

# DEVELOPMENT OF HUMAN INTERESTS

— DHARAM VIR



INDIAN ADULT EDUCATION ASSOCIATION



## **DEVELOPMENT OF HUMAN INTERESTS**

**DEVELOPMENT OF HUMAN INTERESTS**  
(A STUDY IN ADULT PSYCHOLOGY)

DHARM VIR

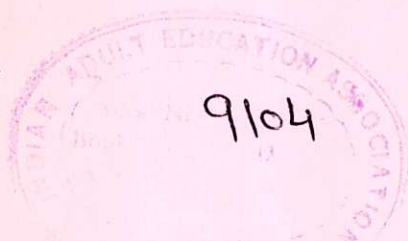
**INDIAN ADULT EDUCATION ASSOCIATION**  
NEW DELHI

*Published by :*

INDIAN ADULT EDUCATION ASSOCIATION

17-B, Indraprastha Estate

New Delhi-110002



Rs. 40.00

\$ 4.00

1993

*Printed at :*

N. S. Printers,

Paharganj, New Delhi-110055



DEDICATED TO THE FIELD WORKERS AND  
RESEARCHERS WHO HAVE DEVOTED THEIR LIVES  
FOR THE CAUSE OF ADULT EDUCATION AND  
COOPERATIVE DEVELOPMENT IN INDIA

## CONTENTS

	Foreword	vii
	Preface	ix
CHAPTER—I	Introduction	1
CHAPTER—II	An Empirical Study of Men's Interests	13
CHAPTER—III	Women's Interests	28
CHAPTER—IV	Reading Interests and Preferences	33
CHAPTER—V	Cooperative Members' Interests	39
CHAPTER—VI	Motivation for Cooperation	44
CHAPTER—VII	Discussion and Conclusions	55
	Selected Bibliography	73

## FOREWORD

In any educational activity, psychological factors such as interests, abilities, attitudes, motives & felt needs of learners are of utmost importance. The adult educators as well as the educationists developing curricula and the programme designs, are expected to know these variables operating in the learners' groups. Understanding adult would provide them with the sound basis for the organisation and conduct of adult and continuing education programmes. However, there is a dearth of scientific literature on the subject and there is urgent need for systematic research in motivational aspects of adult learners in different andragogic (adult learning) situations. Dr. Dharm Vir, who has been involved in educational work and social research for about four decades in India and abroad, has made a laudable effort to meet this professional need. Earlier, the IAEA has published a summary of his study on adult interests in Hindi. Dr. Dharm Vir has been actively involved in adult education research and evaluation activities of the Jamia Millia Islamia, Indian Adult Education Association, and for some time of the Government of India. In addition, he had the privilege of working abroad many years, while working for the international organisations such as UNESCO, ILO, FAO and the ICAROAP (International Cooperative Alliance, Regional Office for Asia and Pacific). The present study on Development of Human Interests is the result of his long effort of research and evaluation in the field of adult psychology, communication and cooperative human resource development.

With this background, I am confident that the book will be useful for the field workers, educators, planners

administrators, and evaluators in adult and cooperative education and human resource development. It will also be of immense use to researchers and advanced students of psychology and adult education in India as well as abroad.

Shafiq Memorial

New Delhi

August 6, 1993

B. S. GARG,

President

Indian Adult Education Association



## PREFACE

One of the main aims of education is to create new interests among learners and to develop them along with the existing ones. It can be said that when relevant interests are aroused, half of the purpose of education is achieved ; well begun is half done. Soon after necessary interests or motivation are generated, the learners would try to know more and more. The result would be : where there is will, there is the way. It can thus be seen that there is intimate relationship between development of human interests and education.

In its largest sense, the education of an adult (like that of child) may be the result of all his/her experiences, since any act can, theoretically at least, have an influence on the reinforcement or change his ability to know, to do or to feel. While educationists limit their investigation to those purposeful activities of men and women, which are guided or shaped for an appreciable period of time—effecting relatively permanent change in the knowledge, skills and attitudinal aspects of educands personality, including the interest patterns.

In the twentieth century, adult education has grown so rapidly that it has challenged the imagination of many people and required the reassessment of the idea that education is an activity solely for childhood and youth. This idea was always more implicit than explicit in educational writings. For example, few, if any psychologists would deny that adults can learn, but books on educational psychology have tended to ignore or to take only a cursory glance on the learning of men and women. Most of such books suggest applications to adult educational practice. This situation has been changing slowly.

In practical educational situation adult educators, talk more about interests than about motives and incentives. Interesting objects and activities are those which satisfy and promise to satisfy motives. Interesting objects and experiences are motives which are either pleasure-enhancing or anxiety-reducing. Interests are by nature pleasure-enhancing. There seems to be no doubt that most human beings, because of their innate mechanisms or associative experiences (conditioning) find satisfaction in searching out certain types of experiences and activities. Some sensory experiences and motor activities probably have more attention drawing and interest arousing property than others, as they are based on human drives or basic needs.

The concept of adult education in India is broad and it encompasses awareness, skills and literacy. Adult Education is now viewed as a broad movement for informing, educating and motivating the adult population on variety of subjects relating to their personal and national interests. In the process, besides learning to read and write, the people are taught specific relevant skills and are made aware of various other problems of the society and of their solutions so as to enable them to lead a more satisfying life also contribute to national development as responsible citizens.

India has used mass media for a variety of adult education programmes over the years. In case of two major mass media systems i.e. radio and television, the programmes first began as highly successful pilot projects and were later expanded to become regular programmes, which however often proved less successful. The content tended to be too general and information given is either already known, poses difficulties in comprehension, or is not relevant, leading to failure to arouse interests or even a loss of existing interest on the part of audiences. The content of the regular media in support for the adult education programmes must be area specific. These should be problem solving, need based and must be informa-



tive, given in oriented sequence to yield optimum results. There must also be adequate linkages between various modes of communication with the people.

### **Adult Education as a Discipline**

Adult education as a field of study within the social sciences, has been described by Dr. James A. Draper (1989) in detail in his book *Adult Education : A Focus for the Social Sciences* (1989). According to him adult education is a specialized body of knowledge arising from the study, research, reflection and interpretation of educational phenomenon. Like other social sciences, it is described as academic, a 'discipline' and a 'profession.' Adult education could also be referred to as the study of adult learning or 'adult studies' and is concerned with any factor or setting that influences or facilitates the learning of adults. Like all the social sciences, adult education has developed a code of ethics in all domains of its activity, including research, teaching, counselling and other professional roles, within the study and practice of adult education.

Adult education as an academic discipline is well established in most of the world and is now evolving in India as well. The rapid expansion of practitioners in adult education through the National Adult Education Programme (NAEP), the parallel training of professionals and the integration of necessary research and evaluation into the adult education programmes have helped to establish the discipline of adult education in the country. One important contribution which adult education research is making to its own field and to the social sciences in general is the refinement and use of qualitative and phenomenological research. In turn social sciences like psychology, sociology and education are making valuable contributions to adult education. In fact the field of andragogy is emerging to study the phenomenon of adult learning.

## Education for Literacy

Literacy is an essential tool for communication and learning, for acquiring and sharing of information, a pre-condition for a person's physical and mental growth and national development. Within this perspective, the NAEP was launched in October, 1978 with literacy and numeracy, functionality and awareness as its basic components. During the last decade, administrative and technical support structures have been established and voluntary agencies involved in a good number for the implementation of adult education programmes. Despite all efforts, the situation somehow continues to be characterised by a low level of literacy even amongst persons who are treated as literate, widespread disuse of literacy skills, large scale relapse to illiteracy, limited opportunities for post-literacy and continuing education, etc.

Above all, there has been a very limited application of Science and Technology and effective pedagogic techniques to literacy programmes which, by and large, are being implemented in isolation and without active involvement of all sections of the community. Mahatma Gandhi had expressed his views about education, particularly about adult education, that educators should not force anybody for literacy. It was natural for a hungry and tired person not to take any interest in literacy. There would be some enthusiasm among individuals for literacy, only after he/she ate well and took some rest after the day's work. There is one way for success that literacy is made life centered. It means that daily routine of working people and their special needs and interests should get reflected in literacy programmes. Women learners working at home should engage themselves in some income generating activities and adopt more techniques in their daily routine at home so that their home task is made more convenient and time saving. The time and energy thus saved can be used for their own development and recreation.

Adult and continuing education in India is considered as



one of the means of full development of individual personality. It is looked upon as a method of human resource development, including literacy, functional development and creation of awareness among the poor regarding their inherent power to determine their own destinies. The concept of adult education thus embraces continuing education, community education, general interests education, agricultural education, co-operative education and workers' education. Even cultural development, national integration, value oriented and spiritual education in a secular way come within the main preview of adult education. Of course, the priority is focused on literacy through the National Literacy Mission (NLM) and other voluntary efforts.

In the fastly and vastly developing country like China literacy education is integrated in the fundamentals of rural reconstruction, which are determined in terms of the needs and interests of people, with the result that they actively participate in their programmes of reconstruction. Literacy was diagnosed as one of the many ills of the China's society. A four fold programme developed by the Mass Education Movement of China consisted of civic, health, economic and cultural improvement. In culture-learning including literacy education, efforts have been made to combine it with production technology. This approach enabled the farmers to obtain the technical know-how desired by them and changed their attitudes favourably to adult learning. This animated and lively change in literacy education as well as farmers education is worth serious study by adult and cooperative educationists in the Indian sub-continent.

### **Adult Education and Cooperatives**

It has been rightly said that Cooperation is adult education through economic means. In the cooperative movement socio-economic development of members and their education is hand in hand. Therefore, education of members and others

concerned has been made a part of the basic principles of Cooperation. The cooperative movement will achieve one of its aims if all the cooperatives conduct functional adult education programmes including literacy and numeracy, for their members and prospective members. The cooperative movement has been striving to achieve this ideal and, the cooperative organisations in the advanced countries like Japan, Denmark, Sweden and Canada, have done commendable work in the field of member education. In Japan, cooperative member education forms an integral part of farm guidance, better living and other business activities of the multi-purpose cooperative societies for the farmer members and their families. Mass media of communication, e. g. cooperative press, radio, television, two-way wire communication facilities etc. are used by the agricultural cooperatives for education, publicity and guidance work.

The Central Union of Agricultural Cooperatives and Prefectural (state) level federations actively assist their member cooperatives in the implementation of farmer education programmes as an integral part of the cooperative's business. Most of the government extension agencies and voluntary organisations engaged in adult education channelise their efforts through local cooperatives. It may be noted that this integration in rural extension work has been achieved in Japan after experimentation with other approaches.

There are several things we can learn from the Japanese experience in the field of agriculture and cooperation. First, the rural cooperatives must diversify their business according to the needs, interests and aspirations of members. Second, we should increasingly undertake education and guidance activities of various kinds for the member households. Third the government can channelise most of its extension activities through cooperatives. Finally, local members can be classified in small interest groups and served by their own organisations such as cooperatives in an integrated manner.



In Sweden, the cooperative movement helps conduct large-scale adult education programmes for its membership, mainly through study circles and distance education especially correspondence courses. There are special courses run for those adult farmers who could not complete their basic education earlier. The study circle method has been introduced in the Indian cooperative movement as one of the methods of member education at the primary cooperative level. It is hoped that with increasing rate of adult literacy, it would be possible for cooperative organisations and other adult education agencies to use correspondence courses and other methods of distance education. In Scandinavian countries, particularly in Denmark, cooperative education forms part of folk school education. As folk high schools are residential institutions in rural areas, necessary social attitudes and leadership qualities are naturally developed among the learners by living together. In the folk school movement much emphasis was laid on the oral methods like inspiring talks, discussion and folk music. Some folk schools were started on Danish model in different parts of the country. Needless to say that growth of healthy outlook, social attitudes and leadership qualities are essential pre-requisites for any socio-economic development programme, including the co-operative and workers' movements.

The Canadian experience of cooperative adult education and action through university extension seems to be much relevant to the emerging situation of adult and continuing education in India. The adult educationists of this country are well aware of the cooperative extension programmes initiated by Father Coady for the fisherman community in Nova Scotia province (Canada), now covered by the St. Xavier University under its extension programmes. The fishermen and farmers have been functionally educated and successfully organised into cooperatives. Similar attempts should be made by all Indian universities, under their extension programmes. Pioneering efforts made by Vishwa Bharati University at Shanti

Niketan, Jamia Millia Islamia University in Delhi and others also deserve much attention and emulation.

Cooperative Member Education in India is a sizable programme conducted by the National Cooperative Union of India, the State Cooperative, District Cooperative Unions with the primary cooperatives and their business federations. It is a special kind of adult education directed at the members of rural and urban cooperatives. The main focus has been on adult members of primary agricultural cooperatives. However, some educational and mobilization efforts have been directed towards women, youth and children.

Psychology of adult education has been identified as an important area of basic research by educationists in India. In its report on Adult Education Research in India, the Indian Adult Education Association states :

"The first area of studies concerning learner is obviously of the utmost importance. It is he who should be the centre of attention in all educational programmes. Therefore, researches on andragogy are crucial to the formulation and execution of any programme meant for education of adults. The programme must conform to the psychology of adult learning, their motivations, needs and interests, which, in turn, are related to age, sex, caste, class, occupation, social and cultural milieu and conditions of living in general. Thus, adult learning is governed by sociological factors as well. Studies of such factors assume the status of basic research."

Obviously, there is an urgent need for conducting research, monitoring and evaluation in this important field of human endeavour. There is also need for communication among the researchers and field workers in adult education and allied fields. As the author considered motivational and other psychological aspects of human development as most important, he decided to bring out a brief report on selected studies made in the field of psychology, andragogy and even



philosophy conducted by him and several other individuals and institutions related to adult education and cultural development in India. He has included in some-what greater detail findings of his researches in adult and rural psychology conducted under the guidance of Dr. Raj Narain, M.A. (Lucknow), Ph. D. (Columbia), retired Professor and Head, Departments of Psychology and Philosophy, University of Lucknow. Only few of us know that Dr. Raj Narain, besides excelling in Psychology, Philosophy and Education, had earned his Ph. D. degree from Columbia University, New York in early fifties. The main title of his dissertation was 'Education For Literacy' (An enquiry into its nature, function and dynamics) with special reference to countries like China, Mexico and India'. The dissertation was submitted to the Department of Adult Education of the University.

Some of the researches on development of adult interests were conducted by investigators working in the Indian Adult Education Association, Jamia Millia Islamia, Government of India and state level organisations engaged in educational research. The author is grateful to all these researchers specially late Prof. M. Mujeeb, Mr. Mushtaq Ahmed, late Dr. S.C. Dutta, Dr. Udai Pareekh and others. This is only an abridged version of his report, being brought out as a token of his contribution to the follow up of International Literacy Year. He fervently hopes that the learned readers will find the efforts worthwhile and useful for adult education work in the country specially being done under National Literacy Mission.

New Delhi  
July 1, 1993

Dharam Vir

# CHAPTER I

## Introduction

"Human Development is now the core of UN Development strategy for the 1990s. It is a key element in discussions on international development assistance and is increasingly reflected in the national development plans of developing countries. The concept must be translated with concrete action in order to ensure more positive, realistic and sustained development in future.

(UNDP : Human Development Report 1992)

"Since human values saturate human phenomenon, educational research should be framed in terms not systematically excluding these values." (Kaplan 1964)

Most of the key concepts in philosophy of education are organised into three large categories viz. Epistemology (theory of knowledge), Axiology (theory of value) and Metaphysics (theory of reality). Axiology brings together concepts of the content of values (desires, wants, interests, motives, incentives, etc.) Values may be moral, intrinsic, instrumental, aesthetic, consumatory and utilitarian. Human interests are primarily concerned with intrinsic values and encompass even hedonistic values. Various standards have been set by educational experts for value judgment of objects of value, e.g. degree of liking/disliking. There is a major difference of opinion between those who believe that value and value judgment are founded on conditions within human experience and those who advocate for highest ideals as transcending human experience. For example, social values like



co-operation, competition and conflicts should have value judgment within human experience, at best carefully criticized and widely accepted human experience, Spiritual values of 'dedication', renunciation and self-surrender would somehow transcend into the field Epistemology and Metaphysics. Basic Indian values like Truth, Love, Duty (Dharma) and Non-violence, although having socio-psychological connotation tend to fall in the realm of absolute reality or metaphysics.

Value is defined as a psychological reality and is not easily measurable. It is to be contrasted against utility because its reality is in the human mind, not in the eternal object itself. Value is a matter of belief. Ultimate values of life are axiomatic, and are inherent in human nature itself. The existence of such values can be determined by socio-psychological research but their validity or justifiability cannot be demonstrated. They are at the same time, the final sources of motivation of all conscious rational behaviour.

Human values particularly intrinsic ones include interests and other hedonistic values. For our study of human interests and their development, we would confine to those value oriented objects and activities which fall within day to day experience of rural people ; most of them are poor, illiterate and apathetic. In fact, these interests form an intrinsic part of their cultural growth, reflect their inner psyche and modes of individual adjustment. The common interests and preferences of these individuals can form firm bases for adult education and community development programmes.

### **Some Findings on Adult Interests**

The term 'INTEREST' has been defined in several ways. Donald E. Super distinguishes between Expressed Interests, Manifest Interests. Inventoried Interests and Tested Interests, according to the methods employed in measuring them. Following him we can say that the present study is concerned



with inventoried interests mainly. Leisure or spare-time interests manifest or inferred likes-dislikes, or preferences or individuals or groups of various objects, activities or ideas which, are related and arise from the need of human resource development and adult education. By volume of interests is meant the average score for all the items of the check-list for an individual or a group of respondents. Preferences are the likes of the respondents over the other less interesting items at a particular moment.

The physical characteristics of a subject may be a source of interest to a subject. For example, the size, shape, colour and movement of a ball may draw attention and arouse curiosity and pleasant feelings. Loud sounds, intense lights, painful stimulation and hunger pangs may have interests properties prior to experience. Sweet taste, certain odours, low-pitched tones of moderate intensity, gentle body contact add rhythmic movement seem to be pleasant experiences in themselves. On the other hand, intense stimulation of most types, bitter or sour tasting substances, as well as sharp and pungent odours seem to have unpleasant effects invariably. Interests generalize from specific objects and experiences. This phenomenon is known as 'stimulus generalization'.

It happens that when a child perceives material objects, he develops favourable ideas for that because of his/her likings. As his intellect develops likings turn into belief that material objects are pleasing/soothing/palatable. Thus he desires to get them more and more, ensuring enhanced pleasure. Actually, person is devoid or deprived of the real pleasure and peace, and therefore he tends to get more and more sensual pleasure in the world in which he has to survive and thrive. It may be a mistake because the faculty of perceiving and thinking is the same. So the human mind cannot judge its own faults.

This world has been created in such a way that every living being perceives/experiences two kinds of objects, one is

soothing to one's senses, and the other is non-soothing or even un-soothing to senses. Thus, apart from imaginary pains and pleasures a person gets some pacifying experiences in the unity of senses with material objects/activities. This is also one of the reasons of material attachment which is a source of human motivation or interest. When a person perceives a soothing-object, his/her brain-nerves feel a sweet/agreeable thrill which strengthens the mental faith that the world is sweet and favourable. This fateful or faithful imagination gives illusive pleasure, which multiplies and the cycle of human misunderstanding continue. This may be termed as 'Maya'.

In human psychology, interests refer to those activities or things which give happiness and satisfaction. Even thoughts of interesting activities or things invoke pleasure and feeling of worthwhileness in such pursuits. Most of the interests are effected by environmental factors. Interests are considered to indicate the mode of individual adjustment at different levels of consciousness and voluntary action.

There is an intimate relationship between interests and human experience. The process of development in interests begins at birth and continues throughout life, until death. Different configurations of human experience are formed in the inner psychic set up and those which are pleasant and worthwhile develop into patterns of interests. Whatever interests one acquires during infancy, childhood, adolescence and early adulthood are carried by him or her throughout life. Interests mature between 15 and 18 years of age. The stock of interests accumulated upto 20 years of age can suffice for one's whole life. According to psychologists, there is very limited change in human interests after 25 years of age. The rate of change in interests decreases with advancing age. One's circumstances and vocation may change but not interests. However there is very little change in the volume of one's interest, with advancement in age. It is likely that the number of inter-



esting activities may lessen, as many interests can be satisfied by one chosen activity; such advanced interests mature with experience and age. Also with advancing age human energy and strength decrease. Consequently, one may take less interest in active games and sports, and more in reading, writing, etc. According to E.L. Thorndike, there is little change in the volume of one's interest because of this reshuffling. Although E.K. STRONG Jr. and others support this view, yet researches in human interests are in progress to resolve issues related to their stability and variability. Efforts have also been going on to determine an equal unit for measurement of interests.

It has also been found that different types of people have different interests. Psychologists have reached the conclusion that similarity in human interests is more than the variance. It is possible that there is a difference of degrees in the intensity of one's interests. Because of common interests, human adjust themselves to each other, but there should be complementarity in such interests. Even in the interests of men and women there is more similarity than variety which is useful for living together. It is also natural parents and their children have common interests. Learners may also show interest in an activity according to their abilities or potentialities, but not vice versa. Relevant abilities and interests can be developed in a rich and permissible environment which has more influence than ageing. Once the interest in a subject is aroused, a learner will himself make efforts to know the subject well, and master relevant skills. The role of a teacher would then be to facilitate such learning process and help him/her avoiding unnecessary discouragement and mistakes. The teachers and learners together should identify the objectives of learning and make a plan of education accordingly. Learning should be a pleasure, a worthwhile challenge and a useful pursuit. It is essential part of one's cultural growth and development.

There is a mistaken notion prevalent among adults espe-



cially older people that they cannot learn new things. It has been found that in certain respects older people may learn slowly, but in some other aspects their learning may be faster and richer. For instance, because of slackness in general energy and dexterity level, an older adult may be slow in learning an activity which involve strength and speed. On the other hand, elderly people are better in learning lessons of language and social studies because of increased vocabulary and experience. Nevertheless, in order to learn something new, it would be necessary to forget or to learn something old.

### **Recent Studies on Human Interests**

Some interests that people have as they grow up can, perhaps, best be described as maturational and cultural. As human beings belong to the same species, we follow the similar sequence of growth and development. And living in a common culture, we share some interests along the way to maturity and even after maturity is attained. This growth pattern is consistent enough to be of service to teachers who use these interests for maintenance of motivation for learning. They also want to build on existing interests in order to expand the interests of learners to include things that our culture has deemed important. These maturational and cultural interests are those that are shared by large number of individuals. Being common interests in a culture, these can serve as a base or core of interests through which educators can work.

Interests are designated by what a given person or group of people like, don't like or dislike. These are recorded from oral reports, from the frequency in which certain activities are engaged, and inferred from play, tests and other activities. Certain interests seem to be characteristic of people in general. Preference for sugar or sweet-tasting substances to quinine or for gentle stroking of the body as against harsh or rough treatment are examples. These basic likes and dislikes

we share in common are obvious and almost universal. Other likes and dislikes that we have in common probably stem from these obvious and nearly universal preferences as well as maturation and popular learning situations.

A study of pupils interests in various subject-matter areas (Jersild and Tasch, 1949) covered children in grade one through 12. They were asked in an open-ended questionnaire to indicate their best-liked and least-liked subjects, and the subjects about which they would like to learn more. The study indicate that children in primary grades, both boys and girls, like and would like to know more about both numbers and language. In grades seven to nine there is a marked increase for both sexes in liking of sports, games, gymnasium and physical education. Girls are no longer so interested in numbers, and both sexes continue to lose interest in the language areas.

In the high school, boys interests in natural science and girls in language seem to stand out in conventional subject-matter areas but both are more interested in sports and allied activities than in any subject matter. Boys interests in nature study and natural science, and girls' interests in art, music, and dramatics consistently gain throughout the school years. As boys move into high school they show an increased interest in crafts and mechanical arts. The girls interest in self-improvement and vocational proficiency increases during these years, also in domestic arts and home economics. In contrasting the interest of boys and girls in the secondary school, it is rather clear that boys as a group prefer science and mathematics and girls prefer English, commercial subjects and languages.

### **The Pattern of Interest Development**

Initially, the child's interest is largely stimulus oriented. He/she attends to and is interested in stimulus characteristics as determined by their innate arousal properties. Loud sounds



intense lights, painful stimulation, and hunger pangs have attention and interest properties prior to experiences. There are affective or emotional components to these and other attention and interest—arousal reactions. Sweet tastes, certain odours, low-pitched tone of moderate intensity, gentle skin contact and rhythmic movement seem to be pleasant experiences, while intense stimulation of most types, bitter—and sore-tasting substances, as well as sharp and pungent odours seem to have unpleasant effects. There are certain stimuli which on variation produce changes in interest level ; some of these variations persist throughout life. Some sensory experiences and motor activities probably have inherent attention and interest-arousal properties.

In addition to any inherent arousal properties of stimuli, as a result of experience, the attention—and interest-provoking potencies of stimuli are modified. Objects and experiences which reduce hunger and thirst, which maintain optimum temperature conditions, remove irritants, produce certain tastes and odours, and provide bodily contacts and movement, all come to be “interesting” because of these associations. Interests generalize from the specific objects and experiences in which they develop to entire classes of objects and experiences. Also any thing that satisfies the affiliation—, prestige—, and security—related motive will become interesting. Activities and experiences which lead to the attainment of interesting objects will themselves become interesting because of association or general conditioning. Objects and activities which make it possible for a person to approach or attain his ideas and to diminish the discrepancy between his self-concept and his ideal self will similarly become interesting and valuable. It may be added that development of interests and various motivations follow a similar pattern.

The self has been referred to in the above exposition without indicating what it is. It is a term used to refer to one of the highest levels of personality organization. The



individual's socially-relevant habits, attitudes, ideals, value systems, and the self, constitute hierarchy of organizational levels within the personality. The hierarchy represents a series of levels of increasing complexity, breadth and generality. The self constitutes the highest of these organizational levels. The self-concept refers to the individual as known to himself. It is his conception of the kind of person he is. One's self concept is more important than real self in determining a person's behaviour. In other words, how an individual meets other people, how he expects other words, how individual meets other people, how he expects others to react to him, how anxious or relaxed he is, and what he aspires to become, are more closely related to self-concept than they are to his real self. Once the self-concept has become stabilised it constitutes an important anchoring point in one's life. The measurement of personality, its various variables such as intelligence, self-esteem aptitudes and interests is considered very valuable for the education of learners of different age groups.

### **Interest and Creativity**

The creativity trait in human personality has to do with the process of producing new and original ideas, novel problem solutions and utilizable innovations. Highly creative persons have been found more concerned with or interested in meanings, implications and symbolic equivalent of things and ideas, and less interested in details and practical aspects of life. Highly creative groups of males have reported to score higher (more feminine) on tests of masculinity and femininity than less creative. The finding was true in spite of the that these men did not appear to be effeminate in either manner or appearance. (Mac Kinnon 60)

The creative individuals appear to be more open in their expression of emotion, sensitivity, awareness of himself and other, and have a broad range of interests. The highest values

obtained by creative individuals on the Allport-Vernon-Lindsey Scale of Value, were on theoretical and aesthetic scale. These values with the exception of theoretical qualities are considered as effeminate in the modern society. Highly creative individuals may be overly energetic, highly independent somewhat rebellious, and emotionally expressive. These qualities in learners may be a source of annoyance to busy teachers, but their special needs 'to prove their personal worth, dramatise and display the ideas must be recognised by an effective teacher.

### **Motivation**

Motive may be taken as moving or impelling force or energy in an individual psyche, which tend to initiate movement or action in a given circumstances. Problem of motivation involves a search for energy sources or 'drives' which lead the organism to action, and 'mechanism' or directed pattern of response built upon such stimulating sources. According to the physiological psychologist Freeman, those internal conditions which can be traced more or less to tissue needs of the smooth muscles and glands are called basic motivational forces or drives; whereas those which can be traced to specific patterns of excitation in the neuromuscular system, and which have been derived secondarily from more basic tissue conditions can be referred by some other term, such as set or motives. In the absence of an adequate automatic mechanism of re-equilibrating a basic internal disturbance, the total neuro-muscular apparatus including attention is aroused to produce behaviour appropriate to the need and demand of the situation. When the attention is associated with pleasant and agreeable feelings interest is aroused. Such agreeable feelings because of repetition and other need satisfying factors take the shape of stable interests in individual personality. However, interests are associated with certain objects, conditions, persons or ideas.

Motivation in action may be associated with pleasant,



unpleasant or even painful conditions. It is regarded basically as a homeostatic response, whether positive or negative. From this angle the phenomenon of motivation has three facets, viz.

- (i) basic conditions disturbing a steady state in the organism,
- (ii) the manner and mechanisms by which such displacing conditions are specifically equilibrated, and
- (iii) the effect of complete blocking or partial frustration of re-adjustive responses.

An individual is motivated to do something to satisfy his needs, interests and desired goals. Mostly, this may be his/her conscious act; sometime the thought and its act may be at the unconscious level. Voluntary learning is accelerated when the learners are motivated to achieve goals they set before themselves. Incentives which may be extrinsic or external, can further accelerate the process of learning important for self growth and improved performance. Human needs and wants can be categorised as security based, physiology based, social and psychologically based. They may even be spiritually based and be at the top of hierarchy of human needs and interests. Usually an individual get interested in a thing, an activity, a thought or a person, when one or more of his/her needs are likely to be satisfied, by paying attention to and getting involved in the relevant situation. Some interests emerge during the maturation process of an individual. It implies that some source of human motivation are intrinsic and hereditary and others may be extrinsic or environmental.

The basic motivational conditions involve hunger contraction and related overt action, pressures, tension of tissues, inadequate heat regulation, and changing conditions of glandular tissues. Working with rats, Warden found out strength of different drives and put them in order as



maternal, thirst, hunger and sex. Social motives (affiliation and prestige related) as well as the security oriented motives function as foci of interests development just as do the organic and interest stimulus characteristic areas. In other words, anything that satisfies affiliation-prestige and security related motives will become interesting to the subject, even if it has some unpleasant features. For example, deep interest or love for a person or hobby with satisfying experience remains in the heart of a lover or pursuer even if he/she/it has some ugly features, disagreeable outlook and so called dirty habits. A person remains interesting or focus of interest specially when motives for security, sex and sociability are satisfied. Many ugly persons thus develop some interesting features and acquire attractions, sometimes deceptively, to win the heart of loved ones. In such cases some interests are acquired; even though they may be derived ones. How to determine genuine interests or how loves are made by men and women is still a mystery to be explored, identified and measured by the social scientists.

## CHAPTER II

### AN EMPIRICAL STUDY OF MEN'S INTERESTS

"There is nothing so dangerous as Ignorant help".

Rabindranath Tagore

#### Background

The systematic study of human interests began in the latter half of the Nineteenth Century with studies on reading interests of pupils. During the Twentieth Century, outstanding work in this field has been done by psychologists like Douglas Fryer, Donald E. Super, E. K. Strong Jr., E. L. Thorndike and L.L. Thurstone. In the recent past, a large number of studies on interests of men and women have been conducted, particularly in the United States, with a view to develop curriculum of studies or to guide pupils in their personal, educational or vocational life. In India, some studies especially in the field of vocational interests, have been conducted. However, no serious attempt has been made so far to study the leisure-time interests of Indian people. The author, therefore, undertook the task of studying the spare-time interests of a dominant segment of Indian society, viz. Hindi-speaking villagers. An attempt has also been made to find out the relationship between interest scores and the factors of age and environment in the State in which respondents were residing.

The term 'interest' has been defined in several ways. Donald E. Super distinguishes between Expressed interests,

Manifest interests, Inventoried interests and Tested interests according to the methods employed in measuring them. Following him we can say that the present study is concerned with inventoried interests. Leisure or spare-time interests are manifest or inferred 'likes-dislikes', or preferences of individuals or groups for various objects, activities and ideas which are related explicitly or implicitly, and arise from the need of human resource planning and adult education. By volume of interest is meant the average score for all the items of the check-list for an individual or a group of respondents. Preferences are the likes of the respondents over other less interesting items at a particular moment.

## **TOOL AND SAMPLE**

### **The Tool**

To find out the spare-time interests of Hindi-speaking villagers, a check-list consisting of items of probable interest to them was developed. The areas and items of probable interests were suggested by a panel of experts in rural development, adult education and psychology. The final check-list consists of 38 items arranged in alphabetical order. These items could be classified into various categories. However, the main categories of interests used in the study are Intellectual, Social, Religious, Economic, Health and Recreational.

The check-list was administered individually to the villagers by trained investigators. To check the validity of data collected, opinions of local teachers or village-level workers on the interests of respondents were collected in Delhi and Uttar Pradesh. In addition, the author travelled widely in the Hindi-speaking area and observed the spare-time activities of local villagers.

### **The Sample**

The villagers studied were between 12 and 50 years of



age. They belonged to five States, viz, Delhi, Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan. All the villagers selected for the study were associated with the adult literacy, social education programmes conducted in their villages mainly by Community Development agencies. In the study, children below the age of 12 years and adults above 50 years have not been included. It also does not include women. The main field investigation were mainly conducted in 1956-57. It may be considered as one of the important studies in rural psychology of the 'heartland' of India.

In all 18 districts from the five Hindi-speaking States and about 150 villages therein were covered in the study. From these villages, about 500 villagers were chosen as respondents with the help of mixed (systematic-random) sampling technique.

### Analysis of Data

The number of check-lists duly filled in and selected for statistical treatment are as follows :

<i>States</i>	<i>Number</i>
Madhya Pradesh	76
Rajasthan	72
Uttar Pradesh	226
Bihar	49
Delhi	64
All the States (rural)	487

Some check-lists had to be excluded further from the statistical treatment for want of full background information about the respondents. The data have been tabulated according to age groups and belongingness to States. The age-groups used to classify data are :

12-18 years	(adolescents)
19-30 years	(young adults)
31-50 years	(older adults)

The items of the check-lists have been checked on a three point scale—Like, Indifferent, and Dislike. The three categories of responses thus collected have been converted into two categories of Like and Dislike. Interest scores for each item and for different groups of respondents have been worked out.

The chi-square test was mainly used to determine the significance of difference between scores. It was also used to determine the validity of data. The results showed a close relationship between interest responses of villagers and opinions of the local teachers or village level workers in Delhi and Uttar Pradesh.

## VARIOUS TYPES OF INTERESTS

The main findings of the study have been discussed under different categories of interests. These categories, in order of popularity, are Intellectual, Social, Religious, Economic, Health and Recreational. Items under each category are as follows :

Intellectual Interests	Scores
1. Reading	94.0
2. Writing	94.0
3. To think over ones own problems	90.0
4. Reading in Library	88.0
5. Teaching	83.0
6. To learn 'yoga' or 'mantras'	43.0
7. To learn astrology	43.0

### **Social Interests**

---

- |                                     |      |
|-------------------------------------|------|
| 1. To do social service             | 91.0 |
| 2. To look after children           | 90.0 |
| 3. To engage in social conversation | 86.0 |
| 4. To settle mutual disputes        | 85.0 |
| 5. To attend meetings               | 81.0 |
| 6. To participate, in 'shramdan'    | 80.0 |
| 7. To do political work             | 61.0 |
- 

### **Religious Interests**

---

- |                                  |      |
|----------------------------------|------|
| 1. To attend 'katha' or 'milad'  | 85.0 |
| 2. To worship or perform 'namaz' | 81.0 |
- 

### **Economic Interests**

---

- |                                   |      |
|-----------------------------------|------|
| 1. To look after animals          | 92.0 |
| 2. To look after household        | 86.0 |
| 3. Gardening                      | 75.0 |
| 4. To have a small-scale business | 69.0 |
| 5. Handicraft work                | 71.0 |
| 6. To have a petty job            | 63.0 |
| 7. Hand-spinning                  | 58.0 |
| 8. To repair machines             | 53.0 |
- 

### **Health Interests**

---

- |                                     |      |
|-------------------------------------|------|
| 1. To do physical exercise          | 70.0 |
| 2. To go for a walk or sight-seeing | 66.0 |
| 3. To relax or sleep                | 56.0 |
-



## Recreational Interests

---

1. Radio listening	93.0
2. Listening to 'Alha' or songs	76.0
3. Witnessing nautanki or drama	76.0
4. To see films	63.0
5. To witness music-dance performance	63.0
6. Embroidery work	62.0
7. To play outdoor games	61.0
8. To prepare eatables	50.0
9. To play sedentary games	47.0
10. Smoking or other indulgences	40.0
11. Tailoring work	37.0

---

In addition to the 38 items listed above, some of the respondents spontaneously expressed that they were interested in seeing games and sports, listening to stories/folklores, engaging in fun and florics and other social revelries, group songs, bhajan-kirtan, singing, attending satsang, religious meetings, yagnas, and festivals, melas, exhibitions, watching wrestling ; visiting temples and attending 'arti', etc. Few of them showed keen interests in engaging legal, social or political battles, cattle grazing and poaching or stealing from the fields/farms. They may have family, caste or community feuds going on from generation to generation. Still some of them showed interest in social matters such as dowry, drinking, land reforms, cooperatives and village & cottage industries. The younger generation was desperate to get a bicycle or other fast running vehicle, radio or transistor sets, T.V. or video, camera and photography. Very few showed artistic interests and their aesthetic values were associated with some epics or mythological stories. In general, they were interested in migrating to cities or towns. This trend was not so much with tribal respondents. Girls and women were shy

in expressing their thinking and attitudes. They have their own festivals, group activities and family chores. Actually, many of them have no spare time because of household work and on the farm activities. They are expected to look after domestic animals, milch cattle, etc. etc.

## AGE GROUPS AND INTERESTS

Age does not seem to effect extensively the villagers' interests. Out of 38 items only 9 have shown significant differences because of change in age-groups. Most of the items showing differences represent Recreational and Health categories. It is understandable that interest in strenuous activities decreases with increase in age. The older adults show the least interest in physical activities (66.5%) and highest interest in non-physical activities (84%). The interest in social activities has been found almost constant in all the age groups. More interesting activities such as hand-spinning, reading in libraries and smoking or other indulgences is shown by older adults.

A study of the relationship between the age-groups and the<sup>1</sup> volume of interest, shows that the volume decreases to 71.5% in the young adult age-group (19-30 years), whereas it remains 74.1 and 74.9 per cent in the adolescent and older adult age-groups respectively. It may be noted that there is no significant difference between above scores for adolescents and older adults. Overall differences, however occur in a few items such as :

### Writing

to do physical exercise

to go for a walk of sight seeing

- 
1. By volume of interest is meant the average interest for all the items of the check-list. It can be calculated for any group of respondents. For details, the book 'Adult Interests' by E.L. Thorndike may be consulted.



to play outdoor games  
 hand spinning  
 reading in library  
 smoking or other indulgences  
 to prepare eatables  
 to witness dance-music performances.

The first four activities involve physical skills or energy. Hence interest in them falls with increase in age. The older adults have shown more interest in preparing eatables and witnessing dance-music performances than the interest shown by young adults. However, adolescents have secured the highest score in recreational activities.

The most popular activities in different age-groups are given below :

<i>Adolescents</i>	<i>Young Adults</i>	<i>Older Adults</i>
Reading	Reading	Reading
Writing	Writing	To look after animals
Radio listening	Radio listening	To think over one's
To look after animal	To look after	own problems
To think over one's	animal	To do social service
own problems	Child care	Radio listening
To do social service	To engage in	To look after children
	social conver- sation	

Although activities such as learning 'yoga or mantra's and learning astrology have been disliked by all the age-groups, these have been found comparatively more popular among older adults. The latter have, however, shown least interest in some of the recreational activities, e.g. indoor games, outdoor games and tailoring work. It may be noted that with increase in age the interest in reading increases but it seems to decrease in writing.

### **The Psychology of Human Ageing**

An analysis of mental skills by Welford and others indicate the effect of ageing on adult interests and abilities.



The addition of one further complication to a task may produce a disproportionate fall in the performance of older people and, conversely, the removal of one complication may produce a great improvement, an important factor in training (and education).

The disproportionate increase with age in time and errors on tasks involving complex transitory and organising processes may have something to do with gradual but cumulative loss of brain cells (in older learners). Their interests also get affected as in case of writing, dancing, and other physical activities involving speed and strength.

### Environment and Interests

A glance at the interest scores secured by villagers in different States leads to the conclusion that sub-cultural factors—unique to Hindi-speaking States—seem to have affected considerably the villagers' interests. It may be noted that 78.9% items have shown significant differences in their Statewise scores. These differences have been found in items of all the categories, particularly in all the items of Social and Health categories. However, no significant differences exist in the following items :

<i>Categories</i>	<i>Items</i>
1. Social	Writing, reading in the library.
2. Religious	To pray or perform 'namaz'.
3. Economic	Handicraft work, embroidery work.
4. Recreational	Radio listening, seeing films.

In all these items except to pray or perform 'namaz', manual or mechanical element is involved. It may be concluded that most of the Hindispeaking villagers like to do some light manual work in their spare time. For recreation, they seem to like mechanical aids such as radio and films. It is interesting to note that common interest in the above activities except that in writing and reading in a library does not seem to be effected even by difference in age.

**The most popular activities in different Hindi-speaking States are :**

<i>Madhya Pradesh</i>	<i>Rajasthan</i>	<i>Uttar Pradesh</i>	<i>Bihar</i>	<i>Delhi</i>
—Listening to ‘Alha’ or songs	—To look after animals	—Reading	—Reading	—Radio listening
—To do physical exercises	—To do voluntary labour	—Social Service	—Writing	—Reading
—To attend meetings	—To look after household	—Child care	—Social service	—Writing
—To think after one’s own problems	—To look after household	—To look after animals	—Child care	—Reading in library
—To look after animals	—Social con- versation	—Radio listening	—To look after animals	—Offering prayer
—Radio listening	—Social service	—Reading in the library	—Radio listening	—To listen to ‘Alha’ or songs
—Child care	—Radio listening	—To think over one’s own problems	—To think over one’s own problems	
—Social conver- sation, kitchen gardening, Reading,	—Reading	—Writing		
—To witness nau-tanki or drama,	—Child care			
—Social Service,	—Teaching			
—Writing				

Most of the activities mentioned above have secured more than 90% scores. However, in Delhi only 'radio listening' has received 92% scores; the rest of the activities have secured between 80 and 90% scores. In all the States, radio listening, to look after animals', 'Reading' and 'Writing' have received similar attention. Except in Delhi, villagers of all the states have also shown equal interest in 'child care' and 'social service'. The villagers in Madhya Pradesh, Uttar Pradesh and Bihar have shown keen interest in thinking about their problems. Besides, Madhya Pradesh and Rajasthan have shown interest in social conversation, and U.P. and Delhi have indicated deep interest in reading in libraries.

It may also be noted that thirteen activities in M. P. as against only one in Delhi have secured more than 90% scores. It may mean that M.P. is most ruralised and Delhi is the least ruralised or more urbanised State, with other States lying in between.

### Interest and Population Density

The states having high density of population scored low on the check list of spare-time interests and vice versa. Thus inverse relations between the density of population and volumes of interests have been found in different Hindi-speaking States. The co-efficient of correlation between them comes to -0.82. The category wise co-efficient of correlations are as follows :

Categories	P.
1. Intellectual	-0.7
2. Social	-0.8
3. Religious	-0.8
4. Economic	-0.8
5. Health	-0.5
6. Recreational	-0.5



It may be concluded that there is inverse relation between density of population and rural interests. In Social, Intellectual and Religious Items the 'P' is more than -7. In case of volumes of interest and population density in different States it has been found to be  $-0.82$ , which is quite significant.

**The 'volume of Interest'** varies from State to State as follows :

<i>State</i>	<i>Volume of Interest</i>	<i>Density of Population</i> (1961)
1. Madhya Pradesh	79.8	189
2. Rajasthan	79.1	153
3. Bihar	70.5	691
4. Uttar Pradesh	69.1	649
5. Delhi	63.7	4,640
All the States	71.5	

No significant differences exist between Madhya Pradesh and Rajasthan, and Bihar and Uttar Pradesh. However there exists a significant difference between Madhya Pradesh and Rajasthan on the one hand, and Bihar and Uttar Pradesh on the other. Delhi holds the lowest position in the 'volume of interest'. On the whole, Madhya Pradesh has secured the highest interest score followed in order of popularity by Rajasthan, Bihar, Uttar Pradesh and Delhi. As mentioned above, the interest scores of Madhya Pradesh and Rajasthan have been found to be very close. The scores of Bihar and Uttar Pradesh are, however, very close to each other. The scores of Delhi indicate a peculiar trend perhaps because of urban effects or because of its geographical contiguity with Uttar Pradesh as well as Haryana. It is also very near to Rajasthan. The affinity between Rajasthan and Madhya Pradesh may be partly due to the historical

fact of their having been largely under the rule of native princes, and that between Bihar and Uttar Pradesh as due to their being under the British Rule.

In Madhya Pradesh, Rajasthan and Uttar Pradesh, the social category seems to be most popular, whereas in Uttar Pradesh, Delhi and Bihar the Recreational category has been found to be the least popular.

### **Value of the Study**

1. The main aim of the author was to study interests of rural people, particularly in relation to their age and environment. Human interests have been extensively studied in Western countries specially in the U.S.A. Whereas little attention has been given in the developing region. E.L. Thorndike has studied adult interests in the United States more than 50 years ago and found out the limited effect of ageing on interests. In the present study, an effort has been made to validate Thorndike's findings. It has been also determined the environmental factors such as local culture, history as geography and educational systems have extensive effects on human interests.

2. The author tried to develop simple tools of research viz check-list preference cards, questionnaires, interview schedules to elicit learners interest. He is of the opinion that the check-list and other tool used in the studies described can be adapted and used by the adult education teachers to screen the interests of participants or probable learners.

3. The study provides data on human interests collected by various methods and techniques. An attempt has been made by the author to interpret data and take an integrated view. Any way we are still away from finding out a theory of interest. We have to examine various concepts related to human interests viz. needs, felt needs, desire, drives, motives, incentives, human love, divine love, universal consciousness, values, etc. and streamline our thinking. Several longitudinal



nal researches on interests, throwing light on stability/changeability, surfacial/deeper aspects, effect of birth, death and rebirth on interest and other aspects of human motivation would be needed, before we can have a worthwhile attempt on a widely acceptable theory of human interest. It is also necessary to determine units of measurement which are valid, reliable and equal. Subjectively we are so near to human interest that we talk about introspection, empathy, sympathy and compassion, but we are very far from our aims when we want to study interest objectively and measure them quantitatively.

4. The study provides additional data on some of the popular activities among the villagers, such as reading and listening to radio. On the whole the Hindi-speaking villagers have shown interest in reading about agricultural, religious and recreational subjects. Data collected on broadcast preferences in India show that rural people prefer to listen to new bulletins, film songs and weather and market reports in that order. Such practical information may be of much interest to writers, educators, broadcasters and administrators. Still the study touching on leisure-time interests has limited value, because many villagers say that they have no sparetime, so no concrete interests. Actually pragmatic studies on human motivation i.e. what people want to do/not to do and what do they need to learn in order to achieve their objectives are urgently needed so that adult education programmes may be made more effective and participatory. These would certainly be useful to planners and administrators of learning programmes. When motivation for change and progress will be strong participants will make all attempts and find time to learn many things new and de-learn things which are obsolete and harmful. Of course to find out ways of motivating people, we have to study the present state of their wants and interests, whether in spare-time or work-time.

5. The plans for economic development should take into account the development of human resources. Adult edu-



cation programmes are generally geared to develop such resources. An understanding of the learners psychology is essential to make educational programmes more effective. Abilities, interests, values and prejudices of adult learners must be found out and the present study is an unique attempt in this field, which may be called adult/rural psychology.

6. Some psychologists have investigated into interest aspect of human personality and suggested that many mental patients can be treated with interest therapy. So attempts are made to keep such patients active and interested in things around them and resettle them in homely and stable surrounding. This approach will be successful only when we can identify adult needs and interests, specially in advanced age-groups.

---

## CHAPTER III

### WOMEN'S INTERESTS

#### General

All the respondents to the main study on spare time interests were male between 12-50 years of age. A question now is: What are to be the norms of masculine and feminine behaviour?

The question of how a married couple divides its housework is relatively superficial. With all respect to Kelly's school of thought, it is hard to believe that the family will be in danger if men develop an interest in cooking and shopping or women in plastering the domestic walls. Nor need the family be threatened, as current Swedish policies seem to suggest, if married couples concluded that everyone cannot be a jack-of-all-trades and wives and husbands tend still to specialize in skills of different kinds; dress-making or cooking special meals on the one hand, mechanical and electrical maintenance on the other. But behind superficial points like these, as well as behind the more far-reaching issue of how far to carry specialization on the one hand in earning and on the other in domestic management. There lies the very basic question of what being a man or a woman in the social conditions of the next decade should mean, is the aim as Alica Rossi puts it, in terms parallel to those commonly used in discussing race relations, to be cultural pluralism, 'total assimilations' of the minority (women) into the masculine culture, or a melting-pot model which assumes a gradual transformation of both the immigrant and host culture?

Though the interests and aptitudes of individual men and women overlap, well-established differences are found in western as in other cultures between typical or model men and women; whatever their origin, and disregarding for the moment the question whether they can or should be modified. Men tend, in Parsons's term, to have an instrumental-adaptive role and the personal characteristics appropriate to it. The men to exceed women in forefulness, in the capacity to analyse a situation and break through to new patterns and in mathematical and mechanical ability, and generally in objective, abstract thinking and the definition of formal structures and rules.

Women on the other hand tend to take what Parsons call an expressive-integrative role. They tend to exceed men in the ability to make the best of relationships within a given framework; in responding sympathetically to a given situation, as apart from it and creating a new and original one; in dealing with interiors rather than structures; in meticulous application rather than the fixing of broad outlines. They tend also to have the advantage in qualitative, not necessarily precise, but expressive methods of thinking and communication; in language and feeling rather than mathematics; in what Chaster Barnard labelled the 'nonlogical' (not to be confused with illogical) and informal as apart from the normal mathematical approach to problems. Women tend to be more conciliatory, concerned with service rather than power, and with acceptability and consensus rather than with competition and 'storm of creative destruction', which breaks a situation to pieces and creates a new one. Their training tends to be specially concerned with personal relationships and small groups, and to leave them with an interest in people rather than problems.

For qualified women with high earning capacity money is important in many ways: as a symbol of professional recognition—if a woman in operational research does not



receive equal pay and training, she will definitely change her job' and in terms of the personal and family standard of living which it makes possible. But it tends to matter less to women than to men in terms of power and wealth as such. Women are more likely than men to be, not necessarily unambitious, but ambitious, in an unspecialized way, concerned less with achieving top success in a particular field than with balanced achievement—often meaning in practice a satisfactory as apart from top achievement in a broad range of life interests.

Differences in interests appear in all sexes age groups in studies utilizing many different assessment techniques. Males are interested in adventurous, scientific and leadership activities, females in artistic musical, literary, clerical and social service activities. More women are interested in fiction than men. (Strong 1943, Traxler and Mc Call, 1941). Interest of girls as measured by the Strong Vocational Interest Elanks (SVIE) appear to less diversified than those of boys. The sex differences in general sensitivity and responsiveness to people can be seen even in two-years-olds; males being more responsive and active than females. However, researches do not find useful and reliable facts for describing personality in general terms of masculinity and femininity. Evolutionary Psychology in U.S. is trying to fill in these gaps.

### **Cultural Interests**

Interviewers had collected information from a stratified random sample of women folk living in villages of Community Development (CD) Block area of Ajitmal in Etawah district of U.P.

Out of 84, respondents to the baseline survey conducted in CD Block Ajitmal 40% indicated their interest in participating in cultural programmes organised on a group basis; 60% did not show their interest or did not participate or did not participate in such activities. The reasons were opposition by elders, purda system prevalent among folk women, etc.

Singing Bhajans and folk songs were the main interests of adult women, providing them with means of recreation. Only 29% of women had daily worship; others regretted and 11% participated in 'Mangal Arti'. Women's interest in seeing or participation in rural folk cultural activities is shown in the tables given below :

**Table 1 : Means of Recreation**

N-84

1.	Folk Songs	61%
2.	Bhajan	55%
3.	Nautanki	21%
4.	Folk Drama	21%
5.	Drama	18%
6.	Literacy Classes	14%

**Table 2 : Rural Arts and Crafts Participation  
(Not Daily)**

N-84

1.	Fan Making	84%
2.	Basket making	73%
3.	Knitting	50%
4.	Sewing	35%
5.	Embroidery	33%
6.	Any other	1%
7.	Do not know	7%

The purpose of practising daily known arts and crafts was better utilisation of time; not amelioration of income. Most of the respondents were occasionally making hand-fans, baskets, and many were engaged in knitting, sewing and embroidery work.

**Table 3 : Village Women's participation in Cultural Programmes on group basis**

N-84

1.	Yes	40%
2.	No	42%
3.	No response	18%
Total		100%

**Table 4 : Reasons for not participation in the Cultural Programmes on group basis**

N-35

1.	Elders were against	31%
2.	Purda	14%
3.	No interest	4%
4.	No time	4%
5.	No response	7%
6.	Already participating	40%
Total		100%

### **Rural Delhi**

Adult Women of Rural Delhi indicated their interest in singing and listening to religious songs and the national songs. They were interested in home decoration, making flowers and other decorative motives on cloth. Women also showed their interest in reading Indian history and biographies of great men.

Some adult men and women wanted to see that basic facilities for villagers and their animals, electricity and security for their village should be arranged. (Perhaps they thought that the interviewers were community development personnel of the Government).



## CHAPTER IV

### READING INTERESTS AND PREFERENCES

#### Rural (Men and Women)

In the main study on reading interests of Hindi speaking literates we did not get enough data in regard to female responses from all the states. The reasons are mainly two fold. First, the number of female adult education classes were much fewer compared to the number of male classes in the areas of our sample, except in Delhi and Madhya Pradesh. Secondly, almost in all the states, it was not very convenient for the male interviewers to interview the female respondents, and the research party consisted of only male interviewers except one provided by Director of Social Welfare Department, Madhya Pradesh. Thus, because of the presence of the female interviewer in Madhya Pradesh and because of the fact that in rural Delhi the number of female classes was almost equal to the number of male classes and the female respondents did not mind being interviewed by the male interviewers, (indeed, some of them showed rather an anxiety for the interview), we have been able to collect enough female responses from these two states. The table below shows the comparative reading preferences of males and females.

**The reading preferences of males as compared to  
those of females (Delhi and Madhya Pradesh)**

Topics	Scores	Topics	Scores
<b>RURAL DELHI</b>			
(N=21) Males	(12-18 years)	(N=38) Females	12-18 years
1. Agriculture	5.5	1. Religion	5.5
2. Animals husbandry	3.6	2. Biography	3.5
3. Horticulture & diet	3.3	3. World peace	3.4
4. Sports and games	3.0	4. Folk songs	3.3
5. Modern stories	2.9	5. Modern stories	2.7
(N=53) Males	(19-30 years)	(N=12) Females	(19-30 years)
1. Religion	4.3	1. Religion, biography and child care	3.8
2. Agriculture	4.2	2. Morals	3.3
3. Animal husbandry	3.1	3. Modern stories	2.8
4. World peace	2.7	4. Diet	2.7
5. Morals	2.6	5. History	2.6
<b>MADHYA PRADESH</b>			
(N=61) Males	(12-18 years)	(N=29) Females	(12-18 years)
1. Agriculture	4.0	1. Religion	3.5
2. Religion	3.1	2. Folk songs	2.9
3. Folk Songs	2.7	3. Games and sports	2.8
4. Sports and games and horticulture	2.5	4. General science	2.3
5. Land reforms and classical literature	2.1	5. Handicraft	2.2

Topics	Scores	Topics	Scores
(N=100) Males	(19-30 years)	(N=15) Females	(19-30 years)
1. Agriculture	4.2	1. Religion	3.7
2. Land reforms	3.1	2. Agriculture and general science	3.2
3. Religion	3.0	3. Child care and history	2.9
4. Folk songs and history	2.7	4. Classical literature	2.8
5. Child care, morals and horticulture	2.0	5. World peace	2.7

N=Number of cases

As stated earlier, the pattern of the reading preferences of the new literate males is rather similar in all the states. The reading preferences of females follow a different pattern. Religion is the first preference of females in Delhi, though not the same extent in the 19-30 years age-group, which gives equal importance to biography and child care. Religion is again the first preference of females of the age-group 12-18 in Madhya Pradesh. The females of the age group 19-30 of this state also give their first preference to religion. After the second preference, the interest does not seem to follow any definite pattern, except that it indicates little interest in agriculture or topics related to agriculture. The deductions here may not be very reliable, as the number of cases is small. The preceding Table shows that after religion they are more interested in topics related to other important aspects of life or in lighter topics e.g. child care, history etc.

It is common knowledge that the women folk in villages do not remain aloof from the occupation of the male members of their house-hold. They are as much concerned with the



agricultural works as the male members of the family, except that they do not plough or do such heavy work. But they sow and weed, harvest and store and look after the animals. It is a bit surprising, therefore, that they have not shown much interest in agricultural subjects. There may be two reasons for this. We have interviewed only the 'new literate' females. It may be that only those women join the classes for learning, reading and writing and other skills such as embroidery, knitting, sewing and child care who come from families a bit well off, who have time to spare and possess a certain amount of enlightenment. Those who lead a very hard life and generally work in the fields have neither the aptitude, nor the time to join the literacy classes. These responses are, therefore of those females who do not actually work in the field, but are engaged only in household work. The second reason may be that although these respondents have an interest in the agricultural practices of their family they may be thinking that agriculture is the responsibility of the male members and they need not bother themselves about reading on these topics.

### **Another Study on Reading Preferences**

In their study of reading interests of new literates of Hindi Speaking Area, Mushtaq Ahmad and others (1985) decided to ascertain the interests through the following sources:

- (a) Free choice, i.e. the types of books they actually read after leaving the center of becoming 'new literate'.
- (b) Projected Interest, i.e. response to the question what types of books they would like to read.
- (c) Controlled choice, i.e. their preference out of 10 books on different topics, presented to them.

The result clearly show that out of the books actually read by the new literates after leaving their centres, religious

(45.8%) and story books (37.1%) occupied the top position. Books on civics manages to occupy the third position because of the reading preference in Uttar Pradesh, otherwise hardly anybody touched a book on this topic. The reading of books on 'useful subject' like health, occupation, agriculture and cottage industry was negligible. Their strong interest in religion and story books is not only indicated by the fact that they borrowed such book from the project but they actually spent their own money in buying them. Out of the total number of books read (536), 319 were purchased by them. When it came to borrowing books from the project library. New literates of U.P. did borrow a few books on other subjects as well but in other states the choice remained almost confined to borrowing religious and story books; though it appears that Bihar and Rajasthan readers had access to books on other subjects as well. The study of their projected interests also favoured religious and story books. A lukewarm desire to read books on agriculture found the third place.

An interesting fact emerged from the comparative studies under (a) and (b) that those who had less reading experience found it difficult even to project their reading interest. Therefore it stems reasonable to infer that the more the reading experience the more the ability to see ahead and verbalise the choice. (c) Controlled Choice. The books on seven subjects were left with 352 new literates to read all of them or which ever they liked to read and give their preferences. Only 238 of them read the books and responded. The rest did not respond, perhaps they did not read the books given to them, for a period of about 10 days. It is also possible that each of them received too many books to read, and it was rather difficult for many of them to choose for free reading and then show their interest' or preferences.

All the three methods of study showed that what the new literates actually read, said would like to read and made

their choice out of a number of books presented to them. consisted mainly of story and religious books. The world of books on 'useful topics' seems to have little appeal to them. Compared to other states, U.P. respondents seem to have a little more interest in 'useful subjects'.

Interest in reading religious books was more or less found throughout Hindi-speaking states. Reading of Ramayana occurred almost in all the states except in Bihar, Bharat Kathaen was not found very popular in U.P. Similarly Bhajan Kirtan wasn't read in Rajasthan and Sunder Kand was found most popular in M.P. One may get some idea of the elements in a book making it more easy and interesting to read thus affecting choice by studying the relative preference.

---



## CHAPTER V

### CO-OPERATIVE MEMBERS' INTERESTS

In a nationwide study of the co-operative moment in rural India (1962) interests and aspirations of members and non-members of co-operative societies were elicited through questionnaires and interviews. In response to the question, 'About which of the following co-operatives would you like to know more?'

	Respondents	
	Members 629 %	Non-members 292 %
1. Agricultural Credit Societies	45.8	37.7
2. Multi-purpose Co-operatives	49.9	39.4
3. Service Co-operatives	22.9	21.6
4. Co-operative Farming	15.6	8.9
5. Co-operative Marketing Society	16.5	15.1
6. Co-operative Processing Society	6.2	1.4
7. Industrial Co-operative	2.1	9.3
8. Consumer Co-operative	11.0	5.1
9. Fishermen's Co-operative	3.2	2.7
10. Labour Contract Co-operative	4.9	2.7
11. Others	8.7	3.1

There were 292 non-members who responded to the question "what kind of society would you like to have in your

village? Their tabulated replies are shown at the right side above. Most of the respondents said that the co-operative societies in their villages were doing useful work. Ten percent of them did not show any interest in joining a co-operative. Many of them said that they did not have time. Almost an equal number of them said that they did not have money to subscribe for membership.

### **Educational Needs and Interests of Members**

A pilot project in Co-operative Education and Training was jointly conducted by the National Co-operative Union of India and the then I.C.A. Regional Office and Education Centre for South-East Asia. The project was conducted in Indore district of Madhya Pradesh, during Seventies, for about 25 agricultural co-operatives of various sizes. The main thrust of project was to try out need based and development oriented approaches and, thus evolve suitable curricula for education of members, managing committee members and employees of the selected co-operatives. Prospective members such as, rural women and youth were also included in the project programmes. The Indore Project was well known for its contribution in evolving educational approaches for agricultural co-operative development in the Asian region.

Under the project, a bench-mark study of five agricultural co-operatives was undertaken by the author, with the assistance of the project staff in early Seventies. One of the main objectives of the study was to assess educational levels and needs of members, managing committee members and employees, with regard to co-operative education. The main performance gaps of the target groups were interpreted in terms of educational needs, 'felt needs' and interests of persons to be involved in educational programmes. From the five agricultural co-operatives selected for the study, 225 respondents were interviewed with the help of schedules and questionnaires.

Data from the respondents were collected by trained interviewers and the project staff during 1972. In addition, the author visited the sampled co-operatives, studied their records and observed the target groups, in on the farm and off the farms situations. Some women youth members of respondents' families were also interviewed in order to elicit more information and to validate data collected. Details of the interviews conducted are given in the following table.

### Areas of Members Interests

Subject Areas	Members	Managing Committee Members	General
	N=129	N=43	N=173
	Percentage to the total Number		
1. Co-operative Development	82.0	83.7	83.0
2. Agricultural	77.0	90.5	80.3
3. Home Science	78.0	83.7	79.0
4. Functional literacy/ General knowledge	73.5	83.7	76.0
5. Social Studies	74.4	75.0	75.0
6. Cottage Industries	71.0	77.4	72.2

On the whole the respondents showed keen interest in subjects related to co-operative development. The respondents showed keen interests as perhaps they expected some help in this field from the co-operative development project. The managing committee members who were the leaders seem to be more vocal and active than the ordinary members, as shown in the table given above. The report of the study therefore adds that indication of interest by the respondents does not mean that all of them will necessarily participate in the educational programmes on the popular topics. However,



other indicators were used in the study to get a more reliable information about members' needs and interests.

### **Members Aspirations (for their Increased Income)**

In response to specific questions by the interviewers, many respondents from different co-operatives said that they did not have any programme for increasing their income. Some of the common programmes indicated by selected members were :

- (i) Increase in irrigation facilities by digging artisan wells or tube-wells for irrigation. It may be noted that water scarcity was the most severe problems in the area under study and the local people were keen to solve this basic problem, with the project, individually and in neighbourly groups.
- (ii) With increased facilities available, the respondent proposed to undertake (a) multiple cropping (b) vegetable and fruit cultivation (c) increasing land under cultivation of sugarcane, Mexican and other varieties of wheat, etc. and (e) improving agricultural productivity through scientific technology.
- (iii) Development of side-businesses like milk production and sale, poultry farming, pickle making, etc.

The members proposals of improving income corroborated with the interests shown by them, in learning on various topics. Keeping in view the above finding, it was suggested by the study team that the functional literacy and adult education programmes should take into account the main problems, aspirations and interests of members. Some techniques should be evolved to help them in identification of their problems and areas of interests. The programmes of their education should include agricultural and cooperative development subjects. Specialist in agricultural extension and co-operative education

and training should work together as a team. It would be most practical if the field guides were well versed both in agriculture and co-operation. Special efforts were expected to be made by the member and their families for acquiring functional literacy, improving occupation skills and participation in co-operative business and other meetings.

## CHAPTER VI

### MOTIVATION FOR COOPERATION

Human motivation and development of interest in mutual cooperation are interrelated phenomena. They are positively correlated at a higher level of personality development. Motivation is goal-directed behaviour to fulfil human needs and satisfy interests. COOPERATION among people is often based on common needs and complementary interests. It is therefore important to identify people's priority needs and complementary interests which can best be tackled through mutual cooperation. Priority needs and related interests are liable to change. However human interests when matured are less likely to change. One's occupation may change not one's interests. In INDIA, some efforts have been made to scientifically determine occupational, leisure, reading and other interests of persons in different age groups. More of such studies are needed for use in curriculum development for youth and adult education.

Studies on human interests conducted by the author in the northern and central parts of the country indicate that rural people know little about cooperative societies, still less about Co-operation. However, their interest in socio-economic activities such as cooperatives, panchayats and civic bodies goes up slightly with increase in age and change in rural environment. Literate adults show some interest in reading simple books on village cooperatives and other institutions. Some of them would even like to go to local libraries and reading rooms, and read books and articles of social interests, on availability.



Pursuance of social interests like group participation in cooperative, social, political, recreational and other activities would depend on social interaction and literacy level. The approaches to groups may be sociological (inter-personal) or psychological (intra-personal). Sociological approaches focus on the ways in which people relate themselves to each other in groups, their likes and dislikes and various aspects of the interaction. The psychological approach is reflected in different theoretical framework of study of personality variables such as interests, values, attitudes, etc.

### **Socio-economic Approach**

Pursuit of common interests is the sound basis of human cooperation. For example, members of family cooperate so that they may enjoy a better standard of living and save something for rainy days. In pursuance of this common interest, they contribute in different ways. Husband or head of a family earns the living, wife or other dependents may supplement the income. Both of them try to avoid unnecessary expenses and save for children's education, their own illness or for buying a house etc. Children (both male and female) understand the interests of parents and try to adjust their needs. According to their interests and abilities, they contribute to household work, and do some self-helping. They may make small savings and deposit with their parents or with a cooperative on interest. Major decisions in family matters are made democratically. In this way, each member of the family makes some sacrifice in pursuing individual interest, so that the common interest of the family may be pursued with success. Adult and infant members adjust their interests on the basis of mutuality, to secure peace, satisfaction and happiness. By experience, they develop interest in mutual cooperation and disciplining their interest for the benefit of all. Such a family may succeed in the socio-economic objectives and thus can be called a 'cooperative family'. Thus cooperation begins at home, on the basis of self-help and mutual help.

In another family also, the members want to achieve better standards. They rather plan to excel each other in showing off individual standards, thus creating jealousy and rivalry. Each one wants to have a better share of the family's income. They want to dominate each other. In such a situation there may be similarity in their interests, but interests are not common and complementary. Cut-throat competition and conflicts are bound to occur in such a family. Conflicts in interests may lead to bitterness, intolerance and even hatred. It would create distrust, dishonesty and non-cooperation. Severe conflicts will weaken ties among the members and ultimately the family will be destroyed. It may breed into factions and seek support from external sources. There would be complete chaos, disharmony and communication break down. The causes may be both internal and external, lack of tolerance, poor education or interference by relatives or neighbours.

From the foregoing, it can be seen that common or complementary interests are the basis of human cooperation. It is therefore, imperative to develop such an atmosphere so that common or complementary interests develop voluntarily. The pursuance of common interests and observing family discipline for developing a better standard of living are laudable objectives and thus are of high value to the people of a cultured community. What cannot be achieved individually is procured through cooperation, and frequently through effective cooperative education and relevant training. In this context, experiences of the Japanese cooperative and adult education movements are worth consideration and emulation with suitable modifications.

Describing the growth of the British Cooperation Arnold Bonner referred to the Rochdale Society of Equitable Pioneers, as the Universal Community Society of Rational Arts. He mentions that effects of social principles, as taught by Owenite missionaries or lecturers, were nowhere agreeably



manifested than in Rochdale in England. People saw the Pioneers as a *social family*, each endeavouring to promote interests of others. Every night was devoted to the cultivation of mental and moral faculties. A mutual instruction class was conducted by the members of the Society in which the rudiments of general education were taught to brother-cooperators. A dancing class was also conducted and the same was attended by many. In short, this branch (No. 24) at Roschdale was so well organised that its impact was conspicuously visible on those who were connected with it.

It may thus be seen that cooperative education and training was very broad and based on the needs and interests of participants. It was a life-long and life-wide process, conducted on a continuing basis for the mutual benefits of participants. The author is of the firm belief that such an approach will be successful in urban as well as rural India, provided that cooperative education, workers education and adult education movements come together and integrate their efforts at the field level. They may effectively contribute toward functional literacy and even run 'Janashikshan Nilayam' for the benefit of all.

Recent phenomenal success in economic field in India has been also made possible by co-operation in various forms. It has been considered essential for socio-economic development of common people, on the basis of equality, equity and other democratic values. Modern co-operation among common people for socio-economic development is not an innate phenomenon in a capital dominted society. It is to be learnt, and each one of us is required to contribute to this process on the basis of enlightened self or group interest. Co-operation, its potentials and achievement, failures, and problems are to be identified and analysed in human terms. Its development and degeneration are to be studied. Human values & interests conducive to socio-economic cooperation are to be identified and promoted.



Often, individuals have negative experiences with co-operative activities in a developing society. Their environment from birth onwards should be conducive to learning of co-operation in a positive manner. Inculcation of co-operative spirit and values, understanding of co-operative system and philosophy, principle and practice of co-operation in daily life, in family and neighbourhood, should be based on the needs, interests and potentials of the participants. Co-operative adult education and training can contribute much to this process.

### **Cooperative Educational Approach**

Co-operation is not an innate phenomenon. Socio-economic co-operation is certainly to be learned from environment. By the time an adult achieves maturity he/she should have the right experience in co-operation. Generally, individuals acquire wrong images & attitudes and experience about co-operative activities. Self assertive attitudes and egoistic tendencies are found dominant among them. Competition and conflict leading to violence overtake co-operative tendencies. In such cases interest in Co-operation does not find its proper place. Creating new interest in socio-economic co-operation and development is to be based on the existing interests, attitudes and experience. Cooperative education has to take care of participants concerns, socio-economic and performance problems. Special efforts should be directed for the personality development of youth, women and children. The educational programmes are to be directed in the following five areas :

1. Physical development
2. Skill Development
3. Intellectual development
4. Emotional development
5. Spiritual development

Obviously education should be need-based and cater the interests of participants. It has to be value oriented, leading

to character-formation among them. As regards, children special care should be taken to ensure that cooperative education does not add to their curricular burden.

Interests may be seen as emotional attitudes energing motives and thought. One may be able to change some attitudes and provide useful guidance in mature adults. It is therefore necessary to find out the existing interests of adults and relate the educational activities to them. Some efforts have been made to find out educational needs and interests of learners. Such studies should be conducted increasingly and efforts be made to use them in curriculum planning, and materials development for educational programmes.

### **Alternative Approaches**

Another approach to indentification of learning needs and interests of learners was evolved during an experimental project on Adult Primary Schools conducted in late fifties in different parts of the country. The authors was actively involved in the project which was implemented by the Research, Training Centre of the Jamia Millia Islamia, New Delhi with the assistance of State level adult education agencies. Educational needs and interests of adult students were assessed by a body of experts who helped in the development of curricula for different grades of adult schools. Incetives to the learners were provided in shape of free education and certificates to successrul participants whose performance in different activities and grades were evaluated. Efforts were made by the sponsors that the certificates given to students were widely accepted for jobs/further education. A unique feature of the educational system in the adult schools was to maintain a balance between individual and social development of learners. Special group activities with incremental complexities and special evaluation devices were introduced. Cooperation as an idea was initiated during Grade IV i.e. the final grade of the Adult Schools. The results of the experiment indicated besides immediate needs and



interests of learners, factors such as social recognition, group achievement and functionality were equally important for Adult Schools.

One of the most significant experiment in motivation for Cooperative Education was made by the author in early sixties in India and other countries of Asia. The main aim of the sponsors, the ICA Education Centre, New Delhi was to introduce different participatory methods in the cooperative education and training systems of Asian countries. The main method under group approach was the study circle method dealing with different subjects of common needs and interests to participating members and their Cooperatives.

Under an ILO assignment, the author had undertaken an experiment in need based education for members and their families, for selected multi-purpose cooperative societies (MPCS) in the central part of Sri Lanka. During the group meetings held for identification of common needs and interests for local groups of members, they chose to undertake contractual farming of different spices and grade them as per guidance given by the experts from the national agricultural marketing federation. The women groups showed interest in income generating activities such as cultivation of cut-flowers in their home gardens. Both types of groups showed keen interest and took joint action for improvement in the standards of their living through group activities.

Human motivation and interest in mutual cooperation are inter-related phenomena. They are positively co-related at a higher level of personality development. Motivation is goal/directed behaviour to fulfil human needs and satisfy interests. COOPERATION among people is often based on common needs and complementary interests, It is therefore important to identify people's priority needs and complementary interests which can best be tackled through mutual cooperation. Priority needs and related interests are liable



to change. However, human interests when matured are less likely to change. One's occupation may change not one's interests. In INDIA, some efforts have been made to scientifically determine occupational, leisure reading and other interests of persons in different age groups. More of such studies are needed for use in curriculum development for youth and adult education.

Studies on human interests conducted by the author in the northern and central parts of the country indicate that rural people know little about cooperative societies, still less about Co-operation. However, their interest in socio-economic activities such as cooperatives, panchayats and civic bodies goes up slightly with increase in age and change in rural environment. Literate adults show some interest in reading simple books on village cooperatives and other institutions. Some of them would even like to go to local libraries and reading rooms and read books and articles of social interest, on availability.

Pursuance of social interests like group participation in cooperative, social, political and other activities would depend on social interaction and literacy level. The approaches to groups may be sociological (inter-personal) or psychological (intra-personal). Sociological approaches focus on the ways in which people related themselves to each other in groups, their likes and dislikes and various aspects of the interaction. The psychological approach is reflected in different theoretical framework of study of personality variables such as, interests, values, attitudes etc.

### **Need for Educational Technology**

In a survey of reading material jointly conducted by the author, it was found that out of 797 books written in simple Hindi for newly literate adults, only 113 (14.2%) were on social studies, 6.3 per cent on development themes and only 0.3 per cent on recreation, games and sports. This showed less

interest of publishers in these subjects. On the other hand, most of the books published were on epics, biography, etc. (26.6%) and agriculture (17.1%). Simple books and other material dealing with social morality, the satisfaction that one ought to get out of the performance of one's own duties and a balanced appraisal of one's rights and responsibilities were few. The morality of cooperation, participation in developmental activities and harmonious living were barely touched upon. Harping on conventional morality, as is done in most books, does not carry on far. Modern life has changed considerably. Values should, therefore, be presented in a fresh form of modern social and individual ethics.

In another study, the reading preferences of male new literates were found to be high on agriculture and religion. It may also be noted that after agriculture, religion, land reforms, health & hygiene the rural readers showed interest in animal husbandry and Panchayat. But in actual reading their preferences were (i) literature, (ii) recreation, (iii) epics (iv) social studies, (v) religion and (vi) agriculture. Above all a majority of them (57.9) read periodical and other popular material. This points to the need of having readable magazines dealing with variety of interesting subjects, including cooperation and cooperatives.

Most people want to earn more money to improve their lives and those of their families. For many men and women, however, earning more remains a mere dream. They may work hard, but their work is unpaid or under-paid.

Women are often highly skilled at handicrafts such as spinning and weaving, embroidery and knitting, making leather products, cloth and clothing, dolls and toys, paintings, pottery, mats and baskets essential to the households. Many of them have realised that such work can bring in money. If they produce more than they need themselves, they can sell it for cash. Others have started such income-generating activities as dairying, bee keeping, fish and silkworm



rearing, preparing meals, snacks pulses, spices, papads, etc., raising poultry, birds, growing fruits and vegetables (including mushroom), making peals & pickles, manufacturing soap, candles, agarbatties, indigeneous medicines and other saleable things. Useful information on such activities can be had from Krishi Vigyan Kendras, District Industries Centres (DIC) Khadi & Village Industries Boards and communication material on various business activities can be procured.

These activities can usually be carried out more gainfully *together* with others rather than individually, difficult to keep them going as business ventures. Above all else, leaders are required from among cooperative workers who have patience, stamina and initiative. They should be motivated to help others as well as themselves. They should have business acumen and be willing. For such women workers and leaders several agencies such as NCUI, SEWA, ILO, FAO, UNESCO, ICA, etc. have been working and some pilot projects are in progress in rural as well as urban areas. Some guidelines, manuals, and educational material for literate readers are being published. The material recently prepared by the NCUI offers introduction to cooperative work, explains how men, women's groups, organise industrial or handicraft cooperatives. The main examples described are popular activities which can be organised on cooperative lines.

Keeping pace with modern trends, efforts are on in the cooperative movement worldwide to re-discover the fundamental values of Cooperatives. Ultimately, spiritual values dwell in the realm of metaphysics. These should not be confused with religious systems and communal or partisan values, as cooperation or cooperative movement does not discriminate people on religious, communal or political grounds, and admits them on grounds of common needs and social welfare on the basis of mutuality. It even transcends class and national boundaries and, explores possibilities of human development. As cooperation has its own value in face of severe



competition and conflicts in social and economic fields it may be treated as a balancing factor at different levels. Since real education leads to rational decision making and self-enlightenment, it has its own value or place in human society. Strategically, cooperation become an important value in socio-economic development through cooperative action and allied means. The Secretary General of UN has rightly remarked (1991) that "the idea of cooperation is essence of society.

According to Tagore "It is far from easy to do some thing for people who have cultivated weakness for centuries and do not know what self-help means. Still we have to make a start." We have also to keep in view his remark that there is nothing so dangerous as ingnorant help. It is like inviting disaster by patients under treatment of half-doctors or psuedo-professionals.

Keeping these things in view, the Indian Adult Education Association and the adult education agencies in and around Jamia Millia Islamia University have been engaged in the production, feld testing, evaluation and research in educational technology including materials for adult learners. The State Resource Centre, JMI University, New Delhi have tried to identify educational needs and interests and development educational programmes for them. The author has been associated with such efforts and is firmly of the view that field testing and evaluation of such production system. Thus cooperative adult education and communication becomes science as well an art.

## CHAPTER VII

### DISCUSSION AND CONCLUSIONS

'Interest' can be defined in many ways, so is the case for describing the development of human interests. The latter depends on the view of human development we hold. Human interests and values, as psychological reality are not easily measurable. These are to be contrasted against 'utility' because the former remain in human mind, not in the external object itself. As interests are matter of positive feelings and emotional attitudes, value is matter of human belief. Interests and values which can be measured by socio-psychological research, are the final source of motivation for all conscious rational and lateral behaviour.

Based on the operational definition given by Douglas Frier, the author has tried to identify and use empirical findings on human interests and other sources of human motivation. His own empirical study was confined to effects on development of human interests, in relation to age, local culture and the educational levels of rural respondents in Northern parts of India. The sample was drawn from adolescents and adults being covered through the adult/social education programmes in progress in the five Hindi speaking States viz. Delhi, Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan. The period of field studies was in the late fifties, i.e. before the modern mass media like the television, video and satellite communication had shown their impact on rural mind in the country. At that time, only about 50 items of human interests were identified and against a check list of



such items indicating interest in leisure time activities (including reading, writing & arithmetic) were studied. In all about 500 male respondents were interviewed by the trained interviewers. Never the less studies conducted by other researchers in India and abroad have been referred to in the present book.

One of the final conclusions drawn from the main study that the store house or volume of one's interest remains stable. It does not change among individuals or groups with change in change of age and environment. However, changes in individual, scores were noted because of shift in emphasis on certain interest items. This confirms that empirical findings of Thorndike (E. L.) several decades ago in his study of adult interests in the USA. Interests are persistent traits of human personality. One's occupation, age and environment may change but not so much one's interests. Interest being a stable and reliable source of human motivation can be effectively used for adult's education and development. It can be enhanced and widened through educational and other efforts.

In general terms, interests refer to the conscious feelings of those who are personally concerned with any thing, hence they create and sustain a state of feeling proper/worthwhile to such relation. An interest indicates feeling concern or curiosity, sympathy, touch/affects leading to involvement in any thing activity or a person. Thus interests are closely linked with the conscious feelings (affective aspects) of human motivation.

Human motivation in action is considered by some psychologists as a homeostatic response, whether positive or negative. From this angle the phenomenon of motivation has the following three facets :

- i. basic conditions disturbing a steady state in the organism.



- ii. the manner and mechanisms by which such displacing conditions are specifically equilibrated, and
- iii. the effect of complete blocking or partial frustration of adjustive responses.

In the absence of an adequate automatic mechanism or reequilibrating a basic internal disturbance, the total neuromuscular apparatus including attention is aroused to produce behaviour appropriate to the need and demand of the situation. Normal people are dominated by their preferred patterns of self-actualisation. Their psychogenic interests are modes of sustaining and directing tension rather than escaping it. Tension reduction is not an adequate statement of the functioning of mature psychogenic motivation. Psychogenic interests are of this order: they lead us to conflicts and strain our lives indefinitely. Ego involves preferred patterns of motives. It means that normally healthy personalities have various systems of psychogenic motives. These motives are not limitless in number. In a well integrated adult they can be indicated on fingers of one hand. What a person is trying to do persistently, recurrently, as a function of his/her internal nature is often well focussed and well patterned. Whether these leading motives are called desires; interests, values, traits or sentiments does not matter much. What is important that motivational theory—in guiding diagnosis, therapy and research—should take these structures into account. In psychological measurement motivation/interest is taken as an independent variable. For instance, curiosity may be taken as desire to know, it requires a type of behaviour directly opposed to academic interests and excellence.

Interests are designated by what a given person or group of people *consciously* like, don't like or dislike. These are recorded from oral reports of respondents, from the frequency in which certain activities are engaged voluntarily and, inferred from play, tests and other devices. Certain interests

seem to be characteristic of people in general, Preferences for sugar or sweet-tasting substances to bitter or sour things is widely known.

Interests and personality traits which are closely inter-related. There are such personality traits which are effected by environmental factors. For instance, the origin of patriotism, self-sentiments and super-ego structure in mind may be attributed to the environment—physical, social or cultural. Interests in games and sports, careers and even religion are influenced by environmental factors. Interests may be considered as expression of self-concept, individual's motives and indicated mode of individual adjustment to a situation or his environment in general. However, excessive interest in oneself specially in sexual matters may be attributed to the hereditary factors. It may be noted that interests get generalised from specific objects and activities to the entire class of similar objects and experiences, because of law of association, conditioning or other effects. Social motives and security oriented motives or incentives function as centre of interest development within personality configurations. In other words, any stimulus that satisfy the affiliation, prestige and security needs will become interesting or objects of interests. Activities which may originally be means of an end become end in themselves.

Some interests that people have as they grow up can best be described as maturational and cultural. As human beings belong to the same species, we follow a similar sequence of growth and development. And living in a common culture share some interests along the way to maturity and after maturity is attained. This growth pattern is consistent enough to be of service to teacher/educator who would use these interests for maintenance of motivation for learning. They may also want to build on existing interests in order to expand the interests of learners. These maturational and cultural interests are shared by large number of individuals.



Among other things education aims at the development of such interests, through systematic instruction and co— or extra-curricular activities. For that teachers have to find out when a particular interest is evident. For example, the interest in physical sciences is evinced by learners by the age of 10 years.

### **Views on Human Development**

Human development is a process that shows the dynamic, mutual and reciprocal interaction of the human beings with the significant context of life, e.g. family, work, community, neighbourhood and culture. The ecological and systems approach to human development includes major focus on man-made and culturally evolved environments, viz. schools, television, computers and work arrangements, which directly influence human adaptation and development. There are various views on human development, placing different emphasis on development and study of interests. Any way motivational aspects have been considered essential to make an endeavour like adult education, cooperative education, workers education or human resource development a success. Let us discuss some of the widely known views on human life and its development particularly in Indian conditions.

According to one view, warding off painful experiences is the main motivation behind all human activity. This may broadly be taken as a Hinduistic view of human life and its travails. An analysis of the present condition of the conscious individual would show that he or she is subject to many afflictions, painful experiences and limitations, both at the physical and the psychological level. He has been subject to hunger and thirst, pleasure and pain, elation and depression. So bodily and mentally, the pattern of experience of the common individual does not seem to be satisfactory, desirable and not at all beautiful. Most human beings are constantly engaged in a struggle of warding off painful



experiences. If one analyses human activity, he or she finds that efforts are always on to counter these experiences and possibly overcome them. It can therefore be concluded that human activity is in a large measure anything but creative and gainful. It is negative, nothing comes out of it, except that one tries to escape sad experiences. This is the unfortunate situation which is the main source of human motivation. Life may go on like this in bonds, without pursuance of any voluntary interest. This may ordinarily be taken as a serious and duty bound view of life. Willy-nilly one is compelled to engage in these routine activities, not out of his own volition, but due to the force of circumstances or outer conditions.

In the light of this situation, the ancient researchers (rishis and seers) of India who were keenly interested in self-enlightenment, tried to find out the cause of all this. They found it to be petty 'alpa' i.e. something transitory. As a result of their prolonged introspection, meditation and intuitive discoveries, they came out with this knowledge that painful experiences stem from an unfortunate involvement of a being who really is not subject to these experiences, and is really in a state of freedom and joy. This is an abnormal condition, resulting from involvement of Self in a factor Yoga Shastras call the phenomenal nature or Prakriti. Due to involvement in the Prakriti and its Gunas, the Self which is perfect independent and free from all afflictions, suffers from mistake in self-identification. So, efforts should be made to once again isolate oneself from this involvement.

In order to get its own salvation 'rishis' and seers turned inward, in search of light. For that they had to forego some mental habits, change attitudes and overcome tendencies, such as egoism and jealousy. They found that the very cause of all the evils, competition and conflicts, leading to suffering and violence is jealousy of men with men. Those who are away from human jealousies are near the godhood. Above

all, one should strictly follow self-restraint and discipline. Those who have no self-restraint and discipline are surrounded by illusions and wrong involvement in life. Under the guidance from Guru, the seekers of truth or learners must follow discipline, adhere to duties and devote themselves to high cause of individual and social life.

There is another view of human life and its development. According to it, some people are less interested in life and more interested in its end and afterwards. So to say they are other worldly. Out of sheer frustrations in life and desperation; they are more interested in destruction and hate than in love. They may be unconsciously hating themselves deeply and projecting their hatred on to others. Their behaviour is compulsive determined by their thwarted motives. To such people, death means an end and to others it may be life more and more of life. The constantly changing life is mainly of hearts (emotions and attitudes) of men and as one learns to understand their nature, he or she will be able to read accurately larger world full of life. So one must learn to look impartially and objectively at the motives and interests of men and women around them. This learning, through objective observation, would make one more sensitive toward a higher learning which is divine and leads to human development. One important point to be kept in view is that without understanding oneself, others cannot be understood well and served effectively. There are several layers of understanding/awareness one has about himself and others. One of the layers may be from the overt personality; others from the inner core of the heart. All activities are basically food for one's egoistic and apparent aspects of one's personality. Personality word has emerged from the Greek word persona which means a mask. Sigmund Freud became aware of different layers of persons psyche during his psychoanalytic process. Many of his patients said false things to him, just to confirm his theory thus make him feel happy. We will discuss psycho-analytic approach to human development later



There can be yet another view on human development that individual men or women tried to do something wonderful, creative and gainful. Sometimes, they succeeded, at others many failed so miserably that they developed a negative or defeatist outlook on life. Actually, life is both Sukha-Dukha (pleasure-pain) leading to 'harsha-shoka' (happiness-sadness). It is a perennial 'alpa' which moves like the pendulum of a clock from one extreme to another and, so on. It is to be lived with peace and happiness (sukh-shanti). Pursuance of one's interest individually, in groups or en mass would give purpose to life. Of course, everyone has to identify his or her goal and interests. It is likely that with maturation interests may change and the supreme interest or divine love may dawn on one's consciousness. The pursuance of supreme interest may take an individual beyond the state of 'pleasure-pain' at the physical or mental level. But some spade work and pains-taking is essential for it. This involves sense of discrimination, selection-rejection and decision. Voluntary indulgence in the higher values of life would be preferable to some people who had some experience and knowledge of the life process. They may adhere to discipline, self-denial and avoidance or sacrificing of sensory pleasures. In most cases of rural people in India, young and old, emerging as a force in the polity of the country, from a slumber and exploitation of centuries, there is keen desire for better standards of physical and social living. Most of them would at present prefer to pursue their worldly interests vigorously, in spite of many hurdles, pains and compulsions in their way. Some of them may subscribe to the first view of human development and try to re-construct their life accordingly and thus avoid or overcome human miseries. This would be possible through company with like minded people, listening to wise and self study of scriptures with respect and interest. They may like to pursue their chosen interest and follow the Indian way of simple living and high thinking, provided they can keep themselves free from



pollution of mind, body and soul. We have to have atmosphere and an environment which is free from pollution of all kinds, so that voluntary pursuance of ones interests is possible. This is a challenge before modern adult education. Through pursuance of intellectual and religious interests in an open and educational situation we may be able to accelerate our own development. One day, we should be able to transcend our worldly interests of narrow socio economic development and ascend to a plain of absolute value which are ever true, ever good and ever beautiful. All this remains a personal matter of one's interest and level of self-development. In search of SATYAM, SHIVAM, SUNDARAM one has to traverse many paths and travel inward.

### **Message from the East**

Shraddha (deep interest) and Vishwash (firm belief) are considered essential of the aspirants of ultimate values of life. Only when shaken from the attachment to worldly affairs and interests, do men and women cry out for inner strength to transcend it. In the beginning of Bhagwat Geeta pronounced by Krishna on the eve of Mahabharata in ancient India, the despondency of Arjuna is of a special kind, a state of mind that everyone experiences sooner or later, as a result of attachment to this outer world. By nature, the outer world is transitory, frustrating, full of suffering and injustice. Arjuna's despondency is reflected these days as modern men substantial anxiety and prompt us for inward journey. It brings one from the mind to the heart from the selfishness to selflessness, from loneliness to love, from separation to union. In Geeta despondency is the seed and realization is the fruit. The most basic values enshrined in Geeta are devotion and faith, leading complete merger with supreme consciousness.

All human beings seek pleasures and, pursue eternal happiness which may mean fulfilment, a state of desire-

lessness and peace. But most of these seekers get astray from their final goal. What can be cause of ones remaining in darkness. An answer is given in Geeta, as follows : (Chapter 3, verse 37).

"The desire and the anger are the enemies,  
One who conquers them achieves godhood."

This is the message of Krishna's Geeta, which originated in response to the despondency (depressive approach) of his disciple Arjuna. It may be added that Geeta is psychology, meta-physics and ethics all in one. It is Krishna's speech in sutras (formulae), its verses are mantras ; their meanings sublime. For common man, it is difficult to understand the message of Karma, Akarma and Vikarma, as enunciated in Geeta. It is enough if one can understand that body is not soul, and with destruction of body, soul is not destroyed. If one gives or foregoes, he/she gets more in return. He or she identifies with self having ego—superego structures, but one has to be selfless, surrendering oneself to the Supreme Consciousness thus getting elevated/sublime. So one's interests and desires should be pursued in such a way that they are satiated or fulfilled and get subordinated to a state of desirelessness and eternal happiness.

### **Spiritual Psychology**

People with high psychological development do not show higher degrees of spiritual insight, and people with severe emotional problems may have a high degree of spiritual insight. William James observes that the psychologically they have authentic mystical experiences more frequently than normal population.

Frustration, aggression, depression or hypertension occur when human beings fail to find full satisfaction in wordly interests and materialistic development. They may turn to spiritual values and travel inward through self-study, edu-



cation, 'satsang', introspection and yoga or meditation of all sorts. The widely recognised source of human motivation like self-realisation, actualisation and selfless social or humanitarian service become more important. In the process, and the means may become one and the same. What was once interesting means to one's happiness, becomes an end itself, like the joy of travelling inward in the field of infinite bliss and supreme consciousness, possibly through devotion or 'bhakti'. It is the final stage of human development where she or he become one with godhead signifying Satyam-Shivam-Sundaram.

As a matter of spiritual reality, the supreme power (god-head) is one and the same. But He is described in different forms as Brahma, Vishnu, Shiva, Surya, Ganapati, etc. This is due to the difference of understanding, attitudes and interests of devotees, seekers of truth or keen learners. These interests largely depend on three essential qualities ("gunas") functioning in human psyche and effecting consciousness. In order to understand the play of "gunas" one has to tune inward and meditate or have guided introspection.

In terms of spiritual psychology, interests, tendencies and even temperament of individual can be identified with his/her qualities or personality traits. These qualities may be categorised as (i) Satvic (ii) Rajasic and (iii) Tamasic.

(i) Satvik Qualities denote urge for truth, non-violence and excellence ; concern for others, interest in self-realisation or actualisation ; trust and confidence.

(ii) Rajasik Qualities denote urge for authority and power, for economic resources ; concern for personal interests ; restlessness and tensions ; craze for ego inflation.

(iii) Tamasik Qualities imply urge to exploit and damage others, proneness to errors, falsehood and distrust, loss of self identity, indolence and wickedness, etc. Individuals with 'tamasik' qualities are intolerant and prone to violence.



The three 'gunas' and their interplay are the basis of consciousness, interests and behaviour. However, much empirical research would be needed to further clarify concept in term of modern psychology. As modern education aims at transformation rather than at only information of learners. It would be worthwhile to examine Eastern concepts in education and philosophy.

According to Dr. Samuel H. Sandweiss, a spiritual psychiatrist, understanding the dynamics of devotion lead to a deeper awareness of the dynamics of love. in a way which nothing in the field of psychology can equal. Since it is beyond the mind's comprehension, the only way through direct personal experience of devotion and love itself. Modern mainstream psychology is largely unaware of this extremely subtle inner dimension. Spiritualism asserts that the dynamics of mind—an aspect of consciousness with which psychology deals do not entirely apply to the vaster and more subtle spirit from which mind arises. A spiritual perspective doesn't necessarily mean giving up psychological theories and techniques, but in fact offers the possibility of making them more effective and versatile. For example, the 'vedantic' concept of kosa (a layering of man's consciousness) takes into account both Western and Eastern observations about human psychology and spirituality. Men and women live in separate bodies having feelings and thoughts, but their essential identity is seen as timeless, universal consciousness. Most of the behavioural scientists are ignorant about dynamics of interaction between different states of consciousness. Off late, some efforts have been made by Gardener Murphy and others to study such messages of human interest as a part of Indian or Asian Psychology.

### **A Psycho-Analytic View**

Frued's image of man is of one hemmed in by conflicts and anxieties arising primarily out of the thwarting of natural

impulses by society. According to him, the central problem of neurosis is the need for freedom, for release from guilt, from an oppressive super ego representing the demands that society makes on the individual. The goal of psycho-analysis is identical with that of Jewish mysticism to release and fulfill the individual by contact with emotional, irrational forces. According to Mc Clelland (D. C.), psycho-analysis is more profoundly religious in its implications than Liberal Christians have realised.

There can be a hypothesis that certain genetically determined human functions develop irrespective of what happened at preceding states and are little influenced by environmental or psychological factors. For the most part it appears that the adjustment at lower levels of development significantly influences the way and organism unfolds, develops and evolves. In animal kingdom, the embryo in its individual development reenacts the evolutionary process by moving through states of lower life from until it reaches a body configuration of its phylum and species. The same scheme of evolution from the primitive and less differentiated to a more complex and higher functioning is observed in human psychological development. In psycho-analysis, the development of the organism in relation of its inborn needs to environment, is described in three stages, as given below;

1. pre-superego sexuality, from birth until about six years of age including (a) oral phase from birth until two years, (b) anal phase for two until about four, and (c) phallic, from two until about six;
2. latency, from six years until puberty and
3. genitality.

The development of object relationship and interests is divided into the following five stages;

1. Auto-erotic, from birth until about three years of age;



2. Narcissistic, from three to six years of age
3. Homo-erotic, from six years until puberty;
4. Hetero-erotic, during adolescence and
5. Allo-erotic, the state of maturity

Each one of these developmental stages can be defined by a number of parameters, including age of occurrence; association with certain location in the body and objects; characteristic development issues such as dependency, trust and autonomy; specific drives, needs and desires; critical tasks, such as walking, bowel control and socialization; particular constellations of feelings emotions and interests; styles and patterns of thoughts; motivations, fears and aspirations and their relationship to environmental factors; level of maturity of regulatory mechanisms like ego, super ego defenses; strength and potential for development; typical conflicts and obstacles; and specific techniques and approaches for transcendence.

Psycho-analytic approach to human development is mainly longitudinal, clinical and historical, base on intensive observation of super normal, normal and many abnormal persons. Some such studies have been directed toward great leader and exceptionally talented personalities like Mahatma Gandhi, Jawahar Lal Nehru and others. Among the India national leaders Gandhi has been best. His leadership is of special psychological significance, because it is based on a denial or strict control of the most fundamental urges of life, sex and aggression. Political events did not seem to have interested him until his visit to South Africa, as an Indian lawyer. However, Gandhi was interested in social reforms, the cause of untouchables and in nursing' from the beginning.

A socio-psychological and non-psycho-analytical approach to Gandhi's personality and leadership was taken for study in the University of Lucknow (1969). In conformity with the interactionist theory of leadership, as an inter-action



between Gandhi as a person and the situation in the from of three Congress Movements for India's independence from British Empire. Despite of his physical unimpressiveness there was an air of loyalty toward him because of his firmness and other qualities. On the basis of circumstantial evidence, he may be created with super intelligence, social interests and devotion to supreme consciousness.

In his book (A Psycho-analytic Biography), Leon J. Saul describes how interests pattern of his subject-Corey Jonnes, considered to be a normal person, are adversely effected because of the emotional experiences in early childhood. During the analytic process he states :

"It was given much thought to the reasons why I had not yet married.. and why I behaved as I did with women. Too strong needs for Mother's exclusive love and admiration, perhaps? Too strong dependence? Too much concern for myself and what I wanted and not enough concern for others? Strong conscious wishes for marriage but unconscious resistance against its responsibilities? My feelings of inferiority because of trying to get everyone to love and admire me, instead of "object interest" in them and their feelings...anger from this sense of inadequacy and also too much competition to disprove it . perhaps some hostility to women from anger at Mother because of her overcontrol and restrictions, and fighting for independence from my needs for her love?"

In extreme cases of ones encountering painful experiences in early life, there may be a permanent damage to the personality and its interest patterns. In such cases, special treatment is beyond educational approaches based on learning theory and behaviour therapy may be least effective. Any way, behaviour therapy may overcome anxieties of afflicted persons. Vocational training of interest to such patients in stable environment would also help, under the guidance of a therapist. Bromley also is of the view that patients with

schizophrenia, senile psychosis and other mental illnesses are unlikely to improve under routine hospital conditions. Efforts should therefore be made to keep such patients interested and active in things and return them whenever possible, to supervised surroundings at home or elsewhere.

*Evolutionary Psychology* is emerging as a new school of thought in the United States of America. Some studies carried out by Evolutionary Psychologists focus on vicarious nature of men and women in matter of sex and reproduction. They claim that in sexual matters human nature has not changed much, since the Stone Age. David Buss [University of Michigan] in his book. *The Evolution of Desire* writes that men and women observe different standards when they are just playing around, and in seeking long term partners. Dr. Singh [University of Texas] in a paper states "more than 90 per cent of all people marry, and they typically choose mates who closely resemble themselves, from weight to height, to intelligence and values, to nose breadth and even earlobe length. He concludes that the sophisticated sexual relationship of modern men and women in the US are shaped by a powerful stone-age psychology, with women wanting men who protect and provide for them; and men prefer mates who would be healthy and bear children. Men's sense of feminine beauty—clear skin, bright eyes and youthful appearance with a proportionate body is in effect the legacy of eons spent diagnosing the health and fertility of potential mates. Men too desire affective mates while playing around, but they would settle for a lot less. The result is an evolved psychology that allows men to be sexually excited by a wide variety of women, even while committed to a partner. Women also appreciate a fair face and figure. Studies in the USA show that at least 30 per cent married women have extra-marital affairs. It is suggested that like men women have extra-marital affairs. It is suggested that like men women have evolved desire for short-term mating, but for different



reasons. A number of studies suggest that both men and women rate as most attractive face that are near the average. This has been found true in diverse societies and tribes. The facial symmetry may reflect a person's genetic resistance to disease. So this is preferred in seeking life partners. In the evolutionary process many men/women remain most of the time at a gross level of consciousness, whereas others may try to attain higher levels.

### **Broadening Field of Psychology**

Direct awareness leads scientists and researchers to a firm conclusion that there is expanding human consciousness. Eastern and the western scientist now seek to understand more about this consciousness. The mainstream of western psychology had assumed that consciousness was a function and product of mind originating in the physical brain. Terms and definitions relating to different aspects of consciousness reflect this attitude. Basically, consciousness is now being recognised as more fundamental than mind and, in fact may have created mind and the entire cosmos. After a dominance of the behaviouristic school of thought for over half a century. American psychologists in the Sixties began to return consciousness to its former position. These days we find psychologists with different orientations using this term with similar meanings. Nevertheless, there is need of defining the world in a more specific sense. Consciousness in its broadest sense, may be interpreted as our capacity of awareness. Hindu school of thought defines it as one of the three fundamental attributes of divinity, the other two being absolute truth and bliss. Conscious awareness may refer to immediate consciousness ; perceptions and impressions which engage immediate attention. Unconscious and subconscious consciousness in psycho-analysis, is inferred by its appearance in dreams and symptoms formation. Lower mental consciousness (psyche) predominantly oriented along one of the psycho-sexual stages of development as described by Freud and others. This quality of certain personality situations



which are attached to thoughts, fantasies, feelings, interests, desires, impulses, fears, motivations and international behaviours. Behaviour is motivated by desire for self-gratification or avoidance of pain and is pre-dominantly self-centred. Higher mental consciousness is predominantly oriented toward expressing men's higher needs as defined by Maslow and others. Behaviour is more selfless and motivated by empathy, compassion and love, at higher levels of consciousness. The time is ripe for a dialogue between the East and the West on a new vision, based on emerging concepts of consciousness, for the next stage in human evolutionary advance. Developments within the past twenty years in Western psychology, first loosely combined under the general heading "The New Psychology" and more recently humanistic psychology have been directed toward the possibility of expanding awareness to enhance creativity and reveal a deeper meaning and purpose in life. At long last research in consciousness is coming to be held in high regard in the West as in the East.

---

## SELECTED BIBLIOGRAPHY

Ahmed M. and others. *An Evaluation of Reading Material for New Literates and A Study of Their Needs and Interests* New Delhi, R.T.P. Centre, Jamia Millia Islamia, 1957.

Ahmed M. and others. *A Study of Relationship between the Period of Learning and Reading Interests of New Literates* New Delhi, Indian Adult Education Association, 1985, p. 156.

Bromley, D. B. *Psychology of Human Ageing*. Middlesex, Penguin Books Ltd.

Dharma Vir. *Adult Psychology and Educational Methods* New Delhi, ICAROAP, 1982, P164.

Dharma Vir. *A Study of Agricultural Cooperatives in Indore District-India (with special reference to Educational Needs and Members Interests)* New Delhi, ICA Regional Office and Education Centre for South East Asia, 1974, p. 144.

Dharma Vir. *A Study of Spare-time Interests of Hindi Speaking Villagers*. (Ph D. dissertation. The University of Lucknow, 1968.)

Dharma Vir. *Cooperative Human Resource Development (CHRD) in India*. New Delhi, HRD Consultants and Centre for Promotion of Cooperativism. p. 8, 1989.

Draper, J. A. *Adult Education : A Focus for the Social Sciences*. New Delhi, I A.E.A., 1989, p. 110.

Garg, B.S. *Adult Education in South-East Asia*, New Delhi, I. A. E. A., p. 63

Govt. of India. *National Literacy Mission: Voluntary Agencies: Partners in Literacy Action*, New Delhi. Ministry of Human Resource Development, New Delhi, p. 75.



I. A. E. A. *Research in Adult Education*, Indian Adult Education Association, 1986.

I. I. P. O. *Monthly Public Opinion Survey (1983-84)* "A Rural Survey of the Indian Cooperative Movement", August-September, 1962, p. 76.

Hislop, John. *My Baba and I* Prasanthi Nilayam, Sri Sathya Sai Books and Publications Trust, 1982 p. 282.

M. E. R. U. *Creating An Ideal Society : A Global Undertaking*, Seelisberg n. d. p. 108.

Misra, L. *Education, Development and Making of Whole Being* (Zakir Husain Memorial Lecture) New Delhi, Indian Adult Education Association, 1990 p. 68.

Raj Narain, *Education for Literacy* (an inquiry into its nature, functions and dynamics.) Ph. D. Dissertation for Columbia University, New York, 1950 (unpublished).

Raj Narain, *Political Psychology (An Outline)*, Lucknow, Vidya Kendra, 1988, p. 59.

Sandweiss, Samuel H. *Spirit and The Mind*. Prasanthi Nilayam (Andhra Pradesh), Sri Satya Sai Books and Publications Trust, 1985, p. 320.

Saul, Leon J. *A Psycho-Analytic Biography*.

Super, Donald E. and Crites, J. O. *Appraising Vocational Fitness*, Reed Harper, 1962, p. 688.

Swami Chidanand. *The Philosophy, Psychology and Practice of Yoga*. Shivananda Nagar (UP), Shivananda Ashrama, 1984. p. 228.

Thorndike, E.L. *Adult Interest*, New York, Columbia University Press, 1935.

Thustone, L. L. "A Multiple-Factor Study of Vocational Interests". *Personnel Journal*, 10 : 198-205, 1931.

DOCTORAL THESES IN ADULT EDUCATION  
(Indian Universities)

Ali, M. *Role of Leisure and Recreation in Urban Life*—a sociological study of 600 male adults residing in the city of Lucknow. Ph.D. Sociology, Lucknow University, 1979.

Dixit, Asha. *A Study of Educational Needs Patterns of Adults in the urban, rural and tribal communities of Rajasthan*. Ph.D. Education, Rajasthan University, 1975.

Intodia, Sunder Lal, *Educational Needs, Interests and Aspirations of Adults in Rural Communities of Udaipur District*. Ph.D. Agriculture, University of Udaipur, 247p.

Karunakaran, K. *Identification of Factors to be tackled in an effective programme of non-formal education and training of farmers*, Ph.D. Education, Kerala University, 1981.

Khajapeer, M.A. *Study of the Academic Performance of the Farmers Functional Literacy Programme. Participants in relation to some socio-psychological factors*. Ph D. Education, Sri Venkateswara University, 1978.

Mali, M.G. *Adult Education in India*, New Delhi, Deep and Deep Publishers, 1984, 239p.

ARTICLES ON ADULT PSYCHOLOGY PUBLISHED IN THE  
INDIAN JOURNAL OF ADULT EDUCATION  
DURING 1939-90

Abraham, Mercy and Prasanna, K.C. Baby, *Rating Scale of Motivation for adult Learners*. 47(1) 1986, p. 23-29.

Sahastrabudhe, Anuradha, *Adult Education and Adult Psychology*, 51(1) 1990p. 5-21.

Butt, Helen, *Reason for Reading the Purpose of Literacy*, 25(5), 1964. p.5-8.

Chatterjee, B.B. *Dimensions of Language Learning by Adults*. 40(5) 1979. 23-27.



Chatterjee, R. G. *Motivating Factors Affecting Literacy Campaigns*, 31, (6), 1970, 13-14.

Deshpande, A. R. *Motivation for Literacy* 30(2) 1969 p. 13-14.

Dewal, Onkar Singh. *Understanding Adults*, 41, (8), 1980p. 19-22 & 32.

Dutta, S.C. *Areas of Peoples Participation in Adult Education Programmes* 32, (3), 1971 p. 7-8.

Gayatonde, N.V. *Psychology of Illiterate Adults and Human Resource Development*, 43. (2), 1982, p. 25-91.

Gomathi, Mani. *Attitude of Rural Adult Learners towards Adult Education*, 41, (5), 1980 p. 11-14.

— *Impact of Motivational Aspects of Adult Education Centres : A Case Discussion*. 43 (5), 1982, p. 25-28.

Goyal, G. and Kakkar, Meera. *Motivation : An Integral Part of Adult Education* 48(2) 1987 31-38. p.

Gugnani, H.R. *The 3 F's in place of the 3 R's : An essay on the Motivational Problems of Adult Literacy*. 36 (6) 1975, p. 8-10.

Gupta, C.L. and Sohal T.S. *Motivation of Small, Marginal and Landless Dairy Farmers Towards Dairying*, 38 (4), 1977, p. 20-23.

Gupta, N. R. *Process of Adult Learning* 32, (6), 1970. p. 11-12 and 14.

Kelkar, M.G. *Psychology of Adult Needs and Adoption of Innovations in the Changing Rural Scene* 40, (6), 1979, p. 18-24.

Khajapeer, M. and Reddy. P. Adinarayana. *Factors Motivating Adult Participants—A Research Study*. 42(6). 1981, p. 13-17.

Manniche, Peter, *On the Development of Fellowship and Personality in Education*. 38 (4), 1977 p. 24-28.

Mariappan, Susheela. *Learners Attitudes in Adult Education*

- Centres of Tamil Nadu and Pondicherry*. 43 (1) 1982, p. 19-20 and 30,
- Mathew, A.V. *The Mental Health of the Grown Person* 3(6) Mbakile, E.P.R. *Motivation in Non-formal Education (Tanzania's Experience)* 40(7). 1979p, 9, 18, 1942, p. 4-9
- Mc Leish, John. *Adult Motives. Education, Propaganda*, 22 (9) 1961 p. 23-25.
- Mohan, Asha. *Psychology of Adult Learning*. 45(10), 1984, p. 26-30.
- Peter, Siegle. *The Adult Learner* 26 (2) 1955, p. 35-40.
- Prasad, Hemlatha. *Motivating Adult Learners in Rural Areas : An Analytical Study*. 463 1985, p. 19-24.
- Rajyalakshmi, C. *Motivational Problems in Functional Literacy Programmes* 42 (1/2) 1981, p 7-12.
- Reddy, Janardhana, D. *A Study of Factors Motivating the Learners to Join Adult Education Centre*. 48 (2). 1987, p. 39-43.
- Reddy, V. E. *Dynamics of Rural Learning System* 40 (7), 1979, p. 19-23.
- Saraswati, L. S. *Educational Needs—A Review*. 31(6), 1970, p. 7-9.
- Seth, M., Mahrotra R.N. and Roy B. *Behaviour Pattern of Education : A Study*. 44 (3), 1983, p. 24-30.
- Sharma, Atmananda. *Motivation for Adult Learning*. 25(1), 1964, 9-11.
- Sinha, A.K. *Dynamics of Development Motivation*. 43 (6) 2, 1982, p. 19-21.
- Uniyal, M.P. and Shah, Beena. *Dynamics of Motivation for Adult Learners*. 44 (10), 1983 p. 3-5 and 23.
- Venkataiah, N., *Construction of Attitude Scale. Attitude*

towards Improved Agricultural Practices, (2) Attitude towards Adult Literacy, 40 (2), 1979, 27-40.

Veeraraghavan, J. *Motivation and Adult Education*. 35, (4/5), 1974, P. 18-21.

Wilson, M.J. and Reddy B.L. *Attitude of Teacher-Volunteers Towards Farmers Functional Literacy Programme.—Guntur Study*. 40(6), 1979, p- 29-34.

