beginning of this stage the students used to stay in the

house of the preceptor and to perform household as well as field duties for him. They also tended his cattle. He used to read out verses from the religious or other books, while the students learned them by heart. Education was mostly oral in nature.

In the Buddhist stage education was open to all except the slaves. The Buddhist kings were great patrons of learning. Religious conferences and meetings were open to all.

King Asoka¹² (272 B.C. - 232 B.C.) was famous for his patronage of religious and moral education. He appointed religious preachers who went to different places in the kingdom and preached religious and moral teachings. These were inscribed on stones or pillars. These stones and pillars were placed in the public places where every body could see them.

His teachings were not confined to 'Pak-Bharat' region. His son and daughter were sent to Ceylon to preach Buddhism. Some scholars were even sent to Middle Asia, Africa and Europe for the purpose of preaching the teachings and morals of Buddhism. The common people had the opportunity of talking about worldly affairs with these preachers. In one way or another this may be regarded as adult education.

MUSLIM PERIOD (1201 A.D. to 1757)

The Muslims began to come to the shores of Pakistan early in the eighth century A.D. Most of them were Arab traders and sailors. Bengal

12. R.C. Majumdar, and others, An Advanced History of India (London, 1950); pp. 103-09.

(East Pakistan and some portions of India Dominion) came under the Muslim rule in 1201 A.D. when Ikhtiyar Uddin Muhammad Bin Bakhtiyar conquered Bengal, defeating Lakshman Sen, the last Hindu king of the region.

During the Muslim rule all had access to education, irrespective of caste, creed or colour. Education was mainly religious in nature.

The Muslim emperors like Babar, Humayan, Akbar, Jahangir, Shahjahan, Aurengzeb and others were great patrons of learning. They realized the importance of extensive education, so they contributed much money for the spread of learning throughout the country. Anrengzeb, the Muslim emperor of 'Indo-Pak subcontinent' stated that education should be linked with the life and future vocations of the learners. He established many schools throughout the empire. Had his successors followed up his policy, universal literacy might have rapidly become a reality. There were more than 80,000 schools in Bengal during the reign of the Muslims.¹³

The Muslim rulers encouraged the translation of Sanskrit books into Arabic and Persian. They patronized the local languages. The renaissance of Bengali took place during the reign of Hussain Shah of Bengal. The 'Mahabharat' and the 'Ramayana' (Hindu religious epics) and many other Sanskrit books were translated into Bengali during the reign of the Muslims.¹⁴

The Muslim religious preachers like Khan Jehan Ali, Shah Jalal, Bayazid Bustani, Sultan Sahab and many others went to East Pakistan to

13. Huq, op.cit., pp. 15-21.

14. R.C. Majundar, op.cit., pp. 407-08.

preach Islam. The common people came in contact with them and learned many things from them. Though their teachings were religious in nature they carried significance for adult education.

The liberal policies of the Muslim rulers contributed much to the spread of education in the country.

BRITISH PERIOD (1757-1947)

Bengal went under the British rule in 1757 when Nawab Shiraz-Uddaullah was defeated at the hands of Robert-Clive at Plassey.

The British rulers, at the beginning of their rule, neither encouraged nor discouraged the native system of education. Before 1814 education in the country was in a state of stagnation. It was their policy to prepare a group of Indians who could help them in the field of administration. Macaulay, an English statesman and historian said that the British would prepare a group of interpreters to mediate between them and the millions whom they governed. This intermediary group would consist of persons who were Indians in blood and colour, but English in tastes, in opinions, in morals and even in intellect. These educated few would be able to educate the masses. This was the famous 'downward filtration' theory¹⁵ which did not succeed in educating the masses.

During the time of Macaulay there arose a controversy between the Anglicists who were in favour of education through English and the Orienta-

15. Syed Nurullah and J. P. Naik, A History of Education in India (Bombay, 1951); p. 113.

lists who were in favour of education through the oriental languages. The decision was in favour of the Anglicists. The country people, however, could not easily accept the English system of education. They preferred the indigenous system. To put a stop to the indigenous schools the Government stopped financial help to them. Mr. Huq has said:

... the policy continued to be the encouragement of the English schools to the neglect of the indigenous schools, and the limited finance prohibited the establishment of new schools in sufficient numbers to compensate for the latter's disappearance.¹⁶

There were very few educational opportunities for the country people. The remuneration of the teacher of the primary school varied from three to five rupees per month. "It is, therefore, understandable that the quality of education was very poor and quantitatively also, with one school for every 10.9 sq. miles of the country, the facilities were still very limited."¹⁷

In 1910, Mr. Gokhale, a non-official member of the Imperial Legislative Council, moved a resolution for the introduction of free and compulsory education in 'Indo-Pak sub-continent.' But unfortunately it was rejected by the Legislative Council.

In 1920, Mr. Bliss, an English administrator made a survey which showed that in 1918-19 Bengal had 44,925 primary schools of which only 6.9 per cent were publicly managed. "The tuition fee was highest and per

16. Huq, op.cit., p. 29.

17. Ibid., p. 33.

capita cost lowest in Bengal."¹⁸

The progress of general education showed how far the problem of liquidation of illiteracy had been undertaken by the Government. The problem had hardly received any attention prior to 1917. It is true that a few night schools were organized since very early days. But practically these were primary schools conducted at night rather than adult classes proper. In 1896-97 and in 1901-02 there were in Bengal 1587 and 1082 night schools respectively.¹⁹

After 1917 the problem of adult education was regarded with a sympathetic attitude. "When the Government of India Act, 1919, was passed... interest in the people was revived again and the question of educating adults, large numbers of whom were enfranchised under the Act, began to be seriously entertained." There were forty privately managed adult schools run by the cooperative societies. There were 1500 schools classed as night-school, but they were ordinary primary schools. There were 100 continuation schools intended for those who passed the primary school.²⁰

The period between 1921 and 1937 was a transition period in the field of administration. The control of education was transferred to the local people. More of them were appointed in the posts of educational services. These showed greater interest in adult education. More night schools were organized. The report of the Hartog Committee in 1927²¹

18. Ibid., p. 35.

19. Syed Nurullah, op.cit., pp. 740-47.

20. Ibid.

21. Ibid., p. 744.

showed that there were at that time 1520 night schools in Bengal, including one school for females.

But owing to the economic depression of 1927 the interest in the problem waned and the number of night schools declined to a considerable extent. The statistics of 1936-37²² showed that there were only 557 night schools in Bengal. In 1937, this province obtained its autonomy. This made the provincial ministers more powerful, and education was controlled by them. But still very little was done for adult education. Various reasons were responsible for this. In 1939, World War II broke out, which affected almost all countries of the world in one way or another. Moreover, in 1943, there broke out a province-wide famine which caused a great catastrophe to the people of East Pakistan and brought them a serious economic crisis. Thus prior to independence very little was done for adult education. The meagre attempts which were made could not be realized fully, because of lack of funds, proper leaders, qualified teachers, appropriate books and teaching materials, and proper patronage and encouragement.

THE AGE OF INDEPENDENCE

Pakistan came into being in 1947 as a democracy. With the achievement of freedom the Government realized the urgent necessity of education for all. A democracy cannot run well without educated citizenry. At the

22. Ibid., p. 745.

early stages it could not introduce universal free primary education. The compulsory law of primary education was passed in 1951. This was the first effective step to eradicate illiteracy in course of time.

The Government realized the importance of adult education. So it started some adult education centres in East Pakistan. Private agencies were encouraged to open more night schools. Foreign organizations and missions were approached for help with human and material resources. The benevolent missions and organizations gave response to the call. The present status of adult education will be described in the next section.

THE PRESENT STATUS OF ADULT EDUCATION

According to the agencies which make it possible, adult education program in East Pakistan may be classified into three categories: private, state and international organizations.

PRIVATE ORGANIZATIONS

Following is a description of the enterprises initiated and run by the local people and their organizations. The finance and the personnel are generally provided by them.

Night Schools. The educated and public-spirited people felt the necessity of educating adults; so they started night classes in some localities. The teachers of these schools are volunteer workers - either the local school teachers or educated youths who live in the vicinity. These teachers are not trained for the purpose, and their aim is mainly

to teach the illiterate how to read and write. Night classes are held either in the local primary school or in a parlour of some rich person in the locality.

Attendance at the night schools is voluntary. Very few can manage in these schools any games or other recreational activities. Adults are not properly motivated; so the number of attendants gradually decreases. Moreover, when the initiator is absent from the locality the classes are stopped. Very rarely are the night classes supervised. No measure of evaluation of the activities of the night schools is applied. There are very few night-classes for the females. The number of night schools for both males and females is not enough to meet the needs and demands of the localities.

All-Pakistan Women Association. This organization is commonly known as 'APWA'. It was established in 1949 under the leadership of Begum Liaquat Ali Khan, a prominent women leader in Pakistan. It has its branches in all towns and cities of Pakistan.

'APWA' is the only non-governmental organization in Pakistan which has the privilege of being directly attached with the U.N. It is an organization which during the last few years has represented Pakistani women in almost every international conference concerning women, including the Human Rights Committee and the U.N. Commission for the status of women.

The aims and objectives of this association are to promote the social, economic and political life of the women of Pakistan in general. It also aims to help women secure vocational training and employment in

the cottage industrial homes which it has opened for them in the country.

The organization has recently started a program of rural reconstruction. It is a three-week program. The workers are trained under able guidance to work in the rural areas. In these areas there are very few literate women. The rural illiterate women lead a life of ignorance, disease, and poverty. 'APWA' is doing a great deal to educate these women.

The trained women workers go to the villages and demonstrate how women can live better lives and thus make family life happier, richer and more comfortable. The village women are taught how to take care of their children, how to keep their houses clean, etc. It is said that to teach a boy means to teach him only, but to teach a girl means to teach a family. So female education is extremely important.

STATE ORGANIZATIONS

The Government of Pakistan have planned some nation-building plans. Some of them are in operation now. Of these the following are the most important.

Village AID Program.²³ Pakistan is a land of villages. In East Pakistan 95.6²⁴ per cent of the people live in rural areas. Without developing the rural areas the state cannot make much progress. Hence comes the Village AID Program.

23. The informations are taken from Pakistan, Village AID - Five Year Plan 1955-56 - 1959-60 (Karachi, 1956); 112, pp.
 24. Pakistan, Ten Years of Pakistan (Karachi, 1957); p. 164.

The Village Agricultural and Industrial Development is commonly known as the Village **AID** Program. It is a coordinated effort of the Central and Provincial Governments. The plan is all-embracing and comprehensive. It aims at assisting villagers to improve all aspects of their life. The specific objectives²⁵ of its program are as follows:

- a. To raise rapidly the productive out-put and real income of the villager by bringing to him the help of modern techniques of farming, sanitation and health, cooperatives, cottage industries, etc;
- b. To multiply the community services available in rural areas such as schools, dispensaries, health centres, hospitals, sources of pure water supply, etc., thereby increasing the national assets;
- c. To create a spirit of self-help, initiative, leadership and cooperation among the villagers which may become the foundation of an independent, healthy and self-perpetuating economic, political, civic and social progress;
- d. To create a condition for a richer and happier life through social activities, including recreational facilities, both for men and women;
- e. To coordinate the working of the different departments of the Government and to extend their activities into the villages by providing an extension service to the country;
- f. To give a welfare bias to the entire administrative structure of the Government.

The program comprises a five-year plan started in 1955. At present there are three Village **AID** Training Institutes in East Pakistan. These institutes train the 'social workers' who are the 'spear heads' of the program. On an experimental basis the Government has started activities

25. Pakistan, Village **AID**, op.cit., p. 3.

of the program. One 'social worker' has been posted in charge of one Union which consists of ten to twelve villages. These workers persuade the villagers to observe rules of health, to attend literacy classes, to take their own initiative in welfare activities, to cooperate with each other in nation-building works, etc. The 'social workers' are organizing adult literacy classes in the areas under their jurisdiction. Social workers help the villagers to form village councils which will make plans for the improvement of their own villages. 'Self-help is the best help' is the guiding principle of the Village Aid Program.

Further, the program states that female 'social workers' will be recruited who will teach the women-folk in domestic affairs such as home making, home economics, sanitation, family planning, etc. These female workers will bring a new life to the village women by showing them the modern ways of life.

In each village in the experimental areas there are youth clubs known as the 'Chand Tara Club'. The aim of these clubs is to train the youth of the villages to take larger responsibilities in the village welfare activities.

Adult Education Centre. Realizing the importance of adult education, the Provincial Government started an Adult Education Centre in the province under the leadership of a Director. The Director organizes training campaigns in district headquarters. On an experimental basis he has started some centers in Dacca, the capital of East Pakistan as well as in some villages. The main aim of these centres is to teach adults how to read

and write. So they do not meet all the needs and demands of the people.

Social Welfare Project. This was started in 1952 in cooperation with the United Nations Technical Assistance Administration. In Dacca there has been established one Social Welfare Training Program. The university graduates are trained here. After their training they are given a suitable job in social welfare. The main aim of this project is to teach people how to tackle their day-to-day life problems in society. This project is meant for urban as well as for rural areas.

Urban Community Development Project. This scheme was started in 1955. Its main purpose is to develop the personal qualities of the people through a process of mutual help and 'learning by doing' collectively. 'Self-help' is the motto of this scheme. This program helps people understand their own needs and learn how they can use the resources within their communities for the improvement of their living standard. This scheme helps the urban people to make them readjust themselves to the requirements of urban life and in a rapidly changing the socio-economic order.

The projects were started in some selected areas of Dacca. The trained social workers who have been appointed by the Government have been able to organize the communities of these areas around a self-help program. The people, under the guidance of the social workers have been able to raise funds to build schools and finance other services, such as social education centres, reading rooms, libraries and school feeding program in cooperation with the international assistance.

INTERNATIONAL ORGANIZATIONS

The program of adult education is very great and the national resources are very limited. The private and state help may not fulfil all its demands. Hence the need for the help of international agencies.

UNESCO is doing a very good job in regard to the removal of illiteracy from the under-developed regions through different publications and conferences on fundamental and adult education. In 1952, it held a seminar on fundamental education in Karachi. It stated that adult education must be related to the problems which people face in their own communities.

Other international agencies such as I.C.A. and Ford Foundation are awarding scholarships for going abroad to have higher training in education and social welfare activities.

Friends Centre, established in 1950, is rendering a very good service in educational, community and social welfare projects.

CHAPTER IV

PROBLEMS TO BE OVERCOME IN EXTENDING ADULT EDUCATION IN EAST PAKISTAN

East Pakistan is an under-developed region. The majority of its people are poor and illiterate. The extension of adult education in such a region brings problems which are both varied and numerous. The main problems are described below.

SOCIAL PROBLEMS

Most of the people of East Pakistan are poor in wealth and in health. It was previously pointed out that the average per capita income of the inhabitants of Pakistan is not more than 250 rupees per year. Actually, the income of most of the agriculturists and the day-labourers goes much below the average. It is difficult for them to maintain a family with such a small income. The day-labourers cannot make both ends meet by the meagre income they earn. They are to work hard in the field or in the factory throughout the whole day to earn such a small income. The cultivators work hard in their fields, especially during the harvesting period. After the day's hard labour people are not interested in attending night classes that bring them no economic gain or profit. The present adult education centres confine their activities to reading and writing.

This alone does not motivate the illiterate to attend night classes. They say that they do not find any difficulty in going on with their daily activities without learning how to read and write. There is no immediate incentive to attract them to night classes. Thus apathy and indifference of the uneducated hamper the extension of adult education in East Pakistan.

Female education, particularly in the rural areas, is meagre. This is due to the unsympathetic attitude towards girls' education. The poor illiterate parents say that it is useless to send the girl to school because she cannot help them in earning a living. Moreover, if the girl is sent to school that will deprive them of her help in the household affairs. This indifferent attitude of the parents hinders the progress of education for girls. Some parents send their daughter to school because they think that if she is educated it will be easier for her to get married to a suitable bridegroom. Married women also do not like to take the trouble of attending adult classes after the labour of the day. The illiterate adult males do not see any reason why their illiterate wives or mothers or other women in the family should be educated.

Furthermore, many women in East Pakistan do not like to attend classes run by male teachers. It is difficult to start separate schools for women owing to the lack of adequate women teachers. The few literate women found in the rural areas are reluctant to take up teaching as a profession. They are unwilling to serve away from their homes or their husbands' place of work. Nor is it always convenient for them to attend a school away from their homes or villages. The seclusion of women,

especially among the Muslims, hinders the progress of education among women. Many a time the illiterate husbands do not like the idea of educating their illiterate wives. The husbands argue that women do not have to go outside their homes for work and that household affairs do not require any education. All these factors contribute to the hindrance of education among the women of East Pakistan.

It is not unusual to find a group of selfish persons, particularly in the rural areas, who do not intend to cooperate with any developmental work. Many a time such selfish persons divide the villagers and cause clashes among different groups. The selfish leader thinks that if all the villagers are educated then his influence will be less. So he tries to deter adult education programs. Village clashes not only hamper welfare activities but also impede the education of children to some extent. Many parents hesitate to send their children to a particular school because of village quarrels, and often stop giving the school any financial or other help. The non-participation and non-cooperation among the villagers create great barriers for the spread of education.

PSYCHOLOGICAL PROBLEMS

Psychological problems are great obstacles for the extension of adult education. Adults are sufficiently mature to learn. On account of greater maturity they are more logical. They are experienced people. They are more realistic and specific in their attitudes and behaviour. Therefore, the methods applicable to children are not always effective in teaching adults.

Motivation is the key to effective teaching and learning. "No motivation, no learning." Generally speaking, adults have achieved a good deal of knowledge and experience which normally suffice for their needs of daily life. They thus have no immediate incentive to acquire literacy. In fact, in many cases they have to overcome the inertia of habit and a lack of interest in reading. If they do not see any worthwhile goal for education then they are not ready to learn. Unless they are properly motivated they absent themselves from classes. Adult classes are voluntary; without motivation no voluntary activity is likely to succeed. If learning does not meet the needs of the learners, they are not motivated to learn. Social approval plays a prominent role in motivating the learners. But unfortunately, there is a group of people who always sneer at the education of adults. This often discourages them and makes them give up attending adult classes.

Many persons say that adults cannot learn quickly. In East Pakistan there is a proverb which runs like this: "No learning after twenty, no earning after thirty and nothing of any sort after forty". Adults always think that they are not fit to learn reading and writing or anything else. This mental attitude creates doubt and fear in them and deters them from attending night classes.

In school, variation in the age of children in a particular class is not usually too much felt. Generally speaking, questions of frustration rarely arise on that score. But in adult classes the variation of age is **very** much felt, for individuals may differ widely in growth pattern and

in attitude and behaviour. Adults are very sensitive and cautious about their own defects and faults. If an elderly adult cannot learn a thing at the same rate as a younger one, then the former may be frustrated. This feeling of inability may give him a sense of insecurity which, in turn, may cause him some mental agony. And at last he may give up attending night schools. The elderly adults always feel hesitant to attend classes with the younger ones - especially with their own sons, brothers or other relatives. The attitudes, opinions and behaviour of younger generations may not always coincide with those of older ones. The elderly persons may not put up with the behaviour of the younger ones.

In addition, many teachers of adult centres seem to be younger than the students. Students who are elderly may feel reluctant to attend a class run by a teacher younger than they are. Elderly persons usually cannot change their attitudes quickly. They may be traditional in their outlook. If the teacher tries to make them change their behaviour quickly and without considering their sentiment and temperament then the situation may become worse. Generally speaking, adults hesitate to ask their teacher too many questions. They think that the teacher may form a poor opinion about their ability if they ask him over and over again. Adults do not like to appear less intelligent than others. So they always try to conceal their inability and ignorance. This naturally hampers their learning. Furthermore, if the teacher makes any remark which in any way hurts their feelings then they become offended and may give up attending school. If the teacher thinks himself to be superior to the illiterate adults and

deals with them accordingly, that may also hurt their feelings and cause them to lose interest in learning. If adult students can understand that the teacher is not pleased with them or with their activities, they tend to give up attending night classes.

EDUCATIONAL INADEQUACIES

Another problem which confronts the extension of adult education is educational inadequacies. These are mainly four in number and will be described below.

Lack of trained teachers. The pivot of any program in the field of educational development is the qualified and trained teachers. Good teaching depends upon the ability and personality of the teacher. There are few trained teachers in the existing adult education centres in East Pakistan. Most of them are volunteers recruited either from the teachers of the local primary schools or from literate young men who have had no teacher training. The teachers of primary schools are familiar with child psychology. Their long practice with children tends to make them behave with adults as they would with their younger students. Adults are not satisfied with such behaviour. Without knowing the needs and interests of the learners a teacher cannot be successful in his teaching, whether the learners are children or adults. A teacher who is not trained or oriented in adult education and adult psychology may kill the interest of adults with the unpsychological approaches or methods of teaching.

It was previously stated that many illiterate women do not like to

attend classes run by male teachers. If separate adult education centres for women are started they will require a large number of female staff. But these are not easy to find. According to the census report of 1951, the percentage of literacy among women was 5.3.²⁶ Again, very few literate women are available in the rural areas, and those found there are neither willing nor competent to teach in adult education centres. So the non-availability of women teachers for the rural adult education centres constitutes a serious problem.

Lack of adequate literature. Suitable literature is necessary for the survival of the literacy of the neo-literates. If the neo-literates do not get sufficient reading materials, they relapse into illiteracy before long.

There are no suitable primers in Pakistan for adult beginners. Generally, they begin to read in primers meant for children. Primers for children are not at all appropriate for the old, experienced, intelligent and alert adults. They may be illiterate but they have a wider range of interest and vocabulary. So primers for adults must contain materials suitable for mature minds and must be written in simple and easy-to-read language.

Similarly, there is no suitable literature for the use of neo-literate adults. Newspapers, magazines and other literature existing in the land are not quite suitable for the neo-literate adults, because they

26. Pakistan, Pakistan Information, op.cit., p. 11.

are neither easy to read nor easy to understand and appreciate. They are usually written in a high literary style.

Most of the people are poor. They cannot afford to buy books or other reading materials. There are few libraries in the rural areas from where they can borrow books. It may be stated that many primary schools in East Pakistan do not possess any library. People are not interested in establishing libraries. Therefore, the supply of suitable after-reading materials is most essential.

Lack of audio-visual materials. In addition to reading materials there is need for audio-visual aids, such as charts, posters, radios, televisions, motion pictures, projectors, slides, etc. These audio-visual aids accelerate the process of learning. Text book knowledge is not always vivid and specific. The audio-visual aids vivify and deepen the knowledge of the learners through multi-sensorial stimulation. The radio is a good means for mass education. It furnishes up-to-date news of different parts of the world. The radio station also broadcasts educational, health and other programs. Television has not yet been introduced in Pakistan. Motion pictures have recreational as well as educational values. The use of effective and appropriate films result in more learning achieved in less time and with better retention of what is learnt. Instructional films stimulate other learning activities. Posters, charts, etc. are very effective in teaching and learning and can be locally made. The existing adult education centres are not usually provided with these equipments and aids.

Difficulty of the language script. The mother tongue of most of the people of East Pakistan is Bengali which has forty eight letters. There are some unnecessary letters along with some compound and complicated words which are difficult to learn. In East Pakistan, a small number of people speak Urdu which has thirty six letters. It has also some unnecessary letters. The letters forming words take different shapes in different positions. It is difficult for the beginners to distinguish the letters forming the words. The complexity in language hinders the progress of education to some extent.

FINANCIAL PROBLEMS

Without adequate funds no developmental program can be successful. The problem of financing the program of adult education in East Pakistan is very serious. At present almost all the teachers in the adult education centres are volunteers. A missionary zeal is necessary for voluntary services. A person who is under-fed cannot think of voluntary services for a long period. The low-salaried teacher²⁷ of a primary school or the local literate youth who is not well-to-do cannot be expected to offer his services with no remuneration. Teachers are the key figures in an educational program. Good services cannot be expected from them if they are not paid adequately. On the other hand, the Government cannot assume all the financial responsibility for the expansion of adult education in the province.

27. For the pay scale see Appendix A.

Even primary education the Government cannot finance adequately. The present primary education in the region, consists of five classes, but the number of teachers for most of the schools is only three. The country that cannot manage to finance primary education adequately considers adult education to be a luxury. Education is very expensive.

Plans for educational reform submitted by earlier committees failed for want of funds.²⁸ This shows that the Government is unable to meet all the demands of the province for the lack of money. All the plans under the first five-year plan are not being fulfilled for the same reason. No wonder the Government pays very little attention to adult education. In 1951,²⁹ there were 335 adult education centres, including one for females. But, strangely enough, the Government allotted no money for expenditure on adult education that year. These centres were run on the benevolence and charity of citizens.

As long as adult education is free illiterate adults may join, but as soon as fees are charged they will stop to attend night classes. Adults say that they cannot send their children to school for lack of money. If they are to pay for their own education as well that will make matters worse.

It was previously pointed out that audio-visual aids are very helpful in teaching adults. A poor country like East Pakistan cannot

28. East Pakistan, Report of the Educational Reforms Commission, p. 6.
 29. Pakistan, Education Division, Proceedings of the Educational Conference held at Karachi on the 4th and 5th December, 1951. (Karachi, 1956); pp. 413-14.

afford to buy all audio-visual materials for adult education centres.

For the lack of funds it is also not possible to publish suitable reading materials for the neo-literates. People who cannot provide their children with the bare necessities of life cannot think of buying books or other reading materials.

Adult classes are held either in the local primary school or in the parlour of some one in the village. Adults do not find it convenient to hold a night class in the parlour of a villager. They also find it inconvenient to attend night classes if held in the primary school building which is away from their own villages. Many of these schools are in a deplorable condition. These school buildings are to be reconstructed. But where is the money? Money is the most necessary requirement for a province-wide extension of adult education.

OTHER ADMINISTRATIVE PROBLEMS

With the extension of adult education the country is confronted with administrative problems other than those which have already been discussed. The problems of organization, planning, supervision, and evaluation will be discussed in this section.

Organization. The successful execution of any plan presupposes the existence of efficient machinery. The existing adult education organization is under the Ministry of Education. Its Director is responsible for training the teachers of adult education centres as well as for supplying reading materials to the neo-literates. The extension of adult education

requires a large number of qualified and trained staff, especially experts.

Adult education is organized not only by public organizations, but also by private organizations which are run by local bodies. Unless there is a good leader the private organization cannot succeed. A leader should be open-minded and ready to observe and learn. He should bear in mind that he is carrying out his work in a community which has its established customs and traditions, and that he is an active member of that community, which may suffer if he fails to fulfill his duties towards it. He should realize that success does not depend on him alone, but on the group of people who work with him. He must be democratic in his attitudes. However difficult it is to find such a benevolent, active and public-spirited leader, he is most essential, for without such a leader the program of adult education cannot be successful. Cooperation and co-ordination between different organizations or bodies are very necessary if better results are to be secured.

Planning. Planning is the determination of policies and programs. An activity without a plan is doomed to failure. Intelligent planning helps coordination of different organizations, and saves wastage of energy and resources. The extension of adult education program throughout a province on country-wide basis requires very thoughtful and intelligent planning. Adults have different needs and interests. They follow different occupations in their daily life. All people are not free at the same time. It is a problem to work out a time-table for adult classes which suits

different people of different needs and interests. Workers feel tired after the day's hard labour, and seldom desire to attend adult classes at that time of the day. This is particularly true of agriculturists during the harvesting seasons. Women do not find it convenient to attend night classes.

As adults have different needs, interests and abilities, one and the same course of study or method of instruction is not applicable to all. The selection of courses for different categories of adults is therefore an acute problem. It is a question whether the courses to be studied should be planned by the organizer alone or whether they should be chalked out in cooperation with the adult students. To chalk out a program requires careful analysis and investigation of the situations and resources available in the community. Is it desirable that courses be planned beforehand or should they be related to different life-problems? If they deal with different life-problems then it is necessary to have different experts to teach those different problems.

Adult education is a very extensive enterprise. It is not possible for one single agency to take care of it. It requires the cooperation of different agencies and organizations. The planner of the program should see that unnecessary duplication is avoided.

Supervision. Every activity undertaken by a person or group of persons requires someone to supervise it in order to ascertain that the activity is being carried out well and that it leads to the desired goal.

Hence the main purpose of supervision is to help improve the instruction or activity by giving the necessary guidance and direction. The efficiency of a school depends, to a large extent, on the quality and frequency of supervision. If there is no one to supervise the work, the workers or employees may not try to improve it. The supervisor is not a spy but a consultant. He does not seek to find fault with the employees but rather to guide and instruct them whenever necessary. At present there is no separate staff in East Pakistan to supervise the activities of different adult education centres. It is not possible for the Director to supervise all the adult education centres.

To supervise the female adult education centres female staff are required. It is not easy to find an adequate number of qualified and trained female supervisors. Moreover, owing to the poor means of communication it would not be convenient for a female supervisor to supervise the night schools or adult classes in a remote corner of the province.

Evaluation. Evaluation shows the success or failure of any program. By seeing what has been done and what is yet to be done one can often gain insight into the factors necessary to achieve the goals. Evaluation is always to be done in comparison to the goals ~~achieved~~. What is to be evaluated in the adult education program? Who will do the job of evaluation? How will it be done? For the purpose of evaluation of adult education one is to see how far the program has helped improve the social, economic, cultural and other aspects of life of the illiterates. How far

the illiterate people have been able to change their behaviour due to adult education program? Many such questions are asked in the process of evaluation. The adult education organizers and teachers and the staff concerned are to evaluate the program to see how far the program is adequate to meet the local needs and demands? Is it really something of value to the community? The teacher is to evaluate his methods of teaching to see whether they are appropriate or not. The organizer is to see whether his plans and programs are befitting the community or not.

Evaluation is a very important job but it is difficult. It is difficult to evaluate an adult education program which is very complex. To evaluate such a program means to evaluate the different aspects of society. It is a very long process. Responsibility for interviews or observations do not help much to evaluate the program of adult education. To evaluate the program properly requires adequate and frequent supervision. Without proper supervision evaluation cannot be made. In the previous section it was pointed out that there is no separate staff in East Pakistan to supervise adult education centres.

CHAPTER V

PRACTICAL SUGGESTIONS FOR OVERCOMING THE PROBLEMS OF ADULT EDUCATION

In extending adult education East Pakistan faces many problems which were discussed in the previous chapter. Without the solution of these problems the social, economic, political and moral life of the nation will be jeopardized. The purpose of the present chapter is to consider some practical suggestions for their solution.

SOCIAL PROBLEMS

Social barriers are great obstacles in the way of extending adult education. The people of East Pakistan on the whole show indifference and apathy toward adult education. How can this indifference and apathy be overcome?

To begin with, people should be made to realize through discussions, lectures, demonstrations, film shows, etc. that in this age of competition and scientific inventions education is most essential for all, whether they are young or old. The illiterate masses should be persuaded that if they remain uneducated they cannot possibly cope with other people who are educated. In persuading them, quotations from the Holy Qur'an and religious books are of great importance. One of the sayings of the Prophet

runs as follows: "It is the duty of every man and woman to seek learning." Religion plays a prominent role in the life of the people of East Pakistan. People show great devotion to and faith in religious sayings. They become overwhelmed with passion in the name of religion. So any reference from religious books to the need of education is very efficacious in convincing the illiterate masses men and women alike. Religious leaders can help much in persuading them to give up their apathy and indifference toward adult education.

It was previously mentioned that, according to the census report of 1951, the percentage of literacy among the female population was 5.3. Most of the women in the rural areas are illiterate. The illiteracy of a large proportion of citizens not only slows down the rate of a country's progress, but also produces an unbalanced structure in society. So the education of women is no less important than that of men. The influence of an educated woman on progress is as great, if not greater, than that of an educated man. If a female is educated, it means a family is educated. Children in their early lives learn most of their attitudes and behaviour patterns from their parents, especially from their mothers. If mothers are educated, it is sure that their children will learn better attitudes and behaviour patterns. If a woman is in ignorance and darkness, the family life cannot be happy. The educated man cannot live in harmony with an uneducated wife. If women are adequately trained in home-making, house-keeping, nutrition, cooking, child care, etc. then they can make their family life happier and more comfortable. Furthermore, women who are

trained in small and cottage industries can add to the family earning by making some cottage industrial goods in their leisure time. Both male and female form society. The backwardness of one will hinder the progress of society. Adult females will be persuaded that without education they cannot make their family life happy and comfortable. Females find it inconvenient to go to a far-off village from their home to attend an adult class. So it is desirable that there should be adult education centres for them in each and every village.

Most of the people of East Pakistan are poor. The poor illiterate people are generally reluctant to attend night classes after the day's hard labour if it does not bring them any economic profit. The illiterate adults should be made to realize that if they attend night classes they can learn many things which will help them earn more money. They can, for example, learn how to grow more crops and vegetables by adopting modern techniques in agriculture. They can ward off the attacks of fatal diseases and, by remaining healthy throughout the whole year, can earn more money. If illiterate adults realize that night schools are really helpful in teaching them how to make better living, how to promote good health, how to improve family life, how to enjoy leisure time constructively, how to bring up healthy and happy children, and how to make better relations with others, then they will feel an urge to attend night classes. If the people see that adult education does not take care of their needs and interests, they tend to lose interest and consequently, give up attending night classes.

Furthermore, the dates and hours of the program should suit the people of the locality. The agriculturists, for instance, are overworked during the harvesting periods. They remain in the fields until late in the evening. It is, therefore, difficult for them to attend adult classes in those periods. In the other periods of the year they are less overburdened and in a better position to attend night classes. Similarly, women are busy in their household affairs from morning till noon and again from late afternoon till night. They are more or less free in the early afternoon. So their classes should be held at that time. Night classes for females are out of question.

Most of the people of East Pakistan possess poor health. Adults should be taught that they can prevent epidemics and many other curable diseases without any financial cost. For example, every year thousands of people die of malaria while millions are incapacitated by it, thus bringing financial loss to the family and to the nation. Needless to say, malaria can be easily prevented if people are taught to get rid of the origin of malaria - the mosquitoes. Mosquitoes are born in the stagnant water deposited in the ditches. If preventive measures are adopted, malaria can be controlled and thousands of people will be saved from this fatal disease. If malaria and similar diseases can be controlled by preventive measures a heavy toll of life and a great deal of money will be saved..

The adult education centre must be made attractive. Class rooms, for example, must be decorated with pictures of local scenery which will give the student a homely feeling. They must have a minimum of furniture

and equipment which add to the comfort and prevent boredom. Every adult education centre should provide facilities for games and sports or other recreational activities.

Illiterate adults should be taught that unity is strength; if they are united nobody will be able to do them any harm. They should be taught that if they do not cooperate with adult educators, they will remain backward. They should be taught that non-participation and non-cooperation will bring loss to the people of the village. If villagers quarrel with each other and thus refuse to send their children to a particular school, this will mean that they and their children will suffer the bad consequences. They should be made to understand that the leader who supports their quarrels or non-cooperation sends his own sons and daughters and relatives to urban schools. So he is losing nothing, while the poor illiterate villagers are having the bitter consequences of village clashes and quarrels.

PSYCHOLOGICAL PROBLEMS

In the previous chapter it was pointed out that the people of East Pakistan show indifference and apathy toward adult education. This is due to the lack of proper motivation. Motivation is a process in which energies produced by needs are expended in the direction of goals. It is dependent upon many factors such as the goal of the activity, the nature of the work, the benefits to be derived, the physical environment in which the activity is to be done, the attitude of the people and the teacher, etc. The teacher and the leader should know what individual learners want

and what they need, and then they should artfully try to meet their wants and needs. The administrators of adult education should construct and popularize programs and base them on local needs as well as on local interests.

Illiterate adults generally feel a lack of interest in reading and learning. They feel that they are unable to learn anything. This feeling draws them backward. Experiments made by different psychologists show that adults can learn easily. Thorndike's experiments on the ability of adults to learn a variety of skills, ranging from mastery of a code for the transcription of words into numbers to mastery of high school subjects, show that adults are not unable to learn.³⁰ Adults find it difficult to learn unrelated materials. They have a special inclination to learn those things which are more or less related to their past experiences. So educators and teachers should try to introduce in adult classes such things as will foster interest. Adults should be made to understand that if they learn to read and write, that will help them meet their practical needs of daily living such as being alerted to danger, finding one's way about, keeping posted on current events of the world through reading newspapers and magazines, keeping in touch with their relatives and friends who are away from them. Ability in reading will help adults enrich their cultural background and thus lead more abundant lives.

Adult classes consist of students of varied ages. It is natural

30. Ralph A. Beals and Leon Brody, The Literature of Adult Education (New York, 1941); p. 53.

that the elderly students may be frustrated in the presence of the younger ones if the former cannot perform an activity which the latter can. Once adults are frustrated, the attempt to educate them becomes a failure. So it is desirable to classify students according to age levels. The variation of age should not be too wide i.e. there should not be in the same section a student of fifteen years of age and another of fifty. It is also desirable to classify students according to their ability. The grouping according to age or ability may solve this problem.

Furthermore, if the materials to be learnt are too difficult for adult students they become frustrated because of their failure to achieve success. So it is desirable that the lessons be easy enough in language, though mature and suitable in content. If learners are confident of their success they become encouraged. As a sign of their success, they should be awarded a certificate of literacy in a ceremonial function. This will serve the purpose of an incentive.

Many of the teachers of adult classes are younger than their adult students. The elderly students hesitate to attend classes run by a younger teacher who feels superior to them. The teacher of adult centres should be understanding, sympathetic and loving towards his students. The teacher who is not considerate cannot be a successful teacher. He should never criticize his adult students. He should never show any feeling of pride or superiority towards them. He should not expect them to change their behaviour under compulsion, but should rather gradually persuade them to do so with great caution and tact. The teacher should see that their

feelings are not hurt in any way. He should pay frequent visits to them. He should discuss with them problems related to their daily lives. He should participate in their social activities. He should show them due regard and respect. All these will help establish harmonious relationship between the teacher and his adult students.

EDUCATIONAL INADEQUACIES

The progress of an adult education program is often hindered because of certain educational inadequacies. Suggestions for the remedy of these inadequacies will be considered below.

Recruitment of teachers. The extension of adult education throughout East Pakistan requires an adequate number of qualified and trained teachers. The local primary teachers, if trained in adult education, may serve the purpose; but their number is not adequate enough to meet the demand of the locality.³¹ Moreover, it is not always convenient for those teachers to teach in a night school situated in another village.

To supplement primary teachers the literate village youths may be recruited to teach in adult education centres after being trained for the purpose. At the same time neither they nor the low-salaried primary school teachers should be expected to render voluntary services. All men and women appointed as teachers in adult schools should be paid a fairly handsome remuneration.

31. According to a 1956-57 report the total number of primary school teachers was 67,775 of whom 14,677 were Matric trained, 11,295 Matric untrained, 31,326 non-Matric trained and 10,477 untrained unqualified.

Similarly, college and university students may help in teaching adults in the vacations if they are given basic training in adult education. Short-course adult education campaigns throughout the province will help eradicate illiteracy and ignorance from the land. Dr. Laubach, an American specialist in adult education, said that university and college students and teachers are better than primary school teachers in teaching illiterate adults, because primary school teachers cannot easily change the patronizing and authoritarian attitude which they show to their young pupils. The adult desires a friendly, brotherly and democratic attitude. To teach him requires great pains and patience. He should not be taught by a weary teacher who becomes tired throughout the whole day in teaching children.³² If Dr. Laubach's statement is correct then it is preferable to appoint local literate youths to work as teachers in adult education centres after giving them basic training in adult education.

Dr. Laubach advocates, further, the 'each-one-teach-one' method. This method states that each and every literate individual, whoever he may be, should teach one illiterate within a certain period.³³ While this method does not seem to be educationally sound and practical, it carries some significance. It creates a feeling among the illiterates that the literate sections of the population are sympathetic to them. It also creates in the literates a sense of responsibility for their illiterate compatriots.

32. Frank C. Laubach, Teaching the World to Read (New York, 1947); p. 117.

33. Ibid., p. 118.

The religious leaders, if trained or oriented in adult education, can teach illiterate adults with great success, as they are as a rule highly respected by the people of the locality.

The employer should assume the responsibility of educating the illiterate employees in his factory or farm. He may appoint a trained teacher to do the work for him. If the workers are educated the employer can expect from them better and more productive work.

Prisoners should be educated in the jail. If they are given the right type of education they may rectify their character, and if they are trained in some vocations they may be able to improve their standard of living. The Government should make the necessary arrangements for educating prisoners.

Training of teachers and organizers. Without an adequate number of trained teachers and organizers the program of adult education cannot achieve the maximum results. An adult education seminar was held in Warsaw, Poland, in September, 1957. The participants in the seminar were high-level experts in adult education from fourteen European countries. They said, among other things:

In view of the increasing importance of adult education in all countries and the consequently increasing need for appropriate staff, attention should everywhere be given to the training for adult educational organizers and teachers. This should not only concern governments and associations of adult educational bodies, but should be urged also upon the attention of institutes of education and the education departments of faculties of universities.³⁴

34. UNESCO, Fundamental and Adult Education, Vol. X (1958), No. I (Paris, 1958); pp. 35-36.

The training of teachers for adult education should be done by the training institutions in the province. According to the education report of 1954-55, in East Pakistan there are fifty five teacher training institutions.³⁵ These institutions train teachers for primary and secondary schools, the training period varying from nine months to one year. All these should introduce courses on adult education, and their training period should gradually be extended.

The universities can render good extension services for the production of adult education teachers and organizers. In the U.S.A. and U.K. the university extension services play a great role in adult education program. There are two universities in East Pakistan. These universities should introduce special courses on adult education and leadership training and students should be required to take a minimum number of these courses. The success of adult education program largely depends upon the ability and efficiency of the leaders available in the region. If leaders are true to their people and community then the program will be sure to achieve the maximum success. The adult education leader cannot be simply a person of good will. He should also know human society. He should respect and serve the group. He should encourage participation, self-respect and respect for others by demonstrating his democratic attitude and spirit. He must not forget that he is carrying out his activities in a society of human beings who have their own feelings, needs and interests.

35. For details see Appendix B.

Furthermore, short course training campaigns on adult education should be started in the local high schools during the vacations, and the head masters or other teachers who are trained in adult education will conduct them. In these campaigns teachers who are not trained in adult education as well as local literate youths who are recruited to teach in the local adult education centres should receive their training with little or no cost whatsoever. Such training campaigns should be subsidized by the department of adult education.

Facilities should also be provided for the training of women teachers in adult education. The 1954-55 education report shows that out of 2,749 women teachers of senior secondary, junior high and middle English, primary, and pre-primary schools, only 470 were trained.³⁶ The literate local women who are qualified to teach in local adult education centres for women should attend the short-course training campaigns started in the localities.

Literature. Literature for beginners and neo-literates occupies a prominent place in an adult education program. On the one hand, primers should contain pictures along with words, and the ideas presented in them should relate to the common and vital experiences of the learners. Those who prepare these primers should carefully and thoroughly study the common interests of adults in the particular areas concerned. On the other hand, the readers which follow should be written in easy-to-read

36. For details see Appendix C.

language with contents reflecting the interests and common experiences of the learners. They should contain such topics as rearing children, making a living, community problems, improvement of agriculture, sanitation and health, supply of pure water, duties of good citizens, folk songs, short stories, wise sayings of sages, proverbs, religious and moral topics, etc. The content of each lesson should be presented in simple, true-to-life stories and facts. They must be humorous, and descriptions should be vivid and lucid.

There should be a committee of experts in education and literature to advise the director of adult education on plans and programs for the production of primers and of suitable literature to follow. The Government should appoint a group of writers who will write under the guidance of the committee of experts. There should be an independent bureau of publications which will publish books, magazines, bulletins, etc. for the neo-literates. Private publishers and writers should also be encouraged to produce literature for the newly-educated adults. Prizes and rewards should be declared for the best literature.

The Bengali Academy which is established for the purpose of the improvement and enrichment of the Bengali language should be requested to do the necessary research for the production of suitable literature for the new-literates.

Maintaining literacy is just as important as attaining it. As the neo-literate adults cannot always afford to buy adequate books for their follow-up readings it is necessary to start libraries for each and

every adult education centre. Each library should have a reading room attached to it and should serve as cultural centres for social education and cooperative activities. It must have a good variety of reading materials including newspapers, magazines, etc. In view of the fact village libraries are limited and cannot afford to satisfy the demands of the readers there should be central libraries which stock books and reading materials of various kinds and can supply them to the village libraries on a monthly basis system. The circulating or mobile library may not only facilitate the supply of books to the village libraries but may supply books to each and every house as well. One of the teachers of the adult education centre will be in charge of the library. The libraries should be subsidized by the Government as well as by the benevolent organizations and citizens.

Language. The mother tongue of the overwhelming majority of the people of East Pakistan is Bengali, which is an old and flourishing language having its own script. The contributions made by writers and poets like Rabindra Nath Tagore, Bankim Chandra Chatterjee, Sharat Chandra Chatterjee, Kazi Nazrul Islam, poet Jasim Uddin, Golam Mustafa, Begum Shamsunnahar and many others have made the language richer. The people are very proud of their rich and sweet language. In 1952, the Government refused to accept Bengali as one of the state languages. The students of Dacca University and of other schools and colleges as well as the masses made a huge procession in the city of Dacca, the capital of East Pakistan,

in support of their mother tongue. Police force was applied to disperse the huge gathering, but it was in vain. Thereupon the police fired at the crowds. Some patriotic young people gave their lives for the cause of their favourite mother tongue, and many others went to jail. But the demand of the people did not die; rather it gained a new life. At last the Government accepted the demand of the people.

In 1957, the Educational Reforms Commission, East Pakistan, sent a good number of questionnaires to various bodies and persons in the province on different problems of education. One of the questions was about the acceptance of the Roman script in lieu of Bengali script. The Commission's Report showed that 66.1 percent of the people did not agree to the proposal.³⁷ However, the Commission suggested the acceptance of the Roman script.³⁸

In the opinion of the writer, the acceptance of the Roman script will not solve the language problems; rather it will increase their volume. The following are some of these problems. First, Bengali is an ancient language and plays an important role in the lives of the people of East Pakistan. Its script is very dear to them. The imposition of the Roman script may create an ill feeling among the masses. The change may hamper the national solidarity to some extent. Secondly, Bengali is opulent in literary works. With the acceptance of the Roman script it will be necessary to transcribe all the Bengali literature into Roman script which

37. East Pakistan, Report of the Educational Reforms Commission, p. 79.

38. Ibid., p. 45.

is very expensive and time-consuming. A country that cannot meet its most urgent educational and other needs for lack of adequate funds must not take the drastic step of accepting a new and foreign script which will cost a large sum of money. This would entail a serious national loss. After all, education is not being hampered to a large extent because of the present script. Thirdly, Roman script is a foreign script and people may not accept it easily. Many think that their 'Bengaleeness' will be no more if Roman script is imposed upon them. Before the Educational Reforms Commission made its report a proposal had been made to introduce Arabic script in Pakistan; there was a religious view behind it. But this proposal was not accepted by the people. When Arabic script - the Qur'anic script - was not accepted it will not be easy to introduce a foreign script which has no relation to the religion of the people. For these main reasons it is suggested not to introduce any new script.

It is admitted that there are some difficulties and complexities in the Bengali script. There are some unnecessary letters and compound and complicated words in it. The new learners, whether children or adults, find it difficult to learn these letters. So it is desirable to modify the script, avoiding the unnecessary letters and simplifying the compound and complicated words. The linguists should be given the opportunity of doing the necessary research for the purpose. In that way, the change will be gradual and evolutionary.

Another language spoken by a small minority of the people of East

Pakistan is Urdu which is also a flourishing language and equally rich in literary works. Like Bengali, it has a fairly difficult script. Its alphabet has a number of redundant letters, while most of the letters take different shapes in different situations in the context of words. New learners experience great difficulty in learning them. The Urdu language experts may be requested to do the necessary research and to suggest suitable modifications and simplifications of the script.

Audio-visual materials. This term is employed to denote a wide range of instructional materials and devices that are less symbolic than words. They may be field trips, demonstrations, dramatizations, objects, specimens, exhibits, motion pictures, televisions, film strips, gramophones, flat pictures, charts, maps, graphs, posters, etc. They are very helpful in making teaching and learning more effective. Each adult education centre should as far as possible be provided with audio-visual materials.

A poor province like East Pakistan cannot supply each and every adult education centre with expensive audio-visual materials such as radios, motion pictures, projectors, etc. So there should be an audio-visual centre in a suitable place for a certain number of villages. The audio-visual centre should arrange to show films and pictures in the villages on some definite dates in each month. An 'educational mobile van' consisting of projectors, motion pictures and other necessary materials may also be used, at regular intervals, to bring teaching aids to the adult education centres.

As regards inexpensive materials, they can be locally made by trained persons. Artistically minded people should be given proper training to make charts, posters, wall pictures, cartoons, etc. dealing with various local and national affairs. A carefully planned poster, for example, will help a great deal in illustrating such topics as health and sanitation, education of children, growing more nutritious foods, supply of pure water, control and prevention of epidemics and other diseases and so on.

The publicity department of the Government can help adult education programs in supplying the centres with the audio-visual aids. The U.S.I.S., the British Information Services and other foreign organizations and missions may be approached for help as regards the supply of audio-visual materials.

Dramas and theatres performed by local youths will provide recreation as well as instruction and teaching to the illiterate adults. Social plays are a potent factor in changing or modifying social clogs and drawbacks.

Exhibitions of various locally-made materials and things are most inspiring. People can learn much from exhibitions. They create a feeling of competition among the local people. Bringing the people of different localities together they have a social and educational value.

FINANCIAL PROBLEMS

Owing to the insufficiency of funds underdeveloped regions face great difficulties in carrying out any program of reform. Without adequate

funds the program of adult education is hampered to a great extent. The following are some suggestions that may help solve the financial problems.

Provincial Government. The Provincial Government realizes an education cess from the land-owners as well as from the zemindars (land lords). This education cess may be increased in order to meet the additional demands of an adult education program. Similarly, the amusement tax may be increased. Furthermore, the Government of the province should be able to pay a certain portion of its budget towards the expenses of adult education.

Central Government. The revenue of the Central Government comes from customs duties, central excise duties, income tax, sales tax, posts and telegraphs, etc. Each of these departments should be required to pay a fraction of its income for the cause of adult education. For example, in 1955-56 the central revenue realized from customs duties was 509 million rupees.³⁹ Now, if one rupee is realized per 100,000 rupees as a help for adult education then in one year the amount will come up to 5090 rupees. The authorities should ponder over the proposal. The Central Government should be able to pay a definite portion of its budget for the execution of the adult education program in the province.

The Union Board⁴⁰ and the Municipality. The Union Board receives

39. Pakistan, Pakistan Information, 1956-57, p. 25.

40. Each union consists of ten to twelve villages and is governed by a board of nine members elected by the people of the villages. The president of the union board is elected by the members. The U.B. appoints village 'chonkidars' who watch the villages at night.

its income from taxes imposed upon the people of the villages that constitute the Union. Each Union Board should be required to pay a definite amount for the adult education program. To meet this demand the rate of the Union taxation may be increased by a reasonable percentage.

Similarly, the municipalities receive their income from taxes levied on the people of the areas. They appoint sweepers for cleansing roads, latrines, etc. in the urban areas. There is no reason why they should not contribute a portion of their income for the education of adults in the locality. If necessary, the rate of municipality taxes may be reasonably increased.

Objections may arise as a result of the increment or imposition of taxes, but there is no other alternative. Quaid-e-Azam Mohammad Ali Jinnah, father of the nation, in the course of a debate in the Indian Legislative Assembly in 1910, over a bill for compulsory education in India said:⁴¹

If you have money, you will get teachers, if you have money you will get school buildings. The real point is whether you have got money or not... Now, Sir, this is a very, very old story that you have no money and all I can say, is this, Find Money, Find Money, Find Money,... I ask the Government, I say Find the Money, if necessary, tax the people... and if you have to face unpopularity, face it boldly in the name of unity."

Other sources. Warmhearted and benevolent citizens should be requested to contribute for the education of their illiterate neighbours.

41. Quoted by East Pakistan, Report of the Educational Reforms Commission, p. 6.

The rich merchants and business men should be approached for the necessary help. They should be made to realize that trade and business prospers with the economic progress of the country, and that the economic progress of the country is increased if its people are educated to utilize the national resources properly.

The Government and private officials drawing a salary of one hundred rupees and above per month should be approached to contribute a small fraction of their salary as a donation for the progress of adult education. The ministers must not be excluded from this regulation. These contributions should be collected by the departments concerned.

Collections from zakat, fitra, etc. may also be realized for the purpose of educating adults. A section of the people may object to the utilization of such collections for educational purposes. These people should be made to understand that it is a meritorious act to educate illiterates and thus help them earn their living in a decent and honest way. Since it is the duty of every Muslim man and woman to seek learning, as the Prophet said, it is a meritorious act to help him or her acquire learning.

In East Pakistan during the marriage ceremony the bridegroom is expected to pay an amount for the local school. This is not a law but a social custom. It may be suggested that the parents of both bridegroom and bride be requested to pay a donation for the local adult education centre. It is hoped that nobody will hesitate to pay such a donation according to his financial ability.

Though the people of the region are, on the whole, not well-to-do they will not hesitate to pay a donation for adult education, if not in cash, at least in crops. Each and every farmer or agriculturist should be approached during the harvesting period to make a small contribution. A group of village leaders in whom the villagers have faith and confidence should collect these contributions.

The introduction of Musti system⁴² may be helpful. No villager will object to this. If the villagers appreciate the value of adult education, they will not hesitate to help it according to their ability. It has been observed that the Musti system is very effective in many places.

Every possible means should be adopted to collect adequate funds to meet the need of the province for the extension of an adult education program. However, as the under-developed regions cannot manage to meet all their financial needs, foreign missions and organizations such as UNESCO, Ford Foundation, I.C.A. should be approached to assist in carrying out this program.

OTHER ADMINISTRATIVE PROBLEMS

With the extension of an adult education program in East Pakistan there arise some administrative problems. These problems must be solved if this program is to achieve its goals. In the first place, the program

42. Every villager may be requested to deposit one handful of rice every day from the rice to be prepared for the family. It will form a very good quantity if it is deposited every day. On every week the appointed person will collect them from every house. The collected rice should be deposited in the house of a village leader. At the end of every month or whenever necessary, the rice should be sold and the money used for adult education purposes.

requires a huge staff. It has been pointed out that the staff should be recruited from qualified persons and should be given adequate training in adult education. The recruitment and training of this staff requires efficient administration. In the opinion of the writer the branch of adult education should be amalgamated with the Education Directorate. The Director of Adult Education should be responsible for the recruitment and training of the teachers of adult education centres, the publication of the necessary primers and readers and so on.

The adult education program is an extensive one. It is not only limited to literacy. It deals with education, health, economy, citizenship and other affairs of life. So it requires the cooperation of all other departments of the Government in the province. Without the sincere cooperation of the different departments, it is difficult to implement all the suggestions for the improvement of adult education. For this purpose an Adult Education Council should be formed with representatives from different departments of the Government. There should also be some non-governmental members. This council will make the necessary plans for the spread of adult education. The planning must be done carefully so that it fulfils the needs and interests of the people.

The supervision of adult education centres is no easy problem. The headmasters of the local secondary or primary schools who are trained in adult education may be directed to supervise the adult education centres in their localities and to submit their reports of supervision to the Director of Adult Education. The village 'social worker' who is a trained

person in different aspects of rural life may help in this respect. For the purpose of supervision of female adult education centres the local qualified women should be trained. The workers of 'APWA' can help as to the supervision of female centres.

A big question arises as to the subjects or courses to be studied in adult education classes. Who will decide these courses of study? Adult education generally deals with the actual problems faced by men and women in their individual and social life. The main aim of adult education is to make individuals better people in a better society. So the courses for adult education classes are varied and numerous. The committee of experts is to study the local needs and interests submitted by each centre for the determination of a syllabus for each adult education centre. Without having a fair knowledge of people and society, the courses to be studied cannot be determined. The objectives of adult education were discussed in chapter one. To realize those objectives the following areas of living should be taken care of:-

(a) Basic skills in reading, writing and calculation are required for daily living. The knowledge accumulated by society is stored in books and literature. To acquire more knowledge, reading and understanding of what is read is fundamental. Face-to-face communication is not always possible; in order to communicate with people who are away, the knowledge of writing is essential.

(b) As the family is the most important agency for the moulding of the character and personality of the children who are the future citizens

of the state, it is essential for parents to know how to bring up children and to meet their various needs and how to make family life happier and better. So courses on family life and home economics should be included in a program of adult education.

(c) For earning a living individuals must have a vocation.

Therefore, adult education must take care of vocational training. The following subjects should be discussed in adult education classes - farming, agricultural crops and vegetation, how to grow more nutritious foods, poultry farming, keeping of domestic animals, etc. Handicrafts in small and cottage industries such as weaving, cane or bamboo works, wood works, smithy, needle work, sewing and making dresses, etc. should also be taken care of.

(d) Health is the most important factor contributing to the achievement of happiness in life. So courses on health, hygiene and sanitation must be included in an adult education program. The following are the sort of subjects which should be discussed: how to supply pure drinking water, how to keep the houses and surrounding areas clean, how to control and prevent diseases and epidemics, how to prepare a balanced diet, etc.

(e) Adult education must take care of the culture of society.

For this purpose its program should include courses in local history, social traditions and customs, national heroes and heroines, etc.

(f) Without recreation life becomes barren and dull. For the purpose of achieving recreational enjoyment it is necessary to use leisure time constructively through such activities as arts and crafts, paintings,

sports, games, hobbies and so on.

(g) Individuals must know their own civic rights and duties.

Without knowing them an individual cannot discharge his rights and duties properly and wisely. So subject areas in government policies, citizenship, democracy, cooperation, etc. must be included in adult education program.

(h) Life without morals, values and religion is sure to be doomed.

So adult education must not forget to take care of moral and religious values.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

East Pakistan is an under-developed region. About eighty percent of its population are illiterate and uneducated. These people are backward in social, economic, political, moral, aesthetic and recreational life. Their standard of living is very low. Many of them are ill-fed and under-nourished. As a result they are devitalized and rendered easy victims to fatal diseases. A nation cannot develop when its people are thus devitalized and incapacitated. Ignorance, poverty and disease naturally interfere with their national progress.

Pakistan is a democratic republic. Its Government is of the people, by the people and for the people. In a democracy the inhabitants are not passive listeners or mere order-carriers. They are to contribute their share of responsibility for the betterment of themselves and of the state. They are to choose their representatives wisely. Adults control and guide the affairs of the world, ranging from the care of their children to the concern about their state. But when the majority of them are in ignorance and darkness for lack of education, how can their state prosper and flourish.

East Pakistan is mainly an agricultural region. It has not yet been industrially developed. Its agriculture depends largely on the favour

of nature. If nature is favourable all is well; if not, the situation becomes grave. The population is increasing every year at a very high rate. According to the census report of 1951, it appears that on the average more than 777 people live in each square mile. The majority of the agriculturists are illiterate and follow the traditional method of cultivation. Moreover, the region is not free from natural calamity which once in a while brings heavy shortage of food. Unless the productivity of the land is increased the region cannot meet the shortage of food. The illiterate agriculturists must be adequately educated so that they can adopt modern techniques of agriculture. Moreover, if the illiterate people do not become more conscious about family planning, the population will increase so rapidly that it will not be able to maintain even the present standard of living which is already very low indeed. So in order to save East Pakistan from such catastrophes the extension of adult education is very essential.

Communism has created terror among democratic states. When people are half-fed, ill-clothed and badly housed it is natural that they will be more inclined to communism. In this connection, China offers a relevant example. Unless appropriate adult education is given to the masses who are in ignorance and illiteracy, they will always constitute a potential danger to the peace and security of the nation's life.

The extension of an adult education program in a poor region like East Pakistan is beset with manifold problems. Without the solution of those problems the program will remain a dream. The attainment of province-

wide literacy and enlightenment within a reasonable period and the consequent improvement of the people and of the state constitute a tremendous task. This task requires adequate human and material resources, and calls for the cooperation of the people and the Government as well as of other missions and foreign organizations.

The present writer proposes to make the following recommendations in the hope that they will contribute to the extension of an adult education program in East Pakistan.

ADMINISTRATIVE PLANS

1. A Department of Adult Education should be attached to the Education Directorate of East Pakistan and a Director of Adult Education will have the following responsibilities:

- (a) To establish adult education centres in suitable locations throughout the province for both men and women.
- (b) To arrange for the supply of inexpensive audio-visual materials to each and every adult education centre.
- (c) To organize the recruitment and training of teachers for the adult education centres.
- (d) To arrange for appropriate supervision of the adult education centres.
- (e) To make arrangement for the publication of adequate primers for adult beginners and of suitable literature for adult neo-literates.
- (f) To be responsible for the wise expenditure of the adult education budget after receiving the approval of the Director of Education.

2. There should be an Assistant Director of Adult Education.

3. In view of the fact that an adult education program requires the combined efforts and cooperation of various ministries of the Government, there should be an Adult Education Council with representatives from different departments such as education, agriculture, fishery, animal husbandry, health and sanitation, cooperative, village AID and others. There should be some non-official members as well. The Adult Education Director should be the Chairman of the Council. This Council will help the Director to make necessary plans and programs for adult education.

STAFFING PROBLEMS

4. Teachers for the adult education centres should be recruited from primary and secondary teachers, as well as from suitable educated youths in the locality. They should all be given some form of training for the purpose.

5. Teacher Training Institutions should be directed to introduce courses in adult education. Universities should also be urged to give courses in adult education and leadership.

6. Short-course training campaigns may be held in secondary schools during the vacations for the purpose of training teachers for adult education centres. Training facilities for women teachers should also be arranged by the personnel available in the locality.

7. The supervision of adult education centres should be done by the trained headmasters of the local secondary and primary schools. Reports

of inspection should be sent to the Director of Adult Education. The supervision of the female centres should be done by personnel available in the vicinity.

ADULT EDUCATION CENTRES

8. The local primary and secondary schools may be used as adult education centres. Wherever this is not possible or convenient, other centres must be established in suitable places.

9. There should be separate adult education centres for females in each village. The education of women is no less important than that of men.

10. Each and every centre should be provided with facilities for different kinds of recreational activities. This will make it more attractive and profitable.

BOOKS AND SUPPLIES

11. Each village should have its own library with a reading room where people can read books and other reading materials. An adult education teacher or trained person should be in charge of the library, and people may borrow books from it.

12. A central library should be established to supply books and other reading materials to the village libraries on a fixed-time basis. Mobile or circulating libraries should be organized to facilitate this supply.

13. Qualified persons should be trained to produce for the adult education centres inexpensive visual teaching materials, such as posters, charts,

pictures, etc.

PUBLICATION OF LITERATURE

14. There should be an independent bureau for the publication of primers for the adult illiterates and readers for the adult neo-literates. The bureau should consist of experts in the field of adult education.

15. The Bengali Academy should be requested to do the necessary research for the production of suitable literature for the neo-literate adults.

16. Private publishers and writers should be encouraged to publish suitable literature for the neo-literate adults. Prizes and rewards should be awarded for the purpose.

17. Owing to the difficulty of the Bengali and Urdu scripts, expert linguists should be requested to carry on research with a view to the possible simplification of the Bengali and Urdu scripts. Such simplification will make literacy work easier.

PROGRAM AND SCHEDULE

18. The schedule must suit the local needs and demands. Seasonal schools may be suggested for rural areas. Courses of study must take care of the subjects of vital importance to each area.

19. Adult education should not be confined to literacy. Its program should deal with all aspects of life.

FINANCE

20. (a) Government funds. The Provincial and Central Governments

should give a definite portion of their budgets for adult education. The Provincial Government may increase the education tax and the amusement tax, if necessary.

(b) Non-Government funds. The Union Board and the Municipalities may be asked to give a reasonable amount for adult education. Contributions from fitra, zakat, and marriage ceremonies may also be realized. Government and private officials may be requested to pay donations from their monthly salary. Firms, missions and other organizations should be approached for adequate help. Contributions from benevolent citizens will add to the fund.

21. Teachers and supervisors of adult education centres should be paid a fairly handsome remuneration. The secondary schools should receive a grant for the training campaigns which they organize.

22. Central and local libraries should be subsidized by the Central and Provincial Governments but by non-government bodies.

APPENDIX A⁴³

PAY SCALE OF PRIMARY SCHOOL TEACHERS IN
EAST PAKISTAN

Pay scales in compulsory education area:	Basic pay per month	Yearly increment	Maximum
(a) Head teacher (Trained Matric and above)	45 Rs.*	1	60
(b) Assistant teacher (Trained Matric)	40	1	50
(c) Assistant teacher (Trained non-Matric or untrained Matric)	30	1	45

Plus dearness allowance of Rs. $5\frac{1}{2}$ per month in each case

	Pay per month
Pay scales in non-compulsory education area:	
(a) Head teacher (Matric Trained)	29
(b) Head teacher (Untrained Matric or trained Non-Matric)	$21\frac{1}{2}$
(c) Assistant Teacher (Matric Trained)	27
(d) Assistant teacher (Untrained Matric or trained non-Matric)	$20\frac{1}{2}$
(e) Assistant teacher (I.T. passed)	$16\frac{1}{2}$
(f) Assistant teacher (I.T. not passed)	$11\frac{1}{2}$

Plus dearness allowance of Rs. $5\frac{1}{2}$ per month in each case

*1 rupee = .302 U.S.A. Dollar

43. The figures are from East Pakistan, Report of the Educational Reforms Commission, East Pakistan, 1957; pp. 50-51.

APPENDIX B⁴⁴

TEACHER TRAINING INSTITUTIONS IN EAST PAKISTAN IN
1954-55

Categories of Institutions	No. of Institutions	No. of Students
1. Training colleges		315)
For men 3)	4) secondary
For women 1)		
2. Junior Training College	3	120)
3. (1) Primary training institutions	28	2800)
(2) Primary training schools	15	400) Primary
(3) Primary training centres	<u>5</u>	<u>200</u>) teachers
Total	55	3835

44. Ibid., p. 56.

APPENDIX C⁴⁵

WOMEN TEACHERS IN GIRLS' SCHOOLS IN EAST PAKISTAN IN
1954-55

Category of Schools	No. of Trained Teachers	No. of Untrained Teachers	Total
1. Senior secondary schools	113	392	505
2. Junior high schools and M.E. schools	76	398	474
3. Primary schools	276	1485	1761
4. Pre-primary schools	<u>5</u>	<u>4</u>	<u>9</u>
Total	470	2279	2749

45. Ibid., p. 57.

APPENDIX D

There are plans in adult education which have been tried in some countries and found helpful. They are described in this appendix as they might suggest valuable ideas for Pakistan. Of them the community school deserves a special mention.

What is a community school ? A community school is one whose program is aimed at promoting the optimum growth and development of the school child and giving basic education to out-of-school youths and adults and thus effecting the improvement in all aspects of community living. A community school takes into consideration the problems of the community and attempts to assist the members of the community to find the necessary solution to those problems. The community resources are used by the school and the community also uses the school in its different functions.

What are some of the characteristics of a community school ? A community school is different from a traditional school. A traditional school emphasises formality in classroom work and mastery of subject matter. In such a school children are concerned only with the text books. Children are taught about health and sanitation in class-rooms while many houses in the community remain unchanged. The community

school gives education to children as well as to parents.

Other characteristics of a community school are as follows :

(a). It is a community centre where children and youth become partners with adults in discovering community needs and problems, in analysing them, in exploring and formulating possible solution to them and in applying the results of these cooperative efforts so that community living is improved.

(b). It renders community service. The community school serves all, adults as well as children and youth. Its buildings, grounds, special facilities and equipments are used by the total community. The needs of children and youth are studied, and a program to meet them is provided. The needs of adults are discovered and provision is made for meeting them through a carefully designed program of adult education service.

(c).. The curriculum of a community school is community-centered. It is oriented to the needs and problems of the communities of which it is a part as well as to the needs of individuals in those communities. So the curriculum is to be flexible and dynamic.

(d). The community school provides guidance and counseling services for pupils as well as for out-of-school youths and adults, helping them to obtain the information about themselves and about vocational and educational opportunities necessary to make decisions.

Thus the community school is the centre of new ideas

and practices in its community. It is a school of, by and for the community.

The community school is a very comprehensive program. It may be very helpful and effective in a community where more than eighty per cent people are illiterate, where people are suffering from ignorance, disease and poverty. As a pilot project, some of the primary schools of East Pakistan may be turned into community schools. The authority may be requested to do the needful. But the introduction of community schools gives rise to the following problems :

(a). As it is a very comprehensive program so the teacher must be adequately qualified and trained in various subjects necessary for school children as well as for the community people. He must be able to give adequate guidance and counseling to the people who will need it. So, a qualified and trained teacher is the most necessary requisite for a community school.

(b). The teacher is to render extra service to the community. He is to give more time to his work than an ordinary school teacher. So he should be adequately paid. But most of the primary school teachers of East Pakistan receive very meagre pay which is quite insufficient to meet their needs. So the introduction of the community school requires adequate fund. But as the community school grows out of the needs and interests of the people of the community, a large

share of its expenditure is borne by the people of the community. People will not hesitate to help the community school when they will realize its services.

(c). The existing school curriculum in East Pakistan is rigid. The present curriculum stresses more emphasis on subject matter. The introduction of a community school needs the present curriculum to be modified.

The following description will show how community education and adult education are rendering very helpful services to some countries.

THE PHILIPPINES

One of the most serious problems which the Philippines had to tackle after the Pacific war was the task of the reconstruction and unification. The population of the Philippines are composed of diverse nationalities.

The people of the Philippines were suffering from economic poverty, disease and ignorance. A feeling of 'master-serf' mentality was prevailing among the people.

In answer to the above problems the concept of the community school emerged. The contributions of the community school as regard to the solution of the problems are great. The community school takes into consideration the mores and traditions of the people. The community school is charged

with the task of educating the adult. The community school helps people use their leisure time profitably and inculcate the spirit of true citizenship in them by giving each a chance of sharing the group life. Sometimes the classes are held in open places. Parents are invited to attend classes and observe the education of their children. Parents and children attend the same class.

The community school in the Philippines helps the people improve their economic conditions by showing them new and developed techniques in different trades and agriculture. Children and adults are taught different handicrafts. Children are taught how to tend chickens, fowls, etc. They help their family in these respects. They also learn how to make orchards and gardens. Children help their parents in making gardens.

The improvement of health and sanitation is another important function of the community school. Teachers and students go to the villages and show the villagers how to keep clean.

The common people attend the community school. The community school provides for social and cultural activities.

It is the belief of the competent observers that the social, economic and political life of the Philippines has been changed because of the emergence of the community school there.

DENMARK

Denmark is a small state. It is not rich in mineral resources. It is an agricultural region.

Folk high schools of Denmark are outstanding illustrations how a nation can improve through its own initiative, self-help and cooperation. Folk high schools educate youngs and adults. These schools integrate the social, cultural, and economic life of the Danes. As for example, the workers' folk high school trains the unskilled and unemployed workers in addition to the social and cultural courses. The farmers also attend the special lectures on agriculture. There is the folk high school for the nurses where some special lectures for them are organized. Similarly, the fisher man folk high school which is run by the fisher man arranges special lectures on fishing. In 1921, the International Folk High School was established at Elsinore. The school is run in much the same way as an ordinary folk high school with winter and summer terms. People from different countries attend this school. It arranges several short vacation courses which attract many teachers and students.

The folk high schools are ~~real~~ the root of the progress of Denmark. If any body asks the Danes about their progress, they refer it to the folk high schools.

PUERTO RICO

Puerto Rico is an island. It is an over-populated area. More than 650 people live in one square mile. The birth rate was very high. The population grew at an alarming pace.

Agriculture, upon which the island depends for existence, was very primitive. Industry was very limited to a few big concerns which were exploiting the masses.

Before the onset of the modern era in 1940, the Puerto Ricans were helpless. They did not try to improve their lot. The majority of the people suffered from malnutrition. They were poor, ill-fed, badly housed, diseased and ignorant. They were living a very poor and miserable life. Their conditions were no better than the people of East Pakistan.

After 1940, the conditions of Puerto Rico became changed. The then leader of Puerto Rico encouraged industrialization program. A new education program was started. 'Self-help is the best help' was taught to the people. With the inspiration of the leader the people got a new impetus. For better housing the Government supplied all technical assistance, equipments and loan. The people gave their labour. And within a certain period they built decent and durable houses.

Each school has a farm on which the boys, in addition to their regular academic subjects, are taught agriculture. Facilities exist for teaching the girls cooking, canning, and

other branches of domestic science. The schools are the community centres. Its influence on adult life came to be felt widely, as for example, through night classes for adults, the organization of cooperatives and the tackling of many other community problems.

Community Action Program consists of members of the different departments of the Government. This committee goes to the communities and discusses with the people about their problems. People are urged to take the initiative for the solution of their problems. The Government assists them in their initiative.

Community Action Program includes construction and reconstruction of roads, bridge, sewing centres, milk stations, community recreation centres, water supply facilities and health centres. Adult education program was deliverately developed in Puerto Rico. Through community education the life of the Puerto Ricans was changed.

ADULT EDUCATION IN TURKEY

The Republic of Turkey was established in 1923 by Kamal Ataturk. With the establishment of the new Republic its social life was changed, for example, it introduced many modern ways of living chief among which was co-education. Also it took new alphabets. People could not easily adjust

themselves with the changes.

After the establishment of the Republic the school was challenged to adopt new ideas and ways which contrasted in many ways with the traditional home and community backgrounds and outlooks.

Thus there prevailed a large gap between the 'masses' and the 'intellectuals'. The intellectuals were the privileged and educated section. This gap hindered the democratic way of life.

With the emergence with the Republic many industries were established. These needed many skilled personnel for the industries.

Turkey adopted the new script. It was urgently necessary to teach all the new script - the Latin script. Without unifying the language it hindered the progress of education.

According to the 1950 census the percentage of illiteracy in Turkey among the males was 56.3 and that among the females was 83.2. This vast illiteracy hampered the progress of the nation.

The average health of Turkey is not satisfactory. Tuberculosis, malaria, trachoma and syphilis are the main diseases from which the Turkish people suffer.

Facilities for recreation and self-development, particularly in the rural areas, are very limited. People spend their

leisure time in unconstructive activities.

To meet the above problems it was necessary to introduce adult education. The adult education movement in Turkey deserves a special mention. In 1928-29, more than 20,000 national schools were established. Both the government and the non-government agencies started adult education centres. The courses include literacy, farmer's education, vocational efficiency, health, family living, citizenship and recreation.

Agricultural schools, various agricultural centres, and model farms open centres for farmers' education. Young farmers are trained for six months. After the training they return to their own villages. On their return, they open branch divisions in their native villages. These help the villagers improve their agriculture.

'The travelling village courses' for men establish campaigns in villages for a certain period. The villagers are taught about carpentry and other trades. Evening schools and vocational adult courses train people for vocational purposes.

The villagers are encouraged to establish clubs and reading rooms. The Ministry of Education supplies books, magazines, radio sets to these reading rooms. Especially prepared primers are supplied to the illiterate villagers.

Ministry of Health organizes different programs on health education. The Ministry cooperates with schools, radio

stations, educational ~~ne~~film centres and other agencies. Pamphlets and posters on different health problems are distributed by the Ministry of Health.

The university arranges evening courses for adults. It also arranges special lectures on some important problems. 'The University Week' renders a very good service. A group of university professors of different subjects especially on agriculture, medicine and education go to the villages on week end holidays. They discuss with the villagers about their different problems. They give them suggestions on those problems. The professors make necessary research on serious problems. The results of the research are published. These are very helpful ~~in~~ in educating the villagers.

On the whole, the adult education program in Turkey has contributed much in the development of the national life of the people of Turkey.

The above descriptions show that the community school, or folk high school or adult education in some other countries has contributed much for the social, cultural and economic progress of those countries. These programs may suggest valuable ideas for East Pakistan also.

BIBLIOGRAPHY

- Allen, H.B. Rural Education and Welfare in the Middle East. London, His Majesty's Stationery Office, 1946.
- All Pakistan Women's Association, Rural Reconstruction Section, ed. Begum H.I. Ahmed. A.P.W.A. and its Programme of Rural Reconstruction. Karachi, Union Jack Club, Victoria Road, 1957.
- Brubacher, John S. A History of the Problems of Education. New York, McGraw-Hill Book Company, Inc., 1947.
- Beals, Ralph A. and Leon Brody. The Literature of Adult Education. New York, American Association for Adult Education, 1941.
- Dayal, Bhagwan. The Development of Modern Indian Education. Bombay, Orient Longmans Ltd., 1955.
- East Pakistan, Educational Reforms Commission. Report of the Educational Reforms Commission East Pakistan 1957. Chief Minister's Secretariat, Government of East Pakistan, 1957.
- Gray, William S. The Teaching of Reading and Writing: An International Survey. Paris, UNESCO, 1956.
- Huq, Muhammad Shamsul. Compulsory Education in Pakistan. Paris, UNESCO, 1954.
- Kempfer, Homer. Adult Education. New York, McGraw-Hill Book Company, Inc., 1955.
- Kabir, Humayun, Education in New India. London, George Allen and Unwin Ltd., Ruskin House, Museum Street, 1956.
- Lanbach, Frank C. Teaching the World to Read: A Hand Book for Illiteracy Campaigns. New York, Friendship Press, 1947.
- Lund, Ragnar, ed. Scandinavian Adult Education. Copenhagen, Det Dauske Forlag, 1949.
- Medary, Marjorie. Each One Teach One. New York, Longmans, Green and Company, 1954.

- Majumdar, R.C., et al. An Advanced History of India. London, Macmillan and Co. Limited, 1950.
- Mookherjee, Radhe Kumud. Ancient Indian Education, Brahmanical and Buddhist. London, Macmillan and Co. Limited, 1951.
- Nurullah, Syed and J.P. Naik. A History of Education in India (during the British period). Bombay, Macmillan and Co. Limited, 1951.
- Pakistan. East Pakistan: Land and People. Karachi, Department of Advertising, Films and Publication, n.d.
- _____, Planning Board. The First Five Year Plan 1955-60 (Draft), Vol. II, Karachi, Government of Pakistan Press, 1956.
- _____, Press Information Service. Pakistan Information 1956-57, ref. Series No. 2. Karachi, Government of Pakistan Press, 1957.
- _____. Pakistan Miscellany. Karachi, Pakistan Publications, 1952.
- _____, Education Division. Proceedings of the Educational Conference Held at Karachi on the 4th and 5th December, 1951. Karachi, The Manager of Publications, 1956.
- _____. Ten Years of Pakistan 1947-57. Karachi, Pakistan Publications, 1957.
- _____, Village Aid Administration of the Ministry of Economic Affairs. Village Aid - Five Year Plan 1955-60. Karachi, Government of Pakistan Press, 1956.
- Qureshi, Ishtiaq Hussain. The Pakistan Way of Life. Melbourne, William Heinemann Ltd., 1956.
- Sheats, Paul H., et al. Adult Education: The Community Approach. New York, The Dryden Press, 1953.
- UNESCO. Fundamental Education: Common Ground for All People. New York, The Macmillan Company, 1947.
- _____. Fundamental and Adult Education. Vols. V-VII (1953-55), Paris, 1953.56.
- _____. Fundamental and Adult Education. Vols. VIII - IX (1956-57), Paris, 1956-57.

- _____. Fundamental and Adult Education. Vol. X (1958), No. I. Paris, 1958.
- _____, FE/TR/2. Training for International Service in Fundamental Education Group Training Scheme, Mysore, India. Paris, 30 October, 1953.
- _____. Men Against Ignorance. Paris, 1953.
- _____. Seminar, 1949. Adult Education in Mysore. Mysore, Mysore State Adult Education Council, 1949.
- U.S. Department of Health, Education, and Welfare, Office of Education. Education for Better Living: The Role of the School in Community Improvement, Bulletin 1956, No. 9. Washington, United States Government Printing Office, 1957.
- Kurani, Habib A, (Chairman), Values Derived from the Commission's Trip Around the World (unpublished). American University of Beirut, Lebanon, 1957.
- Oguzkan, Turhan, "Adult Education in Turkey". UNESCO, Educational Studies and Documents, 1955, No. XIV, Paris, 1955.