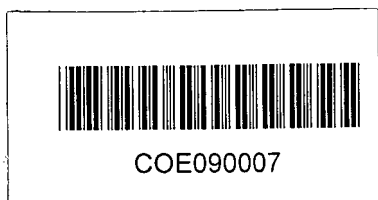


COUNCIL OF EUROPE CONSEIL DE L'EUROPE

Strasbourg, 4 May 1973

CCC/DC (73) 35

Or. Engl.



COMMITTEE FOR OUT-OF-SCHOOL EDUCATION
AND CULTURAL DEVELOPMENT

SOCIO-CULTURAL FACILITIES
AND THEIR ANIMATION

Fundamentals of a Policy for
Socio-Cultural Community Development

Preliminary Draft Version

by

J.A. SIMPSON
Project Director

30.485
04.3

Fundamentals of a Policy for Socio-Cultural community
development (animation socio-culturelle)

Contents of this paper

As a part of the development of the Project "Socio-cultural facilities" for 1972-73 the Committee for Out-of-School Education and Cultural Development has approved the preparation of a draft statement of policy, for eventual adoption by the CCC, comparable with "Fundamentals of an integrated educational policy". The new statement would form the socio-cultural complement to the earlier "Fundamentals".

As a necessary first stage, the present paper is laid before the Committee for Out-of-School Education and Cultural Development. It consists of four parts:

- I. Why a statement of policy by the CCC is needed.
- II. Importance and urgency of promoting national policies of socio-cultural community development.
- III. Rebuttal of an objection.
- IV. Draft statement of policy.

I. Need for a CCC statement of socio-cultural policy.

(a) Socio-cultural community development (which is the term most suitably translating "animation socio-culturelle") is a response to a grave and widespread problem of our times common in all our countries - a "culture gap" which, apart from its offence to our ideals of social justice, vitiates the work of economic, political and educational policies designed to produce greater integration in our societies. The origin of this problem and some detail about its nature and effects have already been stated in doc. CCC/EES (72) 78. (1) There too will be found a rudimentary list of the efforts being made in many countries to tackle this problem by various forms of socio-cultural community development. (2)

Socio-cultural community development has been defined as:

"Cultural liberation - an emancipation which is necessary before masses of our peoples can participate in a genuine cultural democracy. The long processes of legal and political emancipation have been crowned in the last fifty years by a large measure of economic freedom. Technological productivity, together with fiscal, educational, welfare and social security policies, has greatly enlarged the liberty of our peoples to choose the personal and social activities that go to make up a style of life. The plain facts are that this enlarged freedom is grossly underused. Too few people exploit their new potential. Too many confine themselves to a narrow spectrum of experience and expression, rejecting as "not for us" whole areas of satisfaction and fulfilment which are rightly theirs as part of the cultural heritage." (3)

./.

(1) "A report by the Project Director", pp. 1-9.

(2) Ibid, pp. 13-27.

(3) Ibid, p. 1.

(b) The task of the Project "Socio-cultural facilities" has been to catalogue and examine these initiatives, to collate and classify them, to identify the underlying aims and principles, and to give deeper study both to methods which are particularly effective and replicable, and to difficulties which beset the work. All experience in the Project so far leads to the conclusion that the most serious of these difficulties is the same in nearly all countries. The progress of socio-cultural community development is held up for lack of a clear concept accepted and formulated by governments as a policy for national development comparable with, say, housing or education policies, - a policy to which governmental practice and structures are adapted. Because of this lack, socio-cultural community development initiatives tend to be mounted in a tentative and obscure way, and are fragmented between a number of public authorities to which they are of marginal concern. They are inadequate, at present, in volume and scope for the dimension and urgency of the social need. What is lacking is the clear statement of an integrated policy for "animation socio-culturelle". This conclusion was endorsed by the proceedings of the Symposium on Socio-cultural Animation held at San Remo in 1972 where more than a hundred delegates from member countries exchanged views on progress and problems. The Report of this Symposium states certain "guide lines" indicating what is expected of the CCC. The first of these reads:

"To bring about a more active awareness on the part of local and central governments that socio-cultural animation is a distinct area of work of great and urgent political and socio-economic importance for which governments should have an explicit policy supported by adequate resources and administered by a purposefully integrated structure of government departments." (1)

It was clear from the proceedings at San Remo that there is no lack of governmental goodwill. It is merely that the inertia of existing policy statements and structures requires some stimulus from without.

(1) Doc. EES/Symposium 54.10, p. 3.

(c) There can be no doubt that the contribution of the CCC through its statements and presentation of the concept of Permanent Education has been of great significance in the development of governmental conceptualisation, planning and practice in a number of our countries. The very term "Permanent Education" has, by this means, become a part of the official language and thinking. Great progress has thus been made towards the unfreezing of habitual compartmentalisation which has been a hindrance to educational development. A similar result could be expected if the CCC were to give such a lead in the socio-cultural field.

(d) From any consideration of an adequate statement of Permanent Education it becomes clear that it must be complemented by a policy of socio-cultural community development. Indeed, the document CCC/EP (71) 1 "Fundamentals of an integrated educational policy" brings this out sharply, particularly in Part I where educational needs are related to the nature of man in contemporary society. It could be said that, on the plane of social philosophy, the two policies are so closely related as to be, in the words of Marcel Hicter at Montreal, "les deux faces d'un même processus". Nevertheless, in the historical world and on the operational plane there can be little doubt of the need for a separately stated socio-cultural community development policy formulated so as to be closely linked with educational, as with other, policies, and allowing for areas of overlap. The structural and operational relationships between education and animation socio-culturelle needs careful study and planning in the national framework of each country.

Despite the degree of unity which exists conceptually between the two sets of ideas - Permanent Education and Socio-cultural Community Development - there are, at the level of policy and administration, considerable differences of emphasis indicated in the major preoccupations of each, in the circumstances and structures in which, for the most part, each operates; and in the techniques, status and professional situation of the workers concerned with each. Pragmatically speaking, one can note the following elements of difference between Permanent Education and Socio-cultural Community Development. The prime concern of the former - and this is illustrated in doc. EP 71.1 - is with the major structures, such as pre-school, schools, primary and secondary, technical colleges, universities, adult education and provision for "recyclage" and second-chance education. It is largely preoccupied with these enormous fields, and problems of great urgency therein - the curriculum of primary schools, selection and transfer to secondary, entrance and drop-out at universities, qualification by credit unit, multi-media teaching systems and so forth. The structures of "animation socio-culturelle" are not on this scale and its objectives are not so quantifiable. If socio-cultural community development were taken to be a part of educational policy it would be regarded and treated as a marginal ancillary.

It is to be noted, too, that socio-cultural animation is a process which goes on, almost by definition, in people's leisure - that is, it falls outside attendance at work or schools or colleges or retraining, and outside the time when people have voluntarily accepted the discipline of a course of study bearing on their career prospects. It can count upon neither statutory compulsion nor ambition for qualification to bring people to it - by contrast with education - and its processes must be initially attractive in themselves and evoke sustained co-operation.

Even on the ideological side there are some differences of emphasis. The aspirations of our Western societies include certain diverse elements which appear to be intrinsic to liberal democracy - the creation of equal opportunity for individual self-expression in competitive career, salary and status; and equality of opportunity for fulfilment through community and social and cultural group-life and non-competitive creativity. In Permanent Education the stress has, of necessity, been upon the former of these elements.

It will be abundantly clear, in any case, that the sheer volume and urgency of the preoccupations of an education policy would make nonsense of any attempt to combine it with an adequate policy for socio-cultural community development. At the same time, it will be equally clear that without such a policy the best of educational systems will fail of its purposes. As Guy Thuillier says in "La Promotion Sociale" - "Le problème essentiel est de faire sauter les barrières culturelles qui limitent tout effort de promotion Il faut éviter avant tout les attitudes de refus."

(e) The need for a clearly defined policy of socio-cultural community development is equally evident from the progress papers and transactions of other Cultural Development Projects set up by the Committee. The consolidated report on the European Towns Project (1) brings out that where Education is responsible for culture the latter will remain a minority and elitist concept. This and other Projects record difficulties arising from attitude barriers, from a widespread rejection which puts severe limits on the diffusion of culture in any of its dimensions, and restricts response to the same limited sections of the population so that, as a Swiss Report puts it, "C'est remplir les salles d'un centre pour vider celles des autres." There is more than one reference in these papers to the need for an overall governmental initiative which will create the socio-cultural framework for cultural development - one, too, which can take account of the mighty contribution which can be made by the mass media and, particularly, television.

(f) The foregoing points have been developed at some length to indicate the historical and logical place in the Project "Socio-cultural facilities" of this proposal which the Committee will lay before the CCC.

./.

(1) Experimental study of Cultural Development in European Towns: Summary of Programmes, by Blaise Duvanel; Doc. CCC/EES (72) 108.

II. Importance and urgency of promoting national policies of socio-cultural community development

1. The cultural gap which socio-cultural community development seeks to bridge is intolerable to the moral sense and it places millions of people, whether they are aware of it or not, in a disadvantaged situation. This is a state of affairs in conflict with that declaration of Human Rights to which all nations have pledged allegiance and which implies equality of opportunity for full participation in the life of our societies. There is a continuing obligation upon governments to bridge this gap.

2. The problem is not susceptible of solution in terms of educational action alone. In the United Kingdom, with a highly democratised educational system since 1944, 29% of the students at universities in 1973 were drawn from the 64% of families in the nation which are supported by manual workers. In France, according to Alain Girard (*La réussite sociale*), in spite of great and progressive alterations in the educational system since 1900, the direction of society remains 75% in the hands of people whose parents were, at least, minor civil servants. The democratic nature of education in the Land of the Federal Republic is well known, yet Walther Schmieding (*Kulturbrief* 1973 E, Inter Nationes) says "Good theatre is the product of a cultural tradition which, because of our educational system, is shared only by a minority." In the city of Apeldoorn in Holland, 82% of public library readers are those who have had more than the legal minimum of education. But these random facts only illustrate a problem which is a commonplace of the thinking of educationalists. As Edgar Faure has said, "Il faut d'abord créer le besoin de la culture". Without this, improvements in the educational system will only accentuate the gap.

3. The continuance of this gap constitutes a menace to democratic institutions and procedures. There is little reality in democratic citizenship for those who are socio-culturally incompetent. Their democratic rights amount to no more than a quinquennial ritual in which they are the playthings of cunning publicity or their own prejudices and ignorance. They are unable to take any other part in the social and political life which moulds the environment and community to which they belong. Even where machinery is created for industrial and social participation they are incompetent to avail themselves of it. At the same time, they are aware that their voice does not count, that somehow a certain "they" make all the decisions. Thus the democratic framework, so dearly won, comes to be regarded as a farce. Apathy grows - a point noted by many publicists - and apathy can also be seen turning to a belligerent contempt for democratic procedures and the rule of law.

4. Of equal gravity in its threat to the healthy and stable development of our societies is the effect upon millions of people of accumulated under-satisfaction, the under-usage of life-potential, the inadequate enlargement and expression of personality.

5. The above point has been elaborated at some length in order to make clear the psychological and sociological reality of the under-satisfactions which build up in people whose potential is insufficiently used for lack of know-how, and because their attitudes exclude such experiences from their aspirations. It is a matter of urgent self-interest for our societies and governments to appreciate the cash costs of this.

(a) Without any headline exaggeration one can speak objectively of a disturbing growth everywhere in mental disorder and sickness. This has been accentuated by urbanisation and the increasing complexity, isolation, competition, anguish and dread which seem inseparable from the new type of habitat. The legal prescription of tranquillising drugs for adults far exceeds the illegal consumption of these pills by teenagers. It costs the British tax-payer more than £50,000,000. Mental hospitals grow acre by acre, and there are never enough places. Nor are they full of hippies and Bohemians and deranged poets, but of ordinary working men and women - the casualties of productive societies in which attention is devoted to the standard of living not the quality of living. Socio-cultural community development can, under this optic, be seen as therapeutic - a form of preventive medicine. Freud once said that psychiatry converted neurotic misery into ordinary human unhappiness. Socio-cultural community development can prevent ordinary unhappiness from degenerating into mental illness.

(b) Our societies pay a heavy price for the associated evils of inflation and industrial dispute and dislocation. No amount of increase in the quantity or improvement in the quality of technical education diminishes these troubles. They arise, in large measure, from the under-development of people so that their chief form of expressive outlet is to purchase and consume, to find identity and status in acquisition and consumption. Thus, encouraged by mass-media advertisement of the most sophisticated kind, they are dependent upon a glittering stream of commercially produced things and entertainments to buy as the only solvent of all life's needs and ills. The inevitable failure of this process is intensified by the advertisers who build social competition into their propaganda and by the producers who make obsolescence a feature of their wares. It becomes a widespread Tantalus clutch which makes for inflation without giving satisfaction. The emerging industrial disputes are embittered because the cultural gap obscures the economic issues with the social polarisation of "us" and "them".

(c) Longer-term, but of much greater seriousness are the mounting costs of repairing, so far as it may be possible, the damage done to the human environment by processes of production and consumption on a scale and in ways that are bringing no fundamental satisfaction to the mass of people. There is no need to elaborate this point here and it is sufficient to refer to the Report of the Arc et Senans Symposium which has become widely known and studied. It is enough to say that socio-cultural community development has as one of its central aims to alert people to the vulnerable nature of their biosphere and to enable them to develop resources in themselves - powers of expression, creativity and communication, - independent of industrial processes; and to enable them to find resources in their environment which are to be enjoyed without consumption, without conversion, without destruction and pollution.

III. Rebuttal of an objection

None of these points is unfamiliar in governmental circles. They have been publicised by sociologists in all our countries and individual politicians and senior officials refer to them in speech and writing. So far, however, they have not been taken to form the needs for a coherent socio-cultural policy which has a degree of priority comparable with that, say, of an education policy. One must remember, of course, that the normal pressure of governmental business tends to squeeze out new policy-formulation, and this was observable in the case of Permanent Education even after the lead given by the CCC. However, one may anticipate another difficulty with a policy of socio-cultural community development, for a reason which must be faced squarely and talked out frankly.

The difficulty is all the more troublesome because it is itself a by-product of the very cultural dichotomy between social classes which is one of the prime features of the situation which socio-cultural community development seeks to rectify. A policy of animation socio-culturelle involves a value judgement. It is value judgement which, as we show below, is not a judgement as between one style of life and another, or one style of art and another, but in favour of certain propositions about the nature of man and the good society to which all in the West give adherence as part of their basic assumptions. Nevertheless, it can appear, - and be maliciously made to appear - as a value judgement in favour of certain cultural styles, and socio-cultural animation can appear as a dirigiste type of action by the state in favour of their diffusion. This is an age when social scientists

have laid great stress on the need to accept "cultural pluralism", and "plurality of values" as healthy features of our societies. Governments, therefore, are reluctant to appear to impose cultural norms which are open to the charge that they are based on the concept of a dominant elite culture which has a privileged position. It seems the easiest way out to leave the work of "animation socio-culturelle" in its present relatively obscure position as a fringe concern of a number of ministries and municipal departments, and to voluntary organisations.

It is therefore necessary to make the following points quite clear:

1. Dirigisme is not at any time a feature of socio-cultural community development. Abstinance from dirigisme is extremely desirable. It can, however, serve as a pretext for laisser-aller. Worse, it can be a more or less cynical acceptance by the culturally developed that theirs is, in the nature of things, a minority position for which the majority of their fellow citizens are intrinsically incompetent and towards which, in any case, they have no aspirations. A phrase like "acceptance of cultural pluralism" can be a comfortable use of a sociological term to dress up an abandonment of large sections of our populations to a quality of life which, in our hearts, we know to be less valuable than our own. It can be a scientific neologism for the older and cruder "It's all they want - all they're fit for". This is a sort of cultural apartheid which lazy-minded people of goodwill, and, indeed, all of us in moments of discouragement, are prone to envisage. It can never be a permanent state of mind with the vast majority of men and women - for, no matter what propositions are entertained as a matter of intellectual adventure, most of us wish to share our satisfactions, to see them diffused, and to see something done to prevent the exploitation of a mass of our fellow-beings by a fundamentally deceptive and unsatisfying admass culture.
2. There is no lack of precedent or warrant for action by the public authorities based upon a value-judgement which cross-cuts the principle of a plurality of values. All the acts and statements of educational policy of the last decade are based on such a judgement - one which is rejected in certain cultural reaches of our population where the equalisation of economic opportunity and the increase of the pool of productive skill are not held to be desirable. Nevertheless, such decisions have been taken by governments because too great a regard for value pluralism would paralyse our educational systems and plunge us back into an early nineteenth century atmosphere of fragmented amateurism.
3. Of greatest significance in this respect, however, is the fact that the judgement which underlies socio-cultural community development is no more than the restatement of a proposition which is one of the foundation stones of our type of free society. It is a judgement in favour of the enlarged personality

as contrasted with the restricted personality; in favour of the greater use of life-potential rather than the less; in favour of freedom of choice of activity rather than limitation by tradition, habit, ignorance; in favour of the greater rather than the lesser enjoyment of all cultural styles in our society; of greater rather than lesser competence to participate in the control and development of the community. Who, even in our multi-cultural, multi-value societies questions this proposition? It is taken for granted in all statements of cultural policy that exist and in some countries its implications for the socio-cultural field are already becoming clear. A Report of 1970 from the Secretariat pour la Jeunesse auprès du Premier Ministre in France, speaking of the need to eliminate cultural ghettos, says that while hitherto the state has been the mere supporter of work carried on by voluntary agencies, now the state must itself become the initiator, harnessing all agencies in a new dynamic and setting up "structures de concertation" for each, say, 50,000 of population.

4. Nothing could be more alien to the whole concept of socio-cultural community development than a dirigiste imposition of cultural values or styles. It envisages no compulsion, no career rewards, no snobiste distinction, no badge of civic virtue for attendance at cultural experiences, no diploma or social status for commitment to and participation in the affairs of the community - nothing except the rewards which are intrinsic to any expressive, out-going activity. It involves no dirigisme on the part of the state which goes beyond state action as a propagandist and facilitator among other freely active propagandists and facilitators - as in state action for health. Who complains that state action against the abuse of alcohol or tobacco or careless driving contravenes the principle of plural values?

5. Moreover, a built-in feature of socio-cultural community development, essential by definition, is that it shall be a non-directive process, voluntarily undertaken by people in their free time; and that it is a process dependent for its form and direction upon the wishes of the participants. Techniques for the realisation of this in practice have been worked out by those concerned with animation in considerable detail, particularly in France. (Reference to participation techniques will be found in the document CCC/EES (72) 78.) This participation is a feature of animation socio-culturelle for two cogent reasons. Firstly because without it a socio-cultural environment may be created which, however it represents the opinion of experts, may be out of touch with broad human needs. The Report on the city of Bologna in the European Towns Project (1) will give an example of this, and an

./.

unequivocal expression of the expert's view, of a somewhat frightening nature, is to be found in Nicolaus Sombart's "Stadtstrukturen von Morgen" where it is said that there must be constructed for people a habitat of soaring architecture which forces them away from the dwarfed chthonic way of life to an aeolian plane, and that "the city must be the measure of man, no man the measure of the city". Secondly, because participation is not just the essential goal of animation but the essential method. It would be fatuous to attempt to animate people towards an active share in the control and development of their community by methods which familiarised them only with the provision made by leaders, wardens, tutors and cultural shepherds, no matter how benevolent.

- IV. Draft statement of policy. (This is put in a skeletal form as a series of resolutions. It is not envisaged that the CCC would be asked to promulgate it in this form, but as a more objective paper comparable with CCC/EP (71) 1.)

Having in mind:

1. That in the national societies which compose the Council of Europe certain fundamental propositions are held as self-evident truths with which the action of governments should be in accord; and that all the nations concerned have been signatories to charters setting forth these obligations -
2. and that these propositions involve governments in the continuing duty to ensure that, within the framework of the constitution and the law, all citizens shall have the fullest possible measure of freedom to express and develop themselves, and, without restriction, to avail themselves of the whole range of socio-cultural experience which society offers -
3. and that when individuals or groups or sections of the population are found to be restricted in the exercise of these freedoms, then governments are in duty bound to seek to eliminate this disadvantage -
4. and that in spite of the enormous progress made in the elimination of disadvantage through fiscal, educational and welfare policies, there is to be found in all our countries a substantial section of the population which is severely restricted in the range of socio-cultural experience from which it is free to select -
5. and that this disadvantage consists essentially of self-restrictive habits of mind, of low-expectation attitudes and behaviour patterns which are a legacy of the past, not an emergent feature of existing socio-economic or educational systems -

6. and that the processes which are normally regarded as constituting the educational system and coming under public authorities for education, fully occupied, as they are, with the creation of equality of educational opportunity and maximum productivity, are ineffective, of themselves to remedy this disadvantage and may, indeed, intensify it, thus nullifying their own contribution to social integration -
7. and that this general situation calls, as a matter of urgency, for governmental action because
 - it is largely responsible for a growing disillusionment and apathy towards the processes of political democracy and for an impatient rejection of the rule of law;
 - it makes for embittered industrial relations and for inflationary consumption which militate against sound economic growth;
 - it is the cause of widespread under-satisfaction and frustration which constitute a drain on social resources particularly in the sphere of mental health;
 - it is a potent factor in the escalating processes of a wasteful misuse of the environment and damage to the biosphere.

It is therefore urged

- (a) That governments should take fuller cognizance of this whole area of disadvantage among their populations, and note that an insufficient response to it can be made by the existing authorities which have it in their purview - education, health, welfare, housing, etc. - because, at present, responsibility is fragmented and none of these authorities is charged with it as a chief, central task with a high order of priority among its other manifold responsibilities.
- (b) That governments should, then, formulate and operate a distinct policy of socio-cultural community development, to be of comparable importance in national planning with education and welfare policies.
- (c) That this policy should envisage the following objectives:
 - the diminution and ultimate elimination of socio-cultural disadvantage, and the equalisation of opportunity in the socio-cultural sense.

- reduction and ultimate bridging of the socio-cultural gap so that existing tendencies towards more integrated societies can be intensified.
- the creation of conditions which evoke from the greatest possible number of people the fullest use of their potentialities and of the resources to be found in themselves, in their environment and in association with their fellow men and women.

(d) That while note be taken that the full effects of such a policy cannot be quantified, it should be framed in such a way that some objective measure of progress can be made from time to time from such indicative results as:

- the number of people in a given area of development who use public libraries
- the number who attend educational courses voluntarily
- the number participating in local associations, e.g. for religious, political, welfare, sports etc. interests.

(e) That the realisation of this policy should be entrusted to an authority with overall competence and resources capable of focussing the work of a consortium of ministries at national level and of departments at local government level.

(f) That a prior task for such an authority should be to plan and arrange - both as to curriculum and organisation - for the additional training as "animateurs" (socio-cultural development workers) of all those, whatever their profession, whose work is, or can be made, a means of socio-cultural community development.

(g) That an equally important task should be to elaborate an operational relationship between the work of socio-cultural community development and that of the educational system so that the two can complement each other and both be made fully effective.

(h) That in the formulation as well as in the operation of policy it should be made clear that, apart from an assertion of a fundamental belief in the enlargement of freedom and practicability of purpose, there is not intention to interfere with the principle of plurality of equally valid cultures and styles of life; no dirigiste assertion of the value of certain favoured behaviour-patterns. It should be made clear that the policy envisages a true cultural democracy in which all legitimate styles of life and forms of activity have a respected place in so far as they are means of self-expression, self-realisation and social communication and association. Naturally, this will include those culture patterns which were formerly inaccessible, for the most part, to the majority of people but which are now being democratised.

(i) That similarly the formulation and operation of policy should stress that, although a significant lead is being given by governmental authorities, it is a fundamental and inseparable part of socio-cultural community development that it involves the fullest possible participation in its planning and direction by the communities and sections of communities and groups for whose benefit it is designed; and that this participation is indispensable both as a goal and a method of development.

(j) That, further, it must be recognised that such participation is most difficult to secure among those very people whose socio-cultural disadvantage is greatest; and that it therefore needs to be fostered by special techniques which take account of the fact that participation may involve troubles and delays which, while they seem pointless to expert planners, need to be patiently overcome by genuine dialogue.

(k) That there should be overt acceptance of the fact that the whole concept of socio-cultural community development envisages an alteration in personal relationships across the various existing socio-cultural and socio-economic sections of society; that it look towards a more integrated type of society brought about by widespread enhancement of awareness, knowledge, critical faculties, competence, confidence in expression, and self-respect: and that, as this will affect all aspects of life, including the industrial and political, socio-cultural community development will be a factor of general social change: but that it is, in itself, non-political while making for greater reality in the working of political structures, local, regional and national.

(l) That care must be taken to avoid the misconception that a policy of socio-cultural community development is something which concerns only a special sphere of activities, such as the arts, or "culture" in the traditional sense of the term; or that it is something only for certain sections of society, such as the poor and needy or dwellers in slums or slum-clearance areas: but that is something intended to animate the working of all spheres of activity, public and voluntary, and at all social levels.

(m) That in planning the operation of their policy governments should have regard, in connection with (d), (e), (f), (g) and (j) above, to the on-going investigation and comparative studies and reports promoted by the CCC into such matters as methods of assessment, suitable governmental structures, training, effective relationship between educational and socio-cultural programmes, and techniques for securing productive participation.