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OF

# ADULT EDUCATION

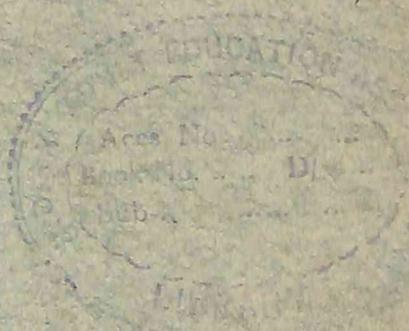
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DECEMBER, 1942

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EDITOR:

RANJIT M. CHETSINGH.

FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

# THE INDIAN JOURNAL OF ADULT EDUCATION

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TUTOR'S DIPLOMA IN ADULT EDUCATION (U. C., NOTTINGHAM).

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## BUSINESS NOTICE

The Journal is published 6 times in the year—in the first week of each even month.

If you do not receive your copy by the 15th, please complain at once to your Post Office and to us. Such complaints should reach us by the 20th at the latest.

All contributions should be written (preferably typed) on one side of the page only and should reach the Editor by the **25th of each even month** for inclusion in the next issue.

*Contd. on page 4 of cover.*

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MR. H. S. M. ISHAQUE, I. C. S.

Mr. H. S. M. Ishaque, I. C. S., Director, Department of Rural Reconstruction, Bengal, whose photograph appears here is a staunch and sincere promoter of the cause of adult education in Bengal, the like of whom is the exception rather than the rule, particularly in officialdom. A peep into his antecedents reveals the fertility of the background of the man behind the officer Mr. Ishaque. Hailing from a well-known Muslim family of Rae Bareilly, U. P., he has had a brilliant scholastic career culminating in his success in the I. C. S. competitive examination. He is blessed not only with a brilliant intellect but also with deep sympathy for his suffering fellow-countrymen.

Moved to the depths of his being by the abject poverty, the colossal ignorance and illiteracy of the masses committed to his care as an officer, Mr. Ishaque has applied himself to the problem of their amelioration with the untiring zeal of a genuine social reformer. Indeed his activities towards that end are many-sided,—adult education, agricultural improvement, better sanitation, better living, co-operation, etc. We are gratified to note that Mr. Ishaque has made literacy of the masses the chief plank in his programme. His initiative, powers of organization, practical-mindedness, courage of conviction and leadership has enabled him to achieve a striking measure of success. Mr. Ishaque is no mere visionary. He is resourceful and forges ways and means according to the needs and conditions of his surroundings, and does not seek to follow the beaten track. And the results obtained by him, particularly in Serajganj, where he was S. D. O. for a little over two years, are an eloquent testimony to his sound methods of work.

India would move faster if there were more officers of Government fired with such fellow-feeling for the teeming millions of the country.

THE INDIAN JOURNAL  
OF  
ADULT EDUCATION

VOL. 4

DECEMBER, 1942

NO. 1

**Messages Received by the Indian Journal of Adult Education  
on the 4th Anniversary of its Birth,**

*From the Hon'ble Sir Jogendra Singh,  
Member of Council for Education, Health  
and Lands, New Delhi:—*

I am herewith sending a short message as desired.

I wish the Indian Journal of Adult Education to continue and increase its sphere of usefulness. It is exercising a healthy educational influence and placing before its readers modern educational developments.

Yours faithfully,  
JOGENDRA SINGH.

*From Dr. K. G. Saiyidain, Director of  
Education, Jammu and Kashmir, Jammu.*

My hearty greetings on the occasion of the fourth anniversary of the birth of the Indian Journal of Adult Educa-

tion. The journal has been rendering useful service to this important national cause which is, unfortunately, being driven somewhat into the background on account of the urgent preoccupations of War. Personally, however, I feel that every increased complication in modern life stresses afresh the need for a properly organized and intellectually generous system of adult education and every orgy of destruction calls for increased creative and constructive effort. I wish the journal a career of increased usefulness and success.

K. G. SAIYIDAIN  
Director of Education,  
Jammu and Kashmir, Jammu.

**Notice**

**EIGHTEENTH ALL-INDIA EDUCATIONAL CONFERENCE, INDORE**

December 27 to 30, 1942.

**Draft Tentative Outline Programme**

(The time given in the programme is in accordance with the daylight saving time enforced in India from September 1, 1942.)

Sunday, the 27th December, 1942:

9 a. m.

...

... Business Meetings of the I. A. E. A. Committees.

- 9-30 a. m. 12 noon ... Annual Meeting of the Council of the All-India Federation of Educational Associations for 1942. *First Session*, Subjects Committee and Council Resolutions. (Open to the Members of the Council only). *Chairman*: Pandit Amarnatha Jha.
- 12 noon to 2 p. m. ... Interval.
- 2 p. m. to 4 p. m. ... Annual Meeting of the Council of the All-India Federation of Educational Associations for 1942. *Second Session*, Reports, Accounts and Elections. (Open to the members of the Council only), *Chairman*: Pandit Amaranatha Jha.
- 5 p. m. ... OPENING SESSION OF THE CONFERENCE: Inaugural Address: Formal election of the President, Welcome and Presidential Address, Messages and Announcements.
- 10 p. m. ... Entertainment.

*Monday, the 28th December, 1942:*

### THIRD INDIAN ADULT EDUCATION CONFERENCE

The Third Indian Adult Education Conference, which has had to be twice postponed due to war difficulties is now to be held in conjunction with the annual All-India Educational Conference at Indore from the 27th to 30th December under the presidentship of Prof. Amarnatha Jha, Vice-Chancellor, Allahabad University. The Hon. M. R. Jayakar is to preside over the All-India Educational Conference, and the Local Secretary of the Adult Education Conference is Professor G. P. Bryce, Indore Christian College. All enquiries relating to the Conference, proposals for papers, discussions, etc. should be addressed to him direct.

It is important that all MEMBERS OF THE INDIAN ADULT EDUCATION ASSOCIATION ARRIVE AT INDORE BY THE EVENING OF THE 26TH DECEMBER AS BUSINESS MEETINGS OF THE ASSOCIATION WILL START FROM 9 A. M. ON THE MORNING OF THE 27TH. The full programme of the Conference is given below:

The Conference is being held under the patronage of H. H. the Maharaja Holkar. Mr. H. B. Richardson, Education Minister, Holkar State, and Hony. Treasurer, Indian Adult Education Association is Chairman of the Reception Committee.

- 9-30 a. m. to 12-30 p. m. ... **All India Adult Education Conference**: sponsored jointly by the Indian Adult Education Association and the Adult Education Section of the All-India Federation of Educational Associations.

12-30 p. m. to 2-30 p. m.	...	Interval.
2-30 p. m. to 5 p. m.	...	<b>Sectional Conferences :</b> 1. Primary and Rural Education Section. 2. Teachers' Training Section. 3. Vocational Education Section. 4. Examination Section.
5 p. m. to 6 p. m.	...	Interval.
6 p. m.	...	<b>General Session of the Conference :</b> Reports of Sections, Papers, Addresses, Resolutions, Discussions, (President of the Conference in the Chair.)
10 p. m.	...	Entertainments.

*Tuesday, the 29th December, 1942 :*

9-30 a. m. to 12 Noon	...	<b>Sectional Conferences :</b>
5	...	1. Secondary Education S.
6	...	2. Childhood and Home Education Section.
7	...	3. Moral and Religious Education S.
8	...	4. Internationalism and Peace Section.
12 Noon to 2 p. m.	...	Interval.
2 p. m. to 4-30 p. m.	...	<b>Sectional Conferences :</b> 9. University Education S. 10. New Education (including Research and Experiments.) 11. Women's Education S. 12. Health and Physical Education S.
4-30 p. m. to 5-30 p. m.	...	Interval.
5-30 p. m.	...	<b>General Session of the Conference :</b> Reports of Sections, Papers, Addresses, Resolutions and Discussions. President of the Conference in the Chair.
9 p. m.	...	1. Meeting of the newly elected Executive Committee, 1943 of All-India Federation of Educational Associations. 2. Sections (if any) which have not finished their work.
10-30 p. m.	...	Entertainments.

*Wednesday, the 30th December, 1942 :*

9-30 a. m.	...	<b>Closing Session of the Conference.</b>
2 p. m.	...	Excursions to places of general interest.

## Editorial Notes

It is with feelings of deep thankfulness that we enter upon a new year of service in the cause of adult education. As our distinguished friend Dr. K. G. Saiyidain points out in his message, it is a cause which is being driven somewhat into the background by war conditions. We are convinced with him, however, that every orgy of destruction calls for increased creative effort. It is our faith, therefore, that adult education will soon come into its own even in this land where Government contents to be preoccupied and indifferent and the people persist in listless ways, both submitting to the inevitable with an attitude more akin to callousness than resignation.

Once again we would like to express our gratitude to those who have co-operated with us in making this journal representative and generally acceptable to all sincere friends of adult education in the country. We know we can count upon their co-operation. We would, however, appeal to them to find us new friends. It is our ambition that this journal should become increasingly a forum for this great national service in India.

\*            \*            \*

### Adult Education in War Time

On another page will be found an article entitled "Educating the Army"

which describes briefly what Britain has done in this field. We hope those who control the destinies of military administration and army men in India will also address themselves to this essential aspect of army training. Is it too much to expect our Army Chiefs to make information available to the country at large as to what they are doing in this matter? As the article under reference tells us the army in England accepted and supported the innovation after a few preliminary grumbles. Perhaps, the Indian army will be willing to content itself with something somewhat stronger than preliminary grumbles. Let them indulge in their criticisms but let them get on with this important task.

\*            \*            \*

### To our Subscribers

If a subscriber does not receive his copy of the journal by the middle of the month in which it is due, he should at once notify the Manager.

Complaints of non-delivery received after the 20th of the month in which an issue is due, will not entitle the complainant to a free copy of the journal. We are compelled to resort to this practice, as several people have demanded copies after many months have elapsed.

Manager.

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### Life's Eventide

BY PROF. ANJILVEL V. MATTHEW, B.A., M.ED.

I

Adler mentions three tests of personal efficiency: one's attitude towards work, towards sex, and towards society.

The list is far from complete; for, there is another test, one's attitude towards *the infinite*, which enters into and

colours all the three attitudes. In the last 2 articles we dealt with the first two of these, and we closed the chapter with a reference to the tendency that men, and to a certain extent women too, have in the forties of their life, to chafe under the restrictions on sex life enforced on them by the expectations of society and by their own respect for traditional virtues. As a consequence of this growing impatience with restrictions, some persons surprise their friends by sexual lapses, persons hitherto considered very respectable and steady in their private life. Family life is a great strain on husbands and wives, and, love is not enough to keep the family going. There must be a sense of humour which makes one laugh at one's follies and laugh with other people, not *at* other people, when they try to see the humorous aspects of life. There must be mutual respect, and mutual respect is hard to maintain when either the husband or the wife is an idler, expecting the life partner and the servants to do all the work of the home. The husband and wife must have interests in common, and one of the best and enduring common interests is the upbringing of children. Where through selfishness the husband and wife decided not to have children, they do not have this absorbing common interest; and it is no wonder if, after living together for many years, they are now bored by each other's company. In a well-written book *Men, Women and God*, Dr. A. H. Gray, analyses the causes of unhappy marriages and mentions, in addition to the above, the fact that many marriages are unfortunately entered into not for love but for convenience. Where the constant

intimacy of married life is concerned, it is impossible to be happy without love. He also mentions the fact that the love of some people is real but not deep enough to help them tide over the inevitable difficulties that arise in family life—"there is enough love for sunny days, but not enough for the foggy ones." Or it might be that the love they started with was more passion than love—there was more of the attraction of the purely physical in it than the love that is based on respect for the qualities of each other's mind and spirit. More important than any of these considerations is the fact that the attitude towards the *infinite* has been left out of their common life. The religious spirit is the spirit of unselfishness, it is something that lifts a person out of bondage to the immediate and the material. Opposed to it, is the kind of life lived by a self-centred person. When marriage is regarded as a mere means of self-extension, it does not ennoble the persons united thereby. Marriages fail just as all other human relations fail when the contracting parties are individualistic and self-centred in their outlook. What a very troubled wife said to Dr. Gray is true of many others who are worried about their family unhappiness: "I think what I really need is God\*." This attitude towards the infinite we shall refer to again in considering the problems of the eventide of life.

One's attitude towards society changes with years. Some of those who started with an expansiveness of life in their young days, who would have answered in many respects Jung's

\*A. H. Gray: "Men, Women and God," (Ch. XI

description of the extrovert have slowly become less communicative and more cautious in their personal dealings. Disappointments in their chosen enterprises, the treachery of some trusted friend, frustration in love, immoderate and caustic criticism by those who should have been supporters—all these might have led to the cooling of early enthusiasm. Such persons may keep away from all society like George Elliot's Silas Marner. There are others who have less excuse to avoid society, and still are so taken up with their business and family affairs that they do not any more care to maintain lively relations with their neighbours. Again there are those who are constitutionally of an introverted nature, persons to whom even in their childhood it was a delightful satisfaction to be engaged in their internal affairs rather than to enter into contact with others; such persons are still more pronouncedly introverted in this period of life than in early years. In other words there are some who are introverted by nature; some who have been forced into introversion by society; and some who go into voluntary introversion.

But no one can lead an entirely satisfactory life for any length of time without entering into social relations with others. The naturally introverted person may not feel that he is depriving himself of a great thing in life when he keeps out of human relationships, but he too will have to pay the penalty if he follows his natural bent too much; for the values of life are cultivated in a social atmosphere. Even the thoughts we think and the moral convictions

that we entertain are in no measure formed in us by our intercourse with others. We may not directly borrow our thoughts and convictions from others, but they are what they are through our personal reaction to our social and spiritual environment. The naturally introverted person may carry on longer in isolation without *feeling* the loss of social life than an extroverted one, but both of them are inevitably depriving themselves of a great means of education and entertainment when they fail to enter into the healthy give-and-take of corporate life.

## II

When a man enters into the second half of life, he has a tendency to feel depressed, the same kind of tendency he had when he was just entering into his adolescence. But this tendency is more dangerous in the latter period, for in adolescence along with this retiring tendency there is the fire of enthusiasm glowing in all normal persons to accomplish something great and to enter into great associations with kindred spirits, not to mention the great yearning to find perfection through union with an adored member of the opposite sex. In the latter period, these redeeming features are not conspicuous by their presence; at least they are not there to such extent as to counter-act the tendency to be isolated. While in adolescence a person prizes himself highly, in the latter period the tendency for isolation has often its root in one underestimating one's own value as an individual. He is disillusioned; he feels that his great dreams of youth have not come true,

that even what has been accomplished does not seem to carry as much importance as he had attached to it, that others who started life with him with similar or even more limited resources have succeeded better in their spheres, that he cannot stand his own criticism and the criticism of others for his shortcomings, and that after all it does not matter whether one succeeds in a small measure or not as any success that is achieved is really a negligible quantity in view of the great work that has been lying unaccomplished for generations and centuries. When this mood is on a person he should be particularly wary, for it is a mood of subtle danger—unawares he may lose all interest in life and may plunge himself so deep in despair that in extreme cases he may even be tempted to put an end to his own life.

When a person passes through this mood, his sense of values, his philosophy in life, stands him in good stead. We have already referred to what Jung tells about his experience as a medical doctor: he says that most of his patients who consult him are middle-aged persons, that many of them have no particular physical maladies, and that what is wrong with many of them is that they have lost interest in life and that they have no sense of direction for their activities. "How often," he says, "have I heard a patient exclaim: 'If only I knew that my life had some meaning and purpose, then there would have been no silly story of my nerves: Jung is, however, convinced that in dealing with such patients it is no use dealing with any one particular symptom. He says that until recently

medicine had gone on the assumption that illness must be treated and cured by itself, but that now voices are raised that this point of view is wrong, as it is the whole patient, and not any particular trouble of his, that is to be attended to by a good doctor. The same is true—perhaps to a greater degree—with the symptoms of mental and nervous illness: they can be successfully dealt with only by attending to the whole personality of the patient and to his entire outlook on life. Nor can this be done without reference to his attitude towards the ultimate values of life.

### III

Jung rightly observes that many people enter into the afternoon of life without any kind of preparation, and sounds a warning against the all too common assumption that such things as the earning of money, extension of conquests, and the search for adventures and pleasures can go on forever. He says that it is folly to expect that the afternoon of life can be lived to the programme of life's morning. One is not sure, however, whether in this warning itself there does not lurk a subtle danger; for, Jung wants people to lead a life attuned to the spiritual universe in the afternoon of their life. But what about its morning and forenoon? There are many things that Jung says which makes the query justifiable whether religion has a definite place in the early stages of life. So great a believer in the need of religion and so good a psychologist as Jung is, we should certainly expect of him that he would not exclude religion from his order of things even in earlier years.

But one thing—is very certain—the lucidity with which he writes about the need of religion in solving the problems of the later years of life is conspicuous by its absence when we try to learn from him how this religious attitude is to be cultivated. He has no faith in a personal God, nor in God as an objective reality. In the matter of ignoring the objective personality of God, he is in the same position as Freud though, unlike the latter, Jung does not call religion an illusion. To Jung, religious experience is a reality: he believes that the racial experience of man, man's practical knowledge throughout the ages and in all levels of culture that religion works, cannot be wrong, and he notices that those of his patients who have religious faith overcome their worries and anxieties more easily and definitely than those who do not have the aid of religion in maintaining or restoring their mental health. But he has no place in his system for a personal God who has been envisaged in the *Bhagvat Geeta* and the *Bhakti* Literature of Hinduism, in the *Quran*, in the Mahayane literature of Buddhism, or in Christian literature. He identifies God with the racial unconscious, and does not know how his patients are helped to be religious by him with his obscure views on the possibility of maintaining contact with the unconscious. But it is something that he does not despise religion, but throws in all the weight of his authority as a psychologist and physician on the side of religion; and his patients are helped in the rehabilitation of their personality by the ministrations of religion. The need of religion is re-emphasised for his

patients by him; but many of them evidently get their actual religious help from those who are better qualified to give it than himself.

#### IV

That mental health is inevitably connected with physical health is as true of the afternoon and evening of life as it is true of its morning. In childhood and youth there is more energy in the system than to make it going, so much so that some psychologists have tried to account for the prevalence of the spirit of play in childhood and youth by what is known as the theory of surplus energy. Whatever it be in youth, there is not much of surplus energy in old age. On the other hand there is a shrinkage of physical energy, and this diminishing of energy on the physical plane is accompanied by a narrowing of interests in old age.

One of the surest indications of the narrowing of interests is the rigidity of views of old people. Just as the bones and musculature of old folk are brittle and inadaptable for new exercises, there is rigidity and inadaptability in their views. There are old people who are sure that all modern views on education and government and distribution of wealth are wrong, that anything that they did not know in their youth is not worth knowing, and that to have a new angle of vision is to have a wrong angle of vision. All old persons are not actually so finally set, just as there are many old people who take a moderate amount of physical exercise and keep fit in spite of their advancing years. But it is a fact that there are many persons who are pre-

maturely old, and there are many really old persons who need not have been so helplessly ill-adjusted to the changing world as they actually happen to be.//

But if these persons cannot do anything well themselves, they can at least criticize, and that they do with great zest and gusto. As a matter of fact the more helpless a person is, the more inclined he is to find fault with others. Such is the case with many old men and women who cannot move about doing what work they would have wished to do and are therefore confined to their homes. There, by their constant criticism, they make it hard for others to sympathise with them. It would spare everybody a good deal of unnecessary ill-temper and peevishness if the younger relatives of such old folk understood that their peevishness and ill-temper are due to their sense of weakness rather than to any sense of superior strength. If they had expressed their feelings in words they would have said what Mrs. Gummidge in *David Copperfield* said: "I am a lone, lorn creature, and not only everythink goes contrary with me, but I go contrary with everybody. I make the house uncomfortable."\*

Such old people as we saw above are weak, helpless and lonely. They are weak because their body is not what it was, helpless because they do not have that control even over their own feelings and fancies which they had when they were younger, and lonely because some of the people they dearly loved and many of their acquaintances have gone away from them, some by

death and some by change of place. Even the marriage of their children is a blow to many old parents, not because they do not want them to be happy but because thereby they are left alone. It may sometimes be that the people who remain with them at home are not so sympathetic as these departing children had been in the past, and their going away after marriage may be a hard blow. Bernard Shaw in his *Treatise on Parents and Children* truly observes, after referring to the hard feeling of desolation that a widow has to bear when the young man whom she reared to manhood meets a strange woman, and goes off with and marries her: "I have taken the widow as an extreme and obvious case; but there are many husbands and wives who are tired of their consorts, or disappointed in them, or estranged from them by infidelities; and these parents in losing a son or daughter through marriage, may be losing everything they care for."<sup>1</sup> The pain is all the more poignant if the marriage is with somebody whom the parent dislikes. The same effect obtains when a son chooses a career which the parent disapproves of.

In the above paragraph we referred to the feeling of helplessness of old people. Their physical weaknesses, handicaps and ailments are recognized by all persons. But all of them do not make allowances for the lack of control of old people over their psychic experiences. In senescence people become more like children. Children cannot have that control over their emotions which more grown-up per-

\*Quoted in B. R. F. Notes, 17-7-1936.

1. Bernard Shaw: Preface to *Missalliance*, p. LXXXVIII.

sons have. In old age, along with physical strength this psychic strength also decreases. Failure of memory is a common experience with old folk, and the memory for recent things is affected more than the memory for the things that happened to them in their youth. This is in, other words, a sign that their cognitive ability is affected. Several other aspects of their cognitive ability suffering diminution of its efficiency can be given such as the greater suggestibility of an old person and his difficulty to attend to hard intellectual problems. We pass on, however, to his affective life. Here we see him pleased or displeased with trifling things. Even people who never shed tears in their deepest sorrows in manhood are seen occasionally to weep profusely in old age. This kind of readiness to emotional self-expression we see in the matter of laughter too. Similarly, in their conative life too we see a diminution of strength. Their will seems to have lost some of its vigour, as their choices and refusals remind us of a juvenile, if not an infantile, level of impulsive decisions. They are more and more interested in their own little affairs—their appetites, their comforts, their disappointments and their joys than in those of others, for whom a few years ago they would have made great sacrifices. In terms of physiological psychology we see numerous signs of their cortical control loosening, and naturally the activities of the lower brain centre function more prominently.

### V

In spite of weaknesses, old persons do not want to be left out of the pic-

ture of human activities. They still want to exercise what energy is left to them. In this they are undoubtedly right. But the transition stage, the stage from the faith that they can do most things as well as they used to do in the past to the recognition of the fact that

We are not now that strength which in old days

Moved heaven and earth,

is a period of particular strain to themselves and to those with whom they associate. They want to exercise as much authority and power over their associates as they used to do in the prime of life. The old habit of enforcing deference and obedience is still with them. But their power is no more what it was, and they cannot muster strength enough to enforce their will on others. What Pierre Janet says about some of his neuropathic patients is true of the old folk who, in spite of the growing weakness of old age, still want to keep themselves in the centre of their little world. What Hindenburg did in Germany while the Nazis were consolidating their power in spite of the opposition of the government and what Petain is doing in France when the Laval-Darlan group is establishing their own power in spite of the fears and opposition of Petain, have their parallel in several smaller places such as business houses and educational institutions. In many of these places there are old people in authority who do not know how to face new situations, to make a decision, to take responsibilities—they are at bottom afraid of the struggle that they would have to consent to face to command a

real obedience."\* At the same time the little sphere of their importance, where they can enforce authority, must be subserviently subject to them. They give unnecessary orders to the people about them for many useless acts. "These acts have no importance; they could have been carried out differently without inconvenience; most often, indeed, they would have been carried out in the same way if the people had been left free to act in their own fashion. But the dictators cannot tolerate having any acts whatever performed in their neighbourhood unless they have ordered them. On the one hand the verification of such perpetual obedience reassures them, because they can thus alter the behavior of others and avoid the changes of environment that they dread; on the other hand, it gives them a feeling of comfort when they can at every moment verify the fact that all these persons are at their disposal, and consequently are their inferiors. Some make their demands with violence and threats, others with a plaintive sweetness and in the name of the consideration owed them, but all seek to do completely away with the independence and initiative of the persons about them."†

All this is very tiring to those who associate with such persons who want to lead and dictate while they are not fit to do so. But the relatives, friends and associates of such old persons should clearly recognize that though these old men and women are tiring in

their attitude, they are at the same time trying to do something,—though in an exaggerated way—, which is entirely necessary for their mental health. If they gave up all associations with the world, they would immediately break down in physical and psychic health. They must have something to do; for, as another great psychotherapist; Bleuler, observes: "Senility often becomes a disease only as a result of the sudden cessation of the ordinary attractions of life."<sup>1</sup> What is wrong with the masterful men and women we have noticed above is that they do not recognize the diminution of their strength and ability. They must lead a simplified life, and it is necessary that they should retire from the fatiguing task,—(fatiguing to others as well as to themselves),—of directing others. Instead they can engage themselves in hobbies, give their advice and counsels to those who seek them, be a good friend to children, give consolation and cheer to other old folk who are upset by life's trials, and give particular attention to the cultivation of their own spiritual life. The thinkers of India spoke of four *ashrams* or stages of life: *brahmacharya*, *grihasta*, *vanaprasta*, and *sanyas*. The first is the stage of childhood and youth when it is proper for one to learn and to be under discipline; the second is the stage of the householder; the third that of the man who retires from too absorbing an interest in the affairs of the world; and the fourth is the final stage when they devote their time exclusively to renunciation and spiritual culture

\* Pierre Janet: Principles of Psychotherapy, Part II, Ch. III, p. 180.

†Ibid, p. 182.

1. Quoted by Max Munde: In Search of Happiness, Ch. XIII.

and to helping others to be spiritually minded.

While some there are, who do not recognize the inevitable reduction in their ability and strength but try to live in the evening of life with the tempo and rhythm of enterprises that were suitable to an earlier stage, and earn for themselves unnecessary physical and psychical troubles such as irritability, peevishness, headache, and sleeplessness and—where these warnings are unheeded—even a complete breakdown. There are others who on the other hand fail to realize that "though much is taken, much abides," and therefore spend their last days in futile rest and barren regrets over the good old days that were and are no more. Theirs is a sterile old age, for they never imagine that, though their powers are diminished, they can still be strong in will.

To strive, to seek, to find, and not to yield. They are incapable of appreciating the spirit of Browning's Rabbi Ben Ezra who says:

Grow old along with me,  
The best is yet to be—  
The last of life for which the first was made.  
Our times are in His hand  
Who saith, "A whole I planned,  
Youth shows but half; trust God: see all, nor  
be afraid!"

Old age is apt to be a burden and a curse to those whose vision does not extend beyond the material world, especially to those whose ambitions and desires have been unfulfilled. But to those who believe that they belong to a spiritual order of things, it is a period of serene calmness and dignity. Sometimes we are told that it does not

matter what a man believes so long as his conduct is of the right type; but the fact is that a man's conduct and attitude are inevitably affected by what he believes. This is true of all stages of life, and particularly so about old age.

**A Case.** Appasahib lived more than the biblical span of four score years. He was well educated and in his manhood had been in "service," but retired when he was about fifty. He lived the rest of his years in looking after his household and his small farm, where he supervised the work of servants and often worked with them with his own hands. Being an educated and respected man he was given opportunities to take a keen interest in local affairs. As years passed, he became physically weaker, and so gradually cut off his public duties, but still continued to work on the farm to keep his establishment going. All his sons meanwhile finished their education, and set up their own houses, living in more affluent circumstances than himself. They invited him to go and stay with them, and rest. He would not—he wanted to give up neither his sense of independence nor his chance to work for his own maintenance. He wanted on the other hand to keep the old homestead open to those of his children and grand-children who wanted to spend a few days in the old home. In his strong manhood years he had a robust faith in God, and as years grew on him, he became more devout in his religious exercises. Some of his children and a number of his friends predeceased him, his physical health became more and more feeble, but he never complained

of life but braved it, working up to the end. He was not afraid to live, nor was he unwilling to face the hereafter which he looked forward to with a calm sense of confidence and faith. All his mental abilities were intact up to the close of his long life, and when the end came, in his ninetieth year, he passed off to the other side as in answer to a long-expected home call.

Compare this old gentleman with those old folk, referred to by Max Minde, who become miserly and hoard up all kinds of useless rubbish, and cut themselves away from all healthy human contact through fear or selfishness. This type of person often ends up in a solitary room in filth and misery, even when he may happen to be very wealthy. He refers to one instance. ¶

The one who thinks that with his death everything is over with him cannot maintain that hope and optimism and readiness to maintain human relations which his neighbour can who expects to enter at the time of death into a new and more glorious sphere of friendship, usefulness and restful activity. The life of the latter person is a life of direction, and is therefore, in Jung's words, "better, richer and healthier" than that of the former whose life suffers from its aimlessness.

It is a delight to close this paper with the words which Jung uses in writing of the present topic especially

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\*Max Minde: In Search of Happiness, Ch. XIII, p. 229.

when we realize that the conviction expressed in these words has been arrived at by him as a result of his extensive experience of more than thirty years with men and women of different nationalities and countries who laid bare the secret worries and problems of their lives before him as a physician and psychologist. "As a physician I am convinced," he says, "that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive; and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose. I therefore consider the religious teaching of a life hereafter consonant with the standpoint of psychic hygiene. When I live in a house which I know will fall about my head within the next two weeks, all my vital functions will be impaired by this thought; but if on the contrary I feel myself to be safe, I can dwell there in a normal and comfortable way. From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition—one part of a life-process whose extent and duration escape our knowledge."\* In the matter of the emphasis that is laid on spiritual values, Jung's position is saner, more practical and more hope-giving to his patients and to the readers of his books than that of Freud and Adler, neither of whom finds any particular need to foster and strengthen the spiritual life of their clientele.

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\*Modern Man in Search of a Soul, by Jung, Ch. V, p. 129.

## An Experiment in Adult Education.

BY S. R. QIDWAL.

The organisation of a system of free and compulsory primary education that would be complete in itself and preclude relapse into illiteracy is one aspect of the educational problem of our country. The other aspect is the education of adults. A night school was opened by the Jamia Millia as far back as 1926, but it failed to achieve results. It was therefore decided to adopt a different and more comprehensive method. The department of Adult Education (Idara-i-Taleem-o-Taraqqi) was established for this purpose in October, 1938. This department has been making experiments and has published annual reports of its work, which may be summarised as follows:—

The problem of adult education is not an isolated question of mere literacy. It is a problem rather of stimulating a desire for knowledge, of which literacy is only a part. Since adults can not be subjected to any form of control, the matter resolves itself into one of creating an atmosphere in which the illiterate would feel so obviously at a disadvantage that he would be forced to learn. This could be accomplished far more effectively by opening a centre for working in a specific limited area rather than a school. A centre was therefore established at Qarol Bagh in July, 1939. Statistics were prepared of the area to be served, which are given below:—

Number of houses	...	433
"    " inhabitants	...	1,638
"    " educated adults	...	313

Number of literate adults	...	449
"    " illiterate	...	966
"    " literate children	...	153
"    " illiterate	...	360

### Occupations:—

Service	137	Tonga Drivers	34
Masons	79	Labourers	32
Shop-keepers	78	Tailors	26
Students	77	Smiths	19
Craftsmen	54	Bhishties	17
Carpenters	37	Miscellaneous	48

For purpose of education all these inhabitants of the locality as well as the women were regarded as possible pupils or, as in the case of students and well-to-do-educated people, as collaborators. A circulating library was established along with the centre and sets of books were sent round to different homes. Posters, wall-papers and other literature was published and distributed free, and everything was done to induce people to visit the centre and take advantage of the facilities it offered, without imposing any obligation except that of good behaviour. Even now after three years of steadily progressing work, it has not been found advisable to undertake anything that savours of class work or the school.

The work of the centre now comprises the following activities:

1. **Library:**—The library consists of over 200 books specially selected for adults. It has enrolled 250 members who may have books issued to them at the centre or delivered at their homes. The total number of issues during last

year was 4,000. No fee is charged from the members.

2. **Studies** :—There are no classes but there are projects in which those desirous of any particular study may join. Literacy projects have been undertaken from time to time, in which a limited number of illiterates participated and were generally able to read and write after about forty-five lessons. The study of the Quran is a permanent one year project.

3. **Evening talks on current events** :—These are held daily and have proved a great attraction. Those who attend these are also invited to discuss matters of interest to them.

4. **Lecture on Islam** :—Every Friday a lecture on some subject of religious interest is arranged at the local mosque.

5. **Children's Programmes** are arranged occasionally.

6. **Wall Paper** :—This is a newspaper prepared daily from cuttings and illustrations giving the world's news in headlines.

7. **Cinema Films and Lectures** :—Ten such lectures were organised last year. The average attendance was about a hundred.

8. **Exhibition** :—A three day exhibition of local industries and crafts including needle-work and embroidery was held last year, and the number of visitors were about 500.

9. **Essay Competition** :—There were six particulars in the first attempt to hold such a competition for the encouragement of literary activity.

10. **Dramatic Performances** :—Four were organised last year.

11. **Radio** :—The radio at the Centre has proved a great attraction.

12. **Publicity** :—On appropriate occasions souvenirs, gifts cards and short pamphlets are distributed free. 1,600 pamphlets on various subjects and 300 educational posters were distributed last year. Invitations to assist the work of the centre by (a) signing a pledge to teach at least one illiterate person to read and write (b) making gifts in the form of books, pictures, boards, pens, and pencils, etc. or (c) providing material for the wall-paper issued periodically. They generally evoked sufficient response. A group of students has formed a society for the publication of a manuscript magazine for the benefit of the centre and brought out six numbers of their magazine "Khid-mat" (Service).

13. **Literature** :—The interest of adults in their education or even in the form of self-education envisaged at such a centre as ours can not be maintained without sufficient and appropriate literature. Apart from a primer and teaching aids a plan for 300 graded 16 page booklets covering a very wide range of subjects has been drawn up. So far 50 such booklets have been published and have been widely appreciated. It is expected that within a short time the number of published pamphlets will reach a hundred, as many manuscripts have been held up owing to shortage of funds and scarcity of paper.

14. **Attendance** :—The average number of daily visitors interested in the

activities of Education Centre (The Taleemi Markaz) has gone up from 40 to over 300.

15. **Expenditure** :—The initial expenditure covering a period of about 6 months preliminary and survey work was about Rs. 400 since the establishment of the centre the annual expenditure has been as follows :—

	Rs.	A.	P.
1939—40	...	1,372	15 3
1940—41	...	1,196	15 6
1942 (Jan. to July)	...	559	10 0

The total expenditure over the whole experiment since its inception comes to a little over Rs. 3,500 only.

### The Bombay Adult Education Committee Report for 1941-42.

We have pleasure in reproducing the following extract from the above Report. We hope to notice this Report more fully in our next issue :—

#### 10,000 Become Literate of Whom 2,800 are Women.

".....Though the year was one of handicaps, it was one of expansion in certain directions such as training classes for teachers, experimental classes, etc. The handicaps arose firstly, from the communal disturbances in the beginning of the year and secondly, from the serious developments in the war situation in the Far East. Both these disturbances did not only adversely affect the daily average attendance in the literacy classes but also led, on account of very poor attendance, to the closing of a number of classes which could have ordinarily been maintained,

During the year under review, 1,053 literacy classes, spread over three sessions of four months each, were maintained and out of the 19,705 adults who were enrolled 9,300 achieved literacy besides the 708 adults who were made literate in private classes. Even taking into consideration about 275 classes carried over into the current year, it will be seen that the total number of literates turned out at the end of the year falls far short of the normal figure which is between 14,000 and 15,000 a year. The reasons for this fall are given in the foregoing paragraph. The study of the comparative figures of the year with those of the two previous ones will be of interest.

Year.	No. of classes.	No. of pupils enrolled.	No. of pupils who appeared for the test.	No. of pupils made literate.	Percentage of literacy to	
					No on rolls.	No. appeared.
1939-40	960	18,638	17,207	14,448	77.7	84.2
1940-41	1,140	21,270	17,610	14,861	69.9	84.4
1941-42	1,053	*19,705	*19,705	9,300	*63.1	83.1

\*Deducting about 5,000 pupils of the 275 classes carried over into the current year.

It will be seen from the above Table that the percentage of pupils who satisfied the test to those who attended at the end of the course compares favourably with those of the previous years but that there was a considerable fall in the daily attendance of the classes, which affected the percentage of pupils on rolls to those made literate.

### Follow-up Work.

#### (i) 100 Post-Literacy Classes maintained.

Table B, will show that starting with 56 regular classes for the follow-up education in the first quarter of the year the number was increased to 99 in the last quarter. Considering the setbacks caused by the disturbances mentioned elsewhere in the Report, this expansion of a very essential activity cannot but be encouraging. The setbacks affected the attendance in these classes as that in the literacy ones. But it cannot be denied that there is definite indication of a desire among a large number of the grown-ups who become literate, to keep up and cultivate the habit of learning which they once acquire through the literacy classes. On an average, each class is attended by 25 pupils and nearly 2,500 men and women used to take the benefit of these classes at a time and between 5,000 to 6,000 new literates must have attended the classes during the year. The Committee spent nearly Rs. 5,000 on them.

As has been pointed out in previous reports, the object of the post-literacy classes is two-fold: *One is to guard the new literate against lapsing into illiteracy*

*again and the other to make him more informed.* To achieve the former object he is provided with suitable reading matter under the regular guidance of teachers in the post-literacy classes. These classes, unlike the literacy classes, are continuously held during the whole year and are only shifted to some other part of the City when there is no further demand for them in the original locality. There is no time limit for attendance imposed on the pupils. But they are generally persuaded to attend, at least, six months after they achieve the elementary ability to read and write. Sometimes they remain in these classes for eight months. It has been our experience that an adult, who achieves literacy in four months according to the course laid down by the Committee and takes the benefit of the post-literacy class for another period of six to eight months, develops sufficient interest in reading for himself or herself and is, therefore, not likely to lapse into illiteracy again. The reading and writing in these classes is, to a large extent, individual. So even a slightly irregular attendance of a particular adult does not affect his or her progress. Again the admission to these classes, unlike the ordinary ones, is not limited to a particular session. One can join a class according to one's convenience and continue there for any period that suits one. Table B appended to this Report will show that other Associations and the mills also follow the Committee's plan of post-literacy classes and that as many as 31 classes of this type were conducted by them during the year under review. Most of these Associations use the

special books and the newspapers, produced by the Committee.

(ii) *Special Literature for Adults.*

The Committee has produced special books for supplementary reading in these classes, in Marathi, Urdu, Hindi and Gujarati. Over and above these, other books available in the market, though not specially written for adults, but considered to be interesting to them, are selected for this purpose. Books needed for Telugu, Tamil and Kannada readers are bought from outside. The Committee, however, hopes to get its own books produced in these languages very soon.

Another type of literature supplied to the new literates in Marathi and Urdu is periodical news-sheets which

provide up-to-date reading matter and information on topics of absorbing interest selected from day-to-day happenings in the country or the world in general and the City in particular. The Committee is further thinking of issuing similar news-sheets in other languages as soon as possible.

(iii) *General Information.*

In addition to the information contained in the special books and the news-sheets, so far as Marathi and Urdu are concerned, short talks are daily given or information read out from newspapers to the pupils attending both the literacy and the post-literacy classes. A model Time-Table which has been devised for the daily routine of the classes is given below :

**One Hour Time-Table for Literacy Classes.**

Prayer.	General Talk.	Formal teaching		Roll call.	News discussions, etc.	Silent prayer or common song.
		Revision.	New lesson.			
3"	10"	10"	25"	5"	5"	2"

(iv) *Magic Lantern and Cinema Films.*

Apart from this regular Time-Table, occasional talks on different useful subjects are given with the aid of the magic lantern and cinema films. This year 30 lectures were given with the aid of the magic lantern and silent cinema films shown at different places. Considering the vastness of the field there is no doubt that the work done so far in this direction is insignificant and a great deal more will have to be done, in future.

(v) *General Lecture Programme.*

At the time of festivals special lectures are arranged and prominent men and women invited to address the literacy pupils along with others on subjects of general importance as well as education. Mrs. Sayani organised a ten day programme of lectures for Muslim women for the Mohurrum festival under the auspices of Rahber. It attracted a large audience consisting of the Muslim women under instruction as well as others who could not

otherswise get such opportunities of general education.

The functions organised to award literacy certificates to those adult pupils who satisfy the literacy test laid down by the Committee are also utilised for imparting general knowledge. Leading men of the City are invited to give away the certificates and address the gatherings both on the importance of the ability to read and write and on general problems.

(vi) *Recreational and Other Activities.*

The men and women attending our classes are most of them tired City workers. Hence mere school room reading and writing might put them off attending classes. To interest them and also train them to play their full part as citizens, various activities and entertainments have been given, in which they have taken their full share. These have been excursions, picnics, sight-seeing, tours, dramatics, physical feats, ballad singing and week-end reading classes.

### Adult Education Work of the Bombay Social Service League.

The League conducts at present three night schools for primary and middle school education; a night high school; a textile technical school for the training of mill-workers; seven industrial schools for women; English classes for women; first aid, home nursing, home hygiene, mother-craft and health visitors' classes for women; reading rooms and libraries in working class localities; and voluntary social workers' training classes.

1. Of the three night schools two are for teaching Urdu and one for teaching Gujarati, from the beginning. English is also taught in these schools up to the IV standard. The students in these schools are grown up boys and young men working during the day time as hawkers, office boys, workers in mills and factories, shop assistants, etc. The number of students on the rolls was as follows at the end of 1941:—The Dargah Moholla Anglo-Urdu Night School, 102; the New Nagpada Anglo-Urdu Night School, 54;

and the Mandvi Anglo-Gujarati, 31. There was also a Marathi night school, most of the students of which were domestic servants, but on account of a considerable fall in attendance it was closed this year.

2. The Night High School is meant for those who wish to learn English in their leisure time. The students are employed during the day time in mills, factories, work-shops, offices, shops and other concerns. Many a boy has to leave school before completing his secondary education owing to the necessity of earning for his livelihood brought about by adverse circumstances. Naturally such a boy has, if he is ambitious and industrious, the desire to continue his studies further and utilises his leisure time for that purpose. There are others who, after completing their primary education, have to work for their livelihood and thus get no opportunity to learn English at all. These boys feel the necessity of being acquainted with the Eng-

lish language so that they can get better jobs. English is taught along with other subjects in our night high school from the I standard to the matriculation class. This school is affiliated to the University of Bombay and is recognised by the Educational Department of the Bombay Government. Some students are able to reach the matriculation class. Every year students are sent up for the matriculation examination. The students have to make progress under serious handicaps. Most of them have to attend the school after putting in hard work during the day time. The classes are held daily for three hours only, from 7 p.m. to 10 p.m. The students practically get no time for studies at home. Under these circumstances, naturally only a small proportion of the students reach the matriculation class and the proportion of those who pass the examination is still smaller. It must not, however, be forgotten that a large number of boys and young men pass through the school and even those who are not able to reach the final stage learn many useful things in the course of their education. They also gain a good deal from the cultural point of view. The number of students on the roll at the end of the year was 320, the average daily attendance being 199.

3. The League conducts a school for the training of ordinary mill-workers. It is called the Textile Training School. The classes are divided into two sections, one for spinning and the other for weaving. The course in each requires three years' training. The medium of instruction is Marathi, the mother-tongue of the

majority of mill-workers in Bombay. The school is equipped with machinery for practical training. The classes are held both in the day time and in the evening. Those who have to work in their mills in the day time attend the school in the evening and those who have to work on night shift attend the day classes. The training given in this school is recognised by the Bombay Millowners' Association as qualification for promotion in employment. The students are examined by experts deputed by the Committee of Direction for Technical and Industrial Training, Bombay Province, from whom an annual grant-in-aid is also received. This school has been in existence since 1924, and during this period hundreds of mill-workers have received training in spinning and weaving, and most of them have obtained promotion as jobbers, head jobbers and assistants. Till this school was started there were no facilities for the training of ordinary textile workers, and there were no recognised qualifications for promotion from the rank and file. There being no suitable text-books in Marathi on the different processes in spinning and weaving, the League has published a series of pamphlets, written in simple Marathi, to serve as text-books. Each pamphlet deals with a process. These pamphlets are sold at cost price. They are available also to those who do not attend the school. Thus a mill-worker who is literate can have a systematic knowledge of the process on which he is engaged in the mill by reading the pamphlet. Several mills have till now ordered hundreds of copies of these pamphlets for distribution among their

workers. The number of students on the roll at the end of 1941, both in day and night classes, was 254 (177 in weaving and 77 in spinning), the average daily attendance being 216.

4. The League conducts industrial schools for women at seven centres in the city and suburbs of Bombay. The main subjects taught in these schools are sewing and cutting, and fancy work. In some of these schools, other handicrafts are also taught. The classes are held in the afternoon, so that women and grown-up girls who have domestic duties to perform can attend them in their leisure time. At two of these schools there are classes for teaching the English language also. In these classes English is taught by the direct method and a special syllabus has been prepared with a view to enabling the students to read, speak and write English. The course extends over a period of two years. In most of these schools, classes for teaching first aid, home nursing, home hygiene, mothercraft and health visitors' classes are organised from time to time. Social gatherings are occasionally held and lectures on subjects of interest to women are arranged. Sometimes these lectures are given with the aid of lantern slides. The students of the schools are taken to handicrafts exhibitions whenever they are held in the city under the auspices of other institutions. Excursions to places worth seeing in the island and suburbs of Bombay are arranged from time to time.

The number of students on the rolls in these industrial schools for women was 519 in the year 1941, the average daily attendance being 443.

5. The League maintains three standing libraries, one of which consists of books in English on social and labour problems, and it is used as a reference library by the members. Of the remaining two libraries, which are located in working class localities, one at Chinchpokli (Parel) and the other at Madanpura, consist of books in Marathi and Urdu, respectively. There are also reading rooms attached to these two libraries. Besides, the League maintains a travelling free library consisting of several boxes containing Marathi and Gujarati books.

Details about these libraries and reading rooms will be found in the accompanying annual report of the League's work for the year 1941.

6. The League organises a class every year for the training of voluntary social workers. Lectures on different subjects are given and visits to a number of social work institutions arranged. This class lasts for about 3 months. The list of the subjects on which lectures are delivered will be found in the printed report

The League's activities in various directions for the education of adults are described above. If any more details are required, the Asst. Secretary will be very glad to supply them.

## ★ Adult Education in Other Lands

### IN BRITAIN

#### Educating The Army

36 ✓ BY BRIGADIER C. G. MAUDE.

The Army Educational Corps was born of the ferment in men's minds at the end of the last war. The pioneers of "education in the field" were the Y. M. C. A. and certain Army Officers, who early perceived the need to reinforce morale and to provide cultural interests and technical teaching for the citizens-in-arms, both at home and overseas. Prominent amongst the latter was Lord Gorell, who was sent to the War Office in August, 1918, to co-ordinate the various schemes, which had come to spontaneous life in the Army. As a result of his efforts, the A. E. C. was formally constituted as a Corps of the Regular Army in 1920.

But this was by no means the first occasion on which education had come to the Army. As early as 1767, an N. C. O. (of approved Sobriety, Honesty and Good Conduct) was appointed school-master of the Queen's Royal Regiment. Round about 1800 the Rifle Brigade took steps to make all their N. C. Os. literate, and schools for Army children were started in all units in 1811 under sergeant school-masters, who were also responsible for teaching the three R's. to recruits. Army school-mistresses were officially appointed in 1840, and the Corps of Army School-masters was established in 1850. The former continue to this day as Queen's Army School-mistresses; the latter was merged into the A. E. C. in 1920. Between 1920 and 1939 the A. E. C., sadly

reduced in numbers in the "economy" years, established itself as the body responsible for adult and juvenile education in the Army. Army certificate examinations, which had existed before 1914, were reorganised, and four certificates, ranging from the Third, a simple test of literacy, to the Special, which was roughly equivalent to Matriculation, were introduced. The Army, after a few preliminary grumbles, accepted and supported the innovation.

At the beginning of the present war, education was suspended, except for enlisted boys and children, and many of the A. E. C. were employed on other duties. The experiences of the first winter, and pressure from civilian educational interests, caused a revival of adult education on informal lines in January 1940. As a result of the Haining Committee Report, a War-time Education Scheme was sanctioned in September, 1940, with Mr. F. W. D. Bendall, of the Board of Education, as its first Director. Steps were at once taken to expand the Army Educational Corps, and a number of highly qualified officers, warrant officers and sergeants (there is no lower rank in the A. E. C.) were added to the existing establishments, mostly by transfer from other arms of the Service. Besides the Directorate at the War Office, A. E. C. officers were attached to the Commands and lower formations, warrant officers and sergeants being allotted to various

units. The duty of the officers was to act mainly as organisers and to form the link between units and the formidable civilian assistance which had by this time been mobilised by the Central Advisory Council for Education in H. M.'s Forces and the Regional Committees. The latter were based on universities, but represented also L. E. As. and Voluntary Bodies, with the Board of Education in support. The warrant officers and sergeants acted partly as local organisers and partly as teachers, the bulk of the teaching within units, however, being shared between civilians and regimental personnel.

The War-time Education Scheme started as a voluntary activity, the aim being to cater first for those men and women (A. T. S. had equal facilities) who knew what they wanted and were prepared to ask for it. The first task was to ascertain and stimulate the demand, and to link it with the various civilian and military sources of supply, so far as war conditions allowed. The latter phrase is important in any attempt to appraise the progress of Army Education and the work of the A. E. C. and sometimes the difficulties are forgotten by the critics. Continuity is at least desirable in any scheme of education; and how is continuity to be ensured when units and individuals are in a constant state of flux? Good accommodation is important, but it cannot always be provided in congested barracks, camps and billets. Efficient teachers are commonly looked on as essential; but the Army is organised primarily as a fighting organisation and not as an educational establishment,

and the supply of teachers within a unit is quite fortuitous.

Nevertheless, the old and new A. E. C. "went to it" with a will, enthusiastically supported by their civilian co-workers, and the demand for their combined assistance increased steadily. It early became apparent that one of the main problems concerned the 80 per cent of men and women who had not been attracted to any form of adult education in peace, and many of whom were intensely suspicious of the word education. The first step away from the purely voluntary system was the introduction of a measure of compulsory education in certain Young Soldier units. The next, and more important, was the establishment of A. B. C. A. (Army Bureau of Current Affairs), which in the autumn of 1941 made it compulsory for regimental officers to discuss with their men current affairs, a subject about which the keenest interest had been evinced during voluntary periods, for at least one hour a week in normal working hours. Weekly pamphlets, containing matter and method for the guidance of regimental officers, were issued from the War Office under the able direction of Mr. W. E. Williams, of the British Institute of Adult Education, and A. E. C. became equally responsible for fathering this compulsory form of education.

A corollary to this association of regimental officers with the education of their men has been the necessity for improving the former as teachers and discussion group leaders. Three

methods have been adopted to this end:

- (i) the courses at the Army School of Education mentioned above;
- (ii) short courses organised partly by Regional Committees and partly by the A. E. C., which are usually held at one of the Universities, and
- (iii) travelling "circuses" of A. E. C. and/or civilian experts, who visit military centres and hold short courses locally. The latter experiment is only in its infancy at present, but may be expected to expand, as it has the advantages of flexibility and does not take officers far from their units.

Brief mention must be made of the numerous voluntary activities in the Army to which the A. E. C. contribute directly or indirectly. There is a considerable demand for handwork, particularly in the more static units and in hospitals, and this is normally organised more on a hobby basis than with a definite vocational basis. The A. E. C. help with advice, occasionally undertake instruction, and provide the tools and materials. Civilian lectures and classes in L. E. A. premises are popular, and arrangements have to be made to bring the lecturer to the troops or the troops to the classes. In many places "study centres" or "quiet rooms," often combined with libraries, have been established, where the more studious soldiers can read, work at correspondence courses, or take part in such amenities as a musical circle, a discussion group or a language class,

That is, perhaps, as far as it is profitable to go in this brief survey of the work of the A. E. C. None recognises better than they do that their task is only just beginning; that they are themselves always learning by trial and error, and that their real problem will come during the demobilisation period. The present difficulties are considerable, but the work is of great interest and immeasurable importance, not only for the war, but for the years that come after. There is no room for complacency, but there is ample scope for adaptability, initiative and faith. Fortunately, the A. E. C. is rich in all three, and perhaps they are entitled to say with Galileo. "Nevertheless it moves."

(Culled from the "Spectator" dated August 21, 1942).

## ON THE FRONT

*Bombay Information* provides the following sidelights which will interest our readers:—

Thousands of young Indians—now soldiers in the Indian Army serving abroad—are every day assimilating knowledge that will change the face of India after the war.

In the Middle East and other parts, they have come into contact with different civilizations. The new scenes and ideas have impressed themselves on their minds much more vividly than could a book or a picture. This education-by-travel is bound to be one of the enduring effects of the war. The broadened outlook of these young men when they return to their homeland is bound to have a deep influence on the

progress and development of village life in India.

In Cyprus—far from his own village in Bombay Presidency—I came across a typical example of the modern Indian soldier (writes an Indian Army Observer). His name was Laxman Bhosale, and he came from a small Satara village where his parents are farm labourers.

### NEW PLOUGHING METHODS

The longest journey he ever made in his life was when he went to Bombay and saw the sea. For months he talked of this magnificent sight as he worked in the fields from morning to night. Then to his tiny village came the news of war. Young Laxman set out for the nearest recruiting office and joined the Army.

His big day in Bombay is now forgotten in the vast journeys he has experienced. He has been stationed in Egypt and Cyprus, and before that he saw a great deal of his own country as he passed from camp to camp.

When Laxman Bhosale returns to his village after the war, his neighbours are going to profit by his experiences. He will tell them of agriculture in Cyprus, how trees are being planted there, the new methods of ploughing he has seen, the latest ideas in agricultural storage.

In addition, his Army training has not only given him this education but also the confidence to try and improve conditions in his village.

## News from Far and Near.

### ADULT LITERACY IN INDIA

During the last two years the adult education movement received a great impetus in most of the provinces, particularly Bihar, Bombay, U. P. Punjab and Assam, and also Bengal and Sind. In Bombay the number of schools and classes rose to 2,336 with an enrolment of 56,000. To achieve better results the whole scheme is being reviewed. In Bengal 10,000 classes were started with 1,500,000 adults under instruction, in Punjab 3,897 with 106,473 adults, Bihar 18,878 with 1,168,325 adults and in Sindh 1,709 with 60,159 adults. In Assam a mass literacy movement was started vigorously in September 1940. If this enthusiasm to wipe out illiteracy is kept up and efforts are

continued to be made to prevent relapse into illiteracy of the newly made literates by opening village libraries and other means the next decade will see very substantial reduction in illiteracy per centage.

(*The Indian Year Book 1941-42.*)

### BENGAL PROVINCE

#### Bengal Union Boards go Ahead

*Liberal grants to Adult Education Institutions.* In Bengal, Rajshahi division in Rajshahi itself the drive against adult illiteracy was carried on with commendable zeal by the 'Pallimangal Samities'. Pabna, too, vigorously pushed on the work.

516 centres were maintained in the Serajganj sub-division which imparted education to 14,099 people.

In Sadar Sub-Division 104 Night Schools were started.

In Malda and Jalpaiguri districts 150 and 21 schools respectively were started. The Night Schools in Malda were mostly run on the 'Musti Rice System'.

Reading rooms and libraries were maintained by seven Union Boards in the Sadar Sub-Division and Dinajpur District. One public library was instituted at Lalpur in the Natore Sub-Division.

Districts which comparatively start large expenditure:—

Dinajpur	...	26,810
Pabna	...	23,647
Burdwan	...	21,389
Jesson	...	20,907
Khulna	...	20,316
Rangpur	...	19,374
Birbhum	...	17,620

## BOMBAY

### Progressive Villages Win Prizes

Good progress in rural development work in 1941 has won prizes of Rs. 100 each for the following villages: Ghadi in Prantij Taluka of Ahmedabad District, Sinhoj in Mehmedabad Taluka of Kaira District, Kalak in Jambusar Taluka and Gangardi in Dohad Taluka of Broach and Panch Mahals District, Dhamdachi in Bulsar Taluka of Surat District, Bashala in Shahpur Taluka of Thada District and Ghatla in South Salsette Taluka of Bombay Suburban District.

Development activities included cleanliness, and repairs of roads, and opening of libraries and schools and adult classes. In some of the villages special girls' schools have been opened.

The Village Panchayat at Sinhoj is said to be one of the best in Kaira District. At Dhamdachi there is also a weaving class in the village where young men produce cloth on a co-operative basis.

### Chambhardi Badruk, Chalisgaon Taluka of East Khandesh District

A building for the local school was constructed at a cost of Rs. 500/- The village also has a night school for adults and a library.

Literacy drive in Nidi, Taluka Roha, which has won a prize of Rs. 100/- for the best Rural Development work in Kolaba District during the year 1941-42.

A school-house, costing Rs. 500/- has been built by the villagers at their own, and it houses a full (VII standards) school and 140 students are receiving education. An Adult Education Class was opened during the last monsoon and over thirty adults took advantage of it. A Library has been started in February last. There are forty-six books purchased by the villagers from their own funds. Besides, five local newspapers and four monthly magazines are received in the library. The Educational Department has given a grant of Rs. 30 towards the up-keep of the library.

### PAPER FOR LITERATES

With a view to maintaining the standard of literacy acquired by adults

and for the spread of useful information among village populations, the Bombay Government has decided to issue a fortnightly sheet containing suitable reading material for new literates. The sheet will be incorporated in the three regional languages and Urdu editions of "Bombay Information."

Copies of the enlarged editions will be supplied free of charge to every recognised village library and reading room started under the Adult Education Scheme and also to every adult education class.

Copies will also be supplied to each adult education class for distribution to new literates.

#### *Bombay Information*

### **MIRAJ LEPERS ARE TAUGHT**

We give below a Summary of a report letter received from Revd P. P. Gorde, Manager of the Leprosy clinic section of the Miraj Medical Centre, Miraj, regarding Adult Literacy Work amongst the leper inmates.

The work was started in 1940 with two classes, one for men and the other for women. Those who teach are invariably volunteers also leper inmates getting ordinarily nothing for their labour though occasionally some small help in cash or kind is given. The teachers enjoy their work, and long to help others. About 45 men and 35 women were and are being benefited by the courses of instruction. They represent farmers, rope makers called a mang caste; the rest were or are day labourers of all castes and creeds 60 Hindus, 5 Mohammedans and 15 Christians. The love of reading, and hear-

ing when others read, are encouraged by setting apart Saturdays and Sundays for the work. Teachers read books to inmates. Bhajana meetings are conducted. The inmates enjoy the melodious songs and the interesting stories that they hear. This serves as an impetus to the new literates to learn to read at home, simple stories.

There are difficulties confronting them. There is no special appropriation for this work. Missionary friends subscribe their mite and run this branch of work. What books and equipment they could buy out of their meagre funds they do, but what they have, are not sufficient to meet the needs. There is a lack of the right kind of reading material. Patients come and go and nothing substantial could be done for patients who do not need to remain long in the asylum. From April 1940 till August 1941, a good many that learnt to read and write well, left the asylum, and there is no knowing whether they will improve on what they learnt. There are two reading rooms that are run on a modest scale. Usually patients come and go, but on the average there are always eighty inmates.

Great are the possibilities but the limited resources would not let them move onwards. This is a great piece of work that deserves sympathy, encouragement and support.

### **THE PUNJAB**

#### **Comparative Literacy Figures**

#### *Percent of Population*

Muslims	...	...	56.92
Hindus	...	...	26.55

Sikhs	...	...	13.48
Christians (Indian)	...	...	1.74
Jains	...	...	0.08

*Literacy Per Cent*

		<i>Males</i>	<i>Females</i>
Jains	...	29.03	12.90
Sikhs	...	12.13	4.90
Hindus	...	11.89	4.46
Muslims	....	5.52	1.45
Christians (Indian)	...	4.69	3.07
Others	...	6.85	0.77
Total	...	8.13	2.74

**HYDERABAD STATE NEWS**

The October 1942, issue of The 'Hyderabad Information' gives under District news an illuminating account of their Expansion of Primary Education. Beginning with the introduction that "A steady pace is being maintained in the development of nation-building activities in Aurangabad District

particularly in the fields of Education and Agriculture" the report deals with facts and figures related to the Educational Expansion of the District.

The District reports only one school for Adults and says that "though there is at present only one school for adults special arrangements have been made in the larger primary schools for teaching adults and the Education Department is considering the question of granting special allowances to the teachers to whom this work has been entrusted over and above their normal duties."

\* \* \* \*

The Municipal library in Jalna is being reorganised and in this connection the Subedar Saheb of Aurangabad has sanctioned, on the representation of the President of the Jalna Municipality, the expenditure of Rs. 2,000 on the purchase of new books and newspapers.

**EDUCATION EXPANSION IN THE U. P., 1941-42.**

Name of Circle.	Quota of literates fixed by the Edu. Expansion Deptt.	No. of literates made during the year.	No. of people taught to sign their names,	No. of books issued by the libraries.	No. of visitors to libraries and reading rooms.	No. of women included in Col. 4.	No. of convicts made literate in jails and included in Col. 4.	No. of Police constables and chowkidars made literate and included in col. 4	Rural Development Deptt.	Co-operative Deptt.
1	2	3	4	5	6	7	8	9	10	11
1. Meerut ...	30,900	18,004	6,880	2,90,918	10,70,263	411	1,385	418	1,491	350
1. Agra ...	28,100	18,818	4,925	2,14,901	7,04,623	1,060	4,975	253	1,492	35
3. Bareilly ...	23,900	17,429	13,490	1,53,495	4,59,996	535	5,697	211	1,004	24
4. Allahabad ...	28,400	20,899	13,634	1,59,375	4,53,926	319	2,826	102	986	428
5. Benares ...	28,500	17,241	6,908	1,81,852	6,84,190	267	2,838	598	4,420	1,593
6. Lucknow ...	24,100	28,234	10,219	1,92,008	9,75,512	904	7,393	78	3,919	109
7. Fyzabad ...	30,600	32,560	7,670	4,88,826	10,34,433	1,252	4,059	282	3,167	70
(A) Grand Total All Circles.	1,94,500	1,53,185	63,726	16,81,375	53,82,943	4,748	29,173	1,942	16,479	2,609

**The following Departments co-operated in the effort and their quotas were as follows:—**

1. Jail Deptt. ...	...	29,173%	...	48,855	5,294	626	as in col. 4.	...	...	...
2. R. D. Deptt. ...	...	16,479	...	48,606	1,83,718	1,381	...	...	as in col. 4.	...
3. Cane Dev't. Deptt. ...	...	3,445	...	1,085	1,931	8	...	...	...	...
4. Co-operative Deptt. ...	...	2,609	...	4,372	10,818	77	..	...	...	as in col. 4.
(B) Total ...	...	51,706@	...	1,02,918	2,01,761	2,092	...	...	...	...
Grand Total of A and B	1,94,500	1,75,718	63,726	17,84,293	55,84,704	6,840	29,173	1,942	16,479	2,609

% Already included in A.

@ Including Figures of Jails.

## AN OUTLINE OF THE SCHEME OF ADULT EDUCATION OF MYSORE STATE LITERACY COUNCIL

**Literacy Course:** The full course of literacy comprises two periods :

(1) Primary Literacy of 2½ months and (2) Post Literacy of 2½ months planned with a view to prevent lapse into illiteracy. At the end of this period of 5 months the standard of literacy attained by the pupil is :—

- (i) to read and comprehend an article of a newspaper
- (ii) to write a simple letter of correspondence or an application to an office.
- (iii) to do simple calculation with familiar weights, measures and coins
- (iv) a knowledge of elementary ideas of the history and geography of the country and of its Social and Political institutions.

### **Continuation class : Library and Reading**

**Room Organisation:** Literacy is only a means to and end, the end being liberal education. To achieve this object a series of booklets called the Adult Education Series has been planned and published regularly. In addition, a weekly news-sheet written with the new literates in view will be published giving the weekly news and articles of adult interest. Every literacy class develops itself into a library and reading room centre, and gets a supply of the booklets and the news-sheet. Thus, those who are made literate will not be allowed to lapse into illiteracy in two stages, (i) by making provision for a

post literacy course and (ii) by the library and reading room organisation. In course of time each of the literacy classes grows into a community centre for all constructive activities in the village.

**Teachers:** Ordinarily the teachers of the Primary School of the village will be entrusted with the teaching in the literacy class. He is given a course of training in adult psychology and methods of teaching before he begins the work. He gets an allowance of Rs. 2 per pupil made literate for the whole course or period. A class will ordinarily consist of 12-15 pupils, and if the teacher presents 12 pupils for the examination, he gets Rs. 24. This amount is paid in two instalments, one after the test at the end of the Primary Literacy Course and the other at end of the Post Literacy Course.

**Equipment:** The pupils of the literacy classes will be supplied with the reading books and all writing materials together with class equipment free of cost. For a class of 15 pupils this cost works out at Rs. 20. Supervision and organisation expenses have not been included in this head. The Council bears the entire cost of these two accounts.

## VACATION LECTURES ON ADULT EDUCATION

### **Madras Senate's Decision**

At an ordinary meeting of the Senate of the Madras University that was held on the 23rd October, 1942, Dr. A. Lakshmanaswami Mudaliar the Vice-Chancellor presiding, Begum Mir Amiruddin moved that a course of vacation

lectures be arranged by the University to train those who wished to undertake adult Education work.

Dewan Bahadur K. S. Ramaswami Sastri seconding the resolution said that trained workers alone could do the work successfully.

The resolution was passed.

From *The Hindu*

### RAJAHMUNDRY TRAINING COLLEGE

The Principal, Government Training College, Rajahmundry, in his report for 1941-42, states:

The Adult Night School which was restarted in 1939 continued to work during the year. The number on rolls on 31st March, 1942 was 18 as against 26 in the previous year. The teaching work was done by the students of the secondary junior class in batches of 2, each batch working for two weeks continuously.

### A SCHEME OF LITERACY DRIVE IN CHENGAM TALUK

BY T. J. R. GOPAL

*General Secretary, South Indian Adult Education Association, Madras*

Chengam taluk is vast in area and lies in the district of North Arcot, in the Madras Presidency. It is on the bus route from Tiruvannamalai to Tiruppattur and is 22 miles to the west of Tiruvannamalai Railway station. The literacy drive is confined to 12,616 adults living in 25 villages of Chengam taluk; 94% of these adults are illiterates.

The experiment is a trial under the auspices of the taluk Advisory Com-

mittee on Elementary Education, Chengam whose chairman Mr. M. B. Ranga-samy Reddiar, Ex-M. L. C. is greatly interested in making every adult in the taluk a literate. He tours through the interior villages and takes delight in teaching the adults himself.

Mr. N. Varada Raju Reddiar, member of the Educational Standing Committee of the North Arcot District Board, who resides at Chengam is no less enthusiastic.

The Taluk Advisory Committee first conducted an adult Literacy Training Class for workers for six days in May, 1942 from 26th to the 31st when training in Adult Psychology, Methods of Adult Teaching and Organisation of the campaign was given. 42 volunteers were trained and about half of them were villagers who were permanent literates and the others were enthusiastic elementary school teachers. Since the volunteers came from 25 villages of Chengam taluk, the drive is organised in only those 25 villages. The villages are divided into five regional areas with separate office-bearers and regional committees.

The trained volunteers, the regional Presidents and Secretaries should organize a "DOWN WITH ILLITERACY SOCIETY" in each of the 25 villages. Fifteen and above shall be eligible for membership to teach illiterates or get two illiterates at least per month to pick up literacy. The duties of D.W.I. Society are as follows:

1. To organise mass and individual propoganda to make every illiterate villager literacy minded.
2. Registering illiterates as well as literates.

3. Attracting the illiterates to come forward to pick up literacy.

4. Arranging for the prevention of relapse into illiteracy by organising Reading Rooms, Discussion Groups, Reading Circles with a small local library—Stationery and travelling.

5. Arranging to pass new literates.

6. Raising an Adult Literacy fund in every village, through donations, selling flags, badges, etc., the amount thus collected may be expended on the provision of the Reading Follow up materials for new literates and then forming a small library.

7. Looking after the organisational work, enrolling new members for the society, giving popularity to the drive, preparing and issuing wall-posters and news-sheets, etc., to keep up and sustain interest in literacy.

### MATERIALS FOR THE PURPOSE

The Laubach tamil chart is used and it is found to be most useful of all the available charts for the purpose. The 13 sounds are taught with the help of the chart. The learner is made to teach what he has learnt to another, the "EACH ONE TEACH ONE" plan is continued with zeal so that it is not one teacher that teaches but many in fact as many as there are learners.

### Competition

The taluk adult Education Committee has announced a prize of a Radio set for the village that attains the highest percentage of literacy within the period of six months, *i.e.*, by 15th December, 1942 and special prizes for the volunteers of the village will be

awarded. There will be also some more prizes for the other villages and volunteers.

### Supervision

The Chengam taluk Adult Education Committee will be in charge of the supervision. In accordance with the resolution of the committee, I am invited to take up the charge of supervision and to organise the campaign with the help of Mr. A. G. Vilva Roy, the Dy. Inspector of Schools who is the Founder of this campaign. I am the honorary whole-time officer of this campaign and will visit now and then the villages and help the volunteers and the committee for its efficient management and co-ordination.

(SD.) T. J. R. GOPAL,  
*Hony. Director,*  
 Chengam Adult Literacy  
 Campaign.

### MADURA DISTRICT

*Report of work of the Municipal Adult Night School, Nettu Street, Dindigul.*

This school was started on 5th March, 1939. Twenty-five men enrolled themselves. They are mostly from the depressed classes—oddars, while there were seven high caste men. The age of adult pupils ranged between 15 to 25 years.

There were two classes at the beginning. A Higher Elementary grade teacher was in charge. Tamil, Arithmetic, Civics and Hygiene were taught. The quick Literacy methods of imparting literacy as devised by Dr. Laubach and Mr. Saviur were taught.

In March, 1940 as per instructions received from the Educational authorities a secondary trained teacher was appointed.

In 1940-41 third and fourth standards were added. In June, 1941 the fifth standard was formed. It was thus a complete school with one teacher. The average members on the roll last year were 27 while average attendance of adult pupils were 18. Up to the end of last year forty persons became literate.

The present strength of the school is 25 adults of whom 18 are Adi Dravidas, and seven are high caste men. By profession mostly they are labourers in the cigar factory. Amongst the Adi Dravida group referred to above, five persons are Christians.

The school is being run for six days a week between 8 to 10 p.m. divided into three periods. Tamil, Arithmetic and General Knowledge are taught. Mr. S. G. Daniel's text-books are used for teaching Tamil. General knowledge classes include instruction in Hygiene, Civics, Geography and History.

The daily Tamil newspaper *Swasamithran* is read to the pupils. As far as possible officers of the Educational, Agricultural and Health Departments are invited to address the group. These officers give presents to pupils with a view to encourage them, and to show their interest in the work. The weekly Bhajana is a special feature of the work when some eatables are supplied to them. There are enough posters and charts needed to carry on the work described above. Dialogues,

dramatic performances, teaching of riddles, and story telling form part of the regular work. There are facilities for physical exercises too.

## RURAL DEMONSTRATION CENTRE, PASUMALAI

L. L. LORBEER,

*Convener of Pasumalai Council  
Committee on Research and  
Extension writes.*

A Centre for demonstrating methods of improving village life was started in Pasumalai on July 21, 1941.

Mr. G. John Rose trained in the Y. M. C. A. Rural Reconstruction Centre at Marthandam is the full-time Superintendent. Scores of teachers and pupils of the Pasumalai Schools are his volunteer assistants.

Among the aims of this Centre the following are to be noted:

1. To train villagers in co-operative self-help. Youth Sangams have been started. A bridge over a channel which has been greatly needed for years was built by the Harijans of one village. Trench latrines to keep the village surroundings cleaner have been dug.
2. To enhance family income by demonstrating Cottage Vocations. Thus far  
19 families have installed beehives.  
18 families have pure bred chickens.

12 families have compost pits.

5 boys are learning soap making.

54 families have gardens of improved fruit trees and vegetable from our centre.

3. To create a desire for improved village life.

Young adults are taught in Night schools, which have been started in 3 villages. Books and reading material are made available by means of a circulating library. A farm day to which hundreds of farmers came to see charts and demonstrations, hear explanations, and participate in discussions was held in one village.

13 Frequent visits to homes for personal friendship and inspiration are made.

4. To train leaders who will guide their fellows.

75 young men are now studying in regular classes conducted by our Superintendent. Boys clubs are arousing boys to help in this reconstruction.

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**EXTRACTS FROM THE REPORT OF THE  
SOUTH INDIAN ORGANIZING SECRETARY  
OF THE INDIAN ADULT EDUCATION  
ASSOCIATION**

It is gratifying to note that since I reported last conditions in certain sections of the country have somewhat improved, and a few organizations and Institutions in South India have resumed work.

In the North Arcot District in the jurisdiction of work where the Revd. Joseph John, a member of the I.A.E.A. has taken responsibility for Institutions working under our six societies, arrangements are being made to entrust supervision work to an itinerating Supervisor. At the time of writing the latest facts and figures have not reached me. They will be sent in my next report. Work in Serkad, and Oddanthangal may be termed as fair while the two Institutions in Thondanthalasi are showing good progress. Our Representative, that indefatigable social worker Mr. M. N. Nair, Advocate at Pollachi, reports that he is sparing no pains to revive the work suspended due to political disturbances in the Pollachi and Malabar area.

Looking at the surface reverses seem numerous and hopes dim. Yet, there has been much to encourage. The eagerness with which hundreds of coolies carry some books along with their spades and crowbars as they go about from place to place, and the fact that notwithstanding the enormous rise in the price of paper and the cost of living, new Vernacular magazines and periodicals appear at comparatively cheap rates over and above the many varieties of vernacular dailies and weeklies that were already flooding the market, all these give us hope of a new era.

Experience leads me to the conclusion that, as a matter of policy, it should be laid down that henceforth organising secretaries should be responsible personally for one Central Institution with as many branch Institutions as are possible within a radius

of 10 miles to which ordinarily they should give 15 days a month and the remaining part of the month they should devote for such general propaganda and organisation as may appear to them to be profitable. This seems to be nearer the ideal taking into consideration the resources at our disposal, the needs and limitations of our country. We have for many years to depend upon volunteers and such other agencies as may come forward to do the work however imperfectly. Otherwise the ideal will certainly be to take responsibility for intensive work in a limited area.

During the latter part of September I had the pleasure of meeting Miss R. Ure of the National Christian Council, and who is also a member of the Executive and Council of the I.A.E.A. We had a long discussion on adult educational activities in the South by various agencies. About eight of us discussed over tea certain difficulties arising out of our experiments trying to find solutions.

In the period under Review I addressed many student groups and others:—

- (1) About 22 elementary school teachers, presided over by the Municipal Commissioner at Karaikudi. (They are anxious to have a series of talks, and demonstrations. Several members showed great interest.)
- (2) About 50 students in Hood's Co-operative Institute at Tanjore where the first of the three lectures was given.

Mr. Subramania Ayer, the Superintendent of the Institute presided, and other lecturers attended. Multi-coloured posters were explained. Sample booklets aiming at popular education were shown. Good results are expected since almost all students have to throw in their lot with the villagers.

- (3) Two lectures for two student groups of (40 and 35 respectively) at the American College, Tallakulam. Here, a few students showed very great keenness and enthusiasm. Two of them took me to three of the villages where under the auspices of the Rural Extension Work Department of the college, good work is being done. Two adult schools are functioning here. Since the evening I happened to visit the places was rainy, attendance was rather thin.
- (4) Address to a large group of women under training in the Capron Hall (American Madura Mission) Training School for Women, Madura.
- (5) Address to a large group of about a hundred boys of the Junior Red Cross Movement at a meeting when work was assigned for them in the C.S.M. High School, presided by Mr. S. Devanesan, the Headmaster of the School. Quite a number of them had

had training in Dr. Laubach's Quick Literacy method in Tamil. Literacy work forms one main phase of the Junior Red Cross Programme of the School. In this connection it may be pointed out that amongst this group are boys who have understood the technique of, and the utilitarian value of the service that in their own way they have been doing in their villages. Dissemination of correct information to the villagers about world affairs, the teaching of village children, the raising of kitchen crops, enlightening Panchayat members on the need for enlightening themselves and others, talking to groups on 'Sanitation' and participating in agricultural operations are a few of the items of work students reported on. Arrangements are being made with the local Y. M. C. A. to send willing volunteers of recognised leadership to assist these young students, the leaders of to-morrow.

- (6) Students of the Methodist Mission Higher Elementary School at Karur about 85 of them and three of their teachers.

As usual, I called on Government officers, persons connected with local bodies, social workers and others explaining about our organisation, methods of work and programme. I visited the Youngmen's Christian centre

at Kermmerpuram, Madura to learn from the experience of workers there. In the unavoidable absence of Mr. J. D. Asirvatham the Secretary, Mr. Martin his associate explained at length of their work and programme. As hard luck would have it the efficiently run Adult Night School had to be closed temporarily due to war scare and the disturbed condition of the town. Miss Francis Dyream of the Capron Hall Girls Training School gave me about two hours discussing the various quick literacy methods. Messrs. S. P. Gnanasigamoni and John Rose and his associates, and Mrs. Kalanjium of Pasumalai gave very helpful hints that they gained during their adult literacy and general education work. The places I visited since reporting last were Tanjore, Trichinopoly, Karaikudi, Madura, Pasumalai, Dindigul and Karur.

I am herewith enclosing a note on the Municipal Night School at Dindigul as presented by the Headmaster of the School. Apart from the fact that the present condition of the country is such as not to make our work easy, rain and general weather conditions made it impossible to carry on the work according to the Schedule I had in view.

The usual correspondence courses to the working units, affairs related to the conference and other routine work engaged my attention.

The present financial position makes it impossible to do all that we had planned to. Before the I. J. A. E. will be out two of my articles on Adult Education would be published in a Bulletin of our own, or through a leading Tamil weekly with whom negotia-

tions were started. Thanks of the I. A. E. A. are due to several officials representing various Departments and to many others for their very valuable work in providing matter on popular education series, and otherwise helping in the translation of useful material.

The numerous ways in which Scouts, Men's and Women's Clubs, Maternity and Child Welfare centres and such

other Institutions could provide for, and carry on in an intensive way educational programmes as a special feature of their activities are being discussed with officers concerned, and special but modest schemes will be published before long.

P. M. GOPALAKRISHNAN.

30th December, 1942.

### Book Review Section

*Our Reviews:* The review of Law and Peace in Islam is by Mr. Abdul Latif Khan, M.A., LL.B., P. C. S., District and Sessions Judge, Hoshangabad; the others are by the Editor.

*Jeet* (Urdu) being the Monthly Organ of the Government of H. E. H. the Nizam of Hyderabad for Indian troops, pp. 32, price As. 6.

This well-illustrated and attractively got up Monthly is being published in simple Urdu since August last. It is edited by Mirza Ismat Ullah Baig, a well-known Hyderabad writer and poet.

The Nizam's Government have shown far-sightedness in planning this useful magazine. Fortunately, they have found in Mr. Sajjad Mirza an experienced and gifted educationist who has willingly helped in laying down sound lines of policy. *The Jeet* is not a mere propaganda organ. It is comparable with the efforts of A.B.C.A. (Army Bureau of Current Affairs) in England. It provides suitable information as well as *interesting* reading material calculated not only to keep up the morals of the troops so far as this war

is concerned but which is sure to create a taste for reading and a desire for further knowledge.

The August issue contains several humorous articles written in very good taste. It also gives useful information about certain important welfare activities undertaken by the Hyderabad State.

The October issue has a well-written article on China which is made attractive for ordinary adults with interesting drawings.

It is distributed free to troops but is available to the public at 6 annas per copy.

*The Cultural Problem* being number I of the Double Pamphlets published by the Oxford University Press on Indian Affairs, pp. 64, price As. 8.

The varied elements in the cultural heritage of India are daily referred to by thousands of people throughout this country. These elements have been endowed with a new importance by the rôle of India in the present War. The Oxford University Press is to be congratulated on the foresight it has

shown in planning its pamphlets on Indian affairs. Rightly the series opens with the cultural problem to which five of the country's distinguished publicists contribute concise and well-thought out chapters.

While Sir Radhakrishnan and Mr. Masani see hope for the future in a new world-religion, Dr. Appasamy points out that a complete synthesis of religions is not an idea which is likely to find universal acceptance among practising religious people. While we agree with Sir Jogendra Singh in his contention that it is difficult to point to any fundamental difference in culture in the life of the majority of Indians, we feel that Sir Abdul Qadir points in the right direction when he advocates the necessity of the "fusion" of cultures.

Sir Saravepalli Radhakrishnan has such a gift for putting things simply that the facility of language sometimes keeps us from enquiring what it expresses. We have read with much interest and a large measure of agreement the following:—

A perusal of the pamphlet leaves on one's mind a strong impress of the need for promoting habits of study and reflection among our people. It is unfortunate that neither the Central Government nor the Provincial Governments have never adequately addressed themselves to this problem.

Religion in our country has been much mis-understood and abused. What Indian will be able to read the following without a sense of shame:—

*"It is the uncultivated soil of the human mind which fails to nurse the seed of religion and transforms religion into a sect, and, by doing so, rejects*

*without examining the truth of religion and its saving power. (Italics ours) Sect breeds pure prejudice, rendering sterile the soil of spirit, killing life's worth and humanity's advance. It is because of this sectarian spirit that followers of Islam concentrate more on outer observances, and followers of Hinduism, with their declaration that 'God is One'—in complete accord with Muslim belief—and their metaphysical conception of the Absolute, still pursue paths of separation, which in their social and moral consequences are so inexorably disastrous, and so powerful in keeping the ordinary achievements of life at so low and meagre a level. They have reduced religion to a mere ritual and to the observance of taboos."*

It is high time we realised in this country that "the uncultivated soil of the human mind" needs a great deal of attention and this attention can best be supplied through well-thought-out comprehensive and catholic efforts at adult education.

"The Hindu system of religious thought and practice, I have no doubt, will evoke a response from the inquiring minds of the present generation. It is an outlook on life which satisfies the intellect, stirs the feelings and spurs the will to action."

But when the writer goes on:—

"It gives India a new soul in harmony with that of the new world, makes it into a living organism with a vision and a will." We must confess to a sense of bewilderment. Here is beautiful language embodying a marvellous statement. But does it take us to the realm of fact or fiction? If there is to be a synthesis in this land of variegated cultural traditions, blind stimulation of pride in indigenoussness and all exaggerated emphasis on revivalism must be avoided.

*General and Social Psychology* by R. H. Thouless, p. 522, price Sh. 8/6-

1941, London University Tutorial Press Ltd., (Indian Agents; Oxford University Press, Bombay).

This is a reprint of the revised and extended second edition of this volume which appeared just over 4 years ago. The book is true to its title and deals with Psychology in its general as well as social aspects. Those who wish to keep in touch with the latest developments in the subject without going into them with scientific thoroughness will find this volume particularly suited to their needs. While its 25 chapters include, of necessity, most of the groundwork of the science, Dr. Thouless has maintained a freshness of treatment in his approach throughout which is most welcome. The general reader will find sections in this well-paragraphed book which will interest him particularly. For instance, chapter X dealing with *Acquisitiveness and Pugnacity* deals with such topics as primitive communism, social competition and patterns of culture in a most readable way. Similarly, the chapter on *Conflict and Volition* is of special interest to the general lay reader. Chapter XXI deals with the use of *Statistical Methods* and tries to present clearly the sampling theory. It cannot be said that the author reduces this to simplicity but his treatment of it is helpful. Educationists will be glad to find two chapters dealing with *Intelligence and Intelligence Testing* etc.

Dr. Thouless's interest in the psychology of Religion is well-known. It is, therefore, with exceptional interest that one turns to his chapter on the *Psychology of Scientific and of Religious Development*. It is difficult to agree with him in his general attitude to reli-

gion. But the following conclusion is not far from the truth when we consider the modern world:

"that religious institutions for various reasons have ceased to be important social integrating forces. Similarly, religious differences are ceasing to be important segregating forces. It naturally follows from this that religious deviations cease to be socially disruptive and therefore are now tolerated. To various degrees in different countries, political affiliations have become the sources of integrating and segregating forces. Fascism in Germany and Italy and Communism in Russia play the part in social integration which was once played by religious institutions and for that reason call up the responses of fanatical faith and intolerance of heresy which were characteristic of religious bodies."

This book deserves to be widely used. We can think of few other works so well suited to the needs of the busy lay reader.

RANJIT M. CHETSINGH

*The Law of War and Peace in Islam*  
by Majid Khadduri, Ph.D., pp. 132. 1941.  
Price Sh6. Published by Messrs Luz & Co., London.

1. The book contains an excellent and thorough juristic exposition of the Islamic laws pertaining to War and Peace. The author has stated the laws with great precision and his analytical comments are clear, dispassionate and rationalistic.

2. An outstanding feature of the work is its introduction which immensely enhances its value. It presents the

concept of Islam and its juristic development in a most interesting manner. In its brevity lies the masterly handling of the subject by the author and yet the reader is left with the desire that the author had expanded a little more on certain points.

3. The book has been presented at a very opportune moment and it will most likely appeal to the public at large as the world is torn to pieces at the present day with jarring materialistic conceptions and the various claims of more than half the unfortunate humanity inhabiting the globe. The laws of peace and international laws are not inopportune as some people are already busy with the problems of reconstructing the world in the new order, when peace comes with victory.

4. Some comments appear to be opposed to orthodox Muslim conceptions according to which the Quran is a revealed book and not one composed by the prophet to meet the exigencies of the situations as they arose. Comments at pages 26 and 27

"Yet war was not resorted to in the very beginning. Muhammad started to preach Islam among his relatives and companions. Then he approached the tribes that came to Mecca on pilgrimage, and was successful in converting the Aus and Khazraj tribes of Medina, who in their turn, preached Islam in Medina. In Mecca he warned his people and was, for a time, unable to attack the polytheism of Quarish. Almost

all of the Mecca *suras* (chapters) of the *Quaran* preached Islam by warning rather than by violent means. That was only natural, for Muhammad and his followers were advocating Islam without possession of any political power.

\* \* \*

It was only after his *hijrah* (flight) to Medina that Islam was associated with politics and war was employed as an instrument of propaganda. Yet war was not even then resorted to as the first alternative; the unbeliever had the opportunity to chose between Islam or pay the tribute."

are an instance in point. These indicate that the *suras* about war were deliberately kept back until the attaining of political power. Similarly the apparent intention of Muhammad would seem to be opposed to the real one expressed on page 89, when he went on a pilgrimage to Mecca but abandoned it and signed a treaty of peace; and his astuteness in concluding treaties with tribes which served his immediate purpose as mentioned on page 83 appear to be controversial matters with regard to the prophets intentions. This particular approach is not likely to appeal to the orthodox Muslims. However, the book will prove a boon both to the European and American public and to others who desire a first-hand and accurate knowledge of Islamic laws.

5. On the whole this volume is a welcome addition to the works of jurists on Islam.

A. LATIF KHAN.

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OF

# ADULT EDUCATION

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FEBRUARY. 1943

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EDITOR:

RANJIT M. CHETSINGH.

FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

# THE INDIAN JOURNAL OF ADULT EDUCATION

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All contributions should be written (preferably typed) on one side of the page only and should reach the Editor by the 25th of each even month for inclusion in the next issue.

*Contd. on page 4 of cover.*

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# THE INDIAN JOURNAL OF ADULT EDUCATION

VOL. 4

JANUARY, 1943

NO. 2

## Training Village Teachers in Adult Literacy Work.

BY IRENE MASON HARPER.

(Mrs. Harper of Moga needs no introduction. She has been the life-long collaborator of that tireless protagonist of the "project" variety of activity schooling for children, Dr. Arthur Harper of Moga. Her report of their work for village adult education will be read with both interest and profit.—EDITOR, I. J. A. E.

The tremendous task of teaching adults to read their own language cannot be accomplished in present conditions in India without the help of the teachers of the village schools. However much enthusiasm is aroused and voluntary workers enlisted, it often happens that the ultimate responsibility falls back upon the village teachers. Though we may deplore this and believe, with Dr. Laubach, that the teacher of children is usually not fitted to teach adults, we must recognize the practical necessity. The Training School for Village Teachers, Moga, even before the adult literacy campaign started in India, felt that training its normal students to teach adults to read was part of its responsibility for Christian service. Since the visit of Dr. Laubach, Moga has had a large share in the work of developing methods, producing and publishing materials, and

organizing the campaign in the Punjab. A large part of the time of staff and students—perhaps a disproportionate part—is constantly given to this different and additional responsibility of the teacher of children. Some of our students are encouraged to specialize in this different technique, and we have trained a number who have been employed full-time in the anti-illiteracy campaign. Our experience has confirmed the major emphases of Dr. Laubach's inspired guidance in this work. The following are, from our experience, the minimum practical requirements for success in the work of training teachers of adults. Because of the limitations of government requirements and other conditions, we cannot carry them out fully. It would, of course, be desirable to have a Department of Adult Education, with a course for specialists.

### Training Teachers.

The first requisite for success in training teachers for adult literacy work is *provision* for it in the required *syllabus* of normal training. In the

revised Government Syllabus of the Punjab Department of Education, under which we have been working for the past three years, three extra-mural activities were to be carried on in both the Junior Vernacular and Senior Vernacular courses. One of these was *required* and consisted of practise in teaching adults to read and the writing of a story or other reading material for adult learners. The other two activities were to be chosen from among five. However, these three extra-mural activities—which actually take a great deal of the students' time—carry only 50 out of 700 marks in the examination, and no provision at all is made for them in the suggested time table for Normal Schools. Unfortunately, even this slight encouragement to practical village service has now been removed. A second language (classical or modern) has now been *added*, carrying 75 marks (in addition to 150 for Urdu); and the adult literacy work has been made one of five optionals, two of which are to be chosen and carry together only 25 marks. Under such a system it is extremely difficult to find time in the over-crowded time-table of the Normal School for practical work of any sort. It is done in our school at the expense of other studies, because of the urgent importance of adult literacy work, and because our ideal of Christian service requires sacrifice of time and other resources in the cause of village improvement.

The *second* requirement for success in this work, is *demonstration*. We have an experienced demonstrator on the staff of the Training Department, and the pupil-teachers are able to observe

good teaching of illiterate adults from the very beginning through all the stages of their learning. No theoretical teaching of method can take the place of day-by-day watching of a good teacher dealing with the difficulties of individual adult learners. Each demonstration lesson should be discussed and the method of teaching derived from the observation.

The *third* requirement in training vernacular teachers in this work is adequate arrangements for *practise*. The students of the Moga training classes maintain four adult literacy centres in the *mohallas* of Moga, and each pupil-teacher has a period of consecutive practise-teaching. In the annual Village Education Tour of the Training Classes, the First Year men concentrate on the teaching of adults for two weeks in a single village. All normal students are also expected to teach reading to adults in their own villages during the long summer vacation. They are especially prepared for this, and take with them from school the necessary materials, *Ilm ki Kunji*, (Key to Knowledge) charts, etc.

*Fourth*, practise is needed also in **organizing** and maintaining this work. Responsibility for the organization of an adult literacy centre should be a class undertaking. It involves co-operation with the village panchayat or municipal committee, and the various agencies and individuals who should help in the campaign.

The *fifth* important service which Normal students can render is in *research*. To enlist a class in the practical activity of discovering a basic vocabulary for teaching adults to read,

helps the students to understand and use good method. It can also be of great value to the movement. At Moga we made only a beginning in this, but there are great possibilities. Students should participate in a well-organized and carefully checked word frequency count of simple, popular material in the language spoken by the people. They can also be sent out to converse with individuals, record as many as possible of the words used, and, by comparing lists, prepare a frequency count of spoken vocabulary. Another useful enterprise for a Normal class is to collect popular stories, riddles, jokes, topics of conversation, etc., as a basis for the preparation of reading material.

Perhaps the most important service a vernacular Normal School can render to the adult literacy movement is in **writing**. Students may prepare much of the literature needed for teaching adults to read. Each pupil-teacher must have plenty of practise in writing stories for semi-literates. They must be required to use a definite, strictly limited vocabulary, scientifically determined. This is an excellent exercise in original composition, and will help greatly in the personal development of the pupil-teachers. The publication of a newspaper for semi-literates is another activity which stimulates original contributions to a much-neg-

lected field of vernacular literature. Along with this writing, pupil-teachers should prepare their own charts and other teaching materials. At Moga, some of our Normal classes have been taught to make a feltograph for illustrating talks, and a most interesting reading game. These two articles are made in the Handicrafts classes. Devices for stimulating interest might also be made, such as badges and buttons, posters and certificates. The staff of our school have made many contributions to the adult literacy movement, helping in the preparation of the Punjabi Primer, editing *Jiwan*, the newspaper for semi-literates, publishing a Manual for workers (*Nafsiyat i Bali-ghan*) and many of the best stories, Bible stories and other books for beginners.

In writing the above report, we are oppressed with the realization of how little has been accomplished. When we remember the vastness and urgency of the task, and especially the rich suggestions and guidance available from Dr. Laubach and other leaders, we feel that Normal Schools, could be great forces for the success of this nation-wide effort. Moga, in spite of many hindrances, holds strongly the importance of this work and will continue to strive in every way to make this an effective part of its Christian service to the nation.

## 36 ✓ Suggestions for Organizing Adult Education Centres

BY S. R. QIDWAI

(The Editor of this journal often receives requests for suggestions for organizing adult education work in local centres. We are glad to be able to publish below a scheme prepared by one of the most successful and persistent adult education workers in the country—our colleague Mr. S. R. Qidwai. He speaks with the authority of one who has learnt by active experimentation. Reprints of this article may be obtained from the Manager, at 2 annas per copy post free.—EDITOR, I. J. A. E.)

### I

It has been one of the most unfortunate defects of our educational system that it has created the illusion that our whole people were being educated, when in reality only a few could derive benefit from it. Perhaps in the beginning there was no alternative, but we have deluded ourselves with childish fancies long enough and must now face the truth. Our people are awakening. They are becoming aware even of their ignorance and illiteracy. We must satisfy their desire for self-improvement and provide them with the knowledge that will help to form their character, and develop the impulses, tastes and habits that give personality to a people.

No arguments are necessary to convince the reasonable among us that more high schools and more colleges will not achieve this end. The people cannot come to us, we must go to them. We should not be content with imposing buildings which might adorn the city but create in the citizen the feeling that education is the privilege of the few and that the educator is an important person whose aloofness is the measure of his worth and dignity. We must proclaim that education is the birth-right of every citizen, and we must assure our people that they can

avail themselves of this right by establishing Educational Centres sufficient to meet at least the primary needs of all our people. This is no doubt a vast project, but not beyond the domain of the practicable if we set about it in the right way. And the right way is not to brood over the vastness of the project and its multitudinous implications, but to establish experimental centres and determine precisely what such centres should undertake. The data that we thus collect will enable us to organise model institutions, and nothing will then remain to be done except to multiply them indefinitely, which will be easier than might appear at first sight. The Jamia Millia Islamia, Delhi, established an experimental centre at Karol Bagh and as a result some practical suggestions are offered to those who are anxious and able to take up the work of mass education.

### II

(1) Education Centres should be established on the basis of one centre for 200 to 300 dwellings, in a central position within easy reach of those whom it seeks to serve. A shop, or a room in a house will be sufficient for the needs of the centre.

(2) Special attention must be paid to decoration. The centre must look all

that it is. Charts, graphs, pictures, cartoons and products of local industries and crafts simply and neatly arranged will form a suitable and attractive environment,

(3) Every dwelling should be considered a unit for the purposes of the centre and be listed as a member.

(4) A survey should be made of the locality and the information collected should be embodied in charts, such as the following:—

(1) Charts showing the number of illiterate, literate and educated persons;

(2) Charts showing the number of school-going children and of those for whom no facilities have been provided;

(3) Charts showing economic conditions;

(4) Charts showing number and condition of cottage industries;

(5) Charts showing number of religious, educational and social institutions.

(5) A daily and weekly wall-paper should be prepared from newspaper cuttings. Special numbers may also be brought out from time to time dealing with various aspects of contemporary affairs.

(6) At a fixed time in the afternoon or evening a short talk should be arranged to explain and comment upon important news-items. This will be particularly useful for imparting information about history, geography, economics, politics, religion, etc. Every effort should be made to illustrate

these talks with the aid of maps, charts and diagrams. The audience should be encouraged to ask questions and discuss relevant matters in which they are interested.

(7) A circulating library should be established consisting of literature appropriate for literate adults, women and children. Books may be issued at the centre, or, preferably, sent round from house to house.

### Study Groups

(8) Groups of ten to fifteen adults should be formed from time to time for various educational projects that can be conveniently undertaken, such as:—

(a) for acquiring literacy,

(b) for further educating the literate,

(c) for religious study,

(d) for elementary arithmetic, book-keeping and accountancy,

(e) for hobbies,

(f) for some cottage industry,

(g) for imparting scientific theoretical knowledge of a craft to those engaged in it.

Other practicable projects might suggest themselves to workers. *The important thing is not to attempt too much.* One or more of the projects mentioned above might be undertaken, according to the means and opportunities available. Every project should have a definite time limit. This will make it easier to find teachers for the various groups formed. A trained accountant or technician or school master will un-

dertake to teach a group all the more readily if he finds that his work will cover a few weeks only.

(9) Educational posters and other literature should be given the widest publicity in the area which the centre is to serve. For this purpose the publications of the *Taleem-o-Taraqqi* and other literature may be utilised according to the requirements of the centre.

(10) Programme, for mass education should be arranged from time to time. When:

- (a) Prominent citizens or men of learning should be invited to address the inhabitants at the centre.
- (b) Debates and discussions on current affairs should be held as frequently as possible.
- (c) Dialogues, dramas, pantomimes and *musháiras* should be staged.
- (d) Functions should be required in connection with festivals.

(11) Children of the locality should be persuaded to form projects and carry them out under the auspices of the centre. Chorus songs, verse recitals (*Bait-bázi*), sports and competitive games may be organised in this connection.

(a) Mela and Exhibition Week,

(b) Health Week,

(c) Education Expansion Week,

(d) 'Help the Centre' Week,  
etc.

(13) People practising different professions should be induced to organise themselves into guilds for social purposes and to encourage the acquisition of literacy and of indispensable technical knowledge along scientific lines.

(14) Excursions, social evenings, sports and *akharas* should be organised.

### III

#### Management

It is necessary at the end to stress the importance of the organiser for the progress of the Education centre. One could draw an idealistic picture of him for enthusiastic young men to emulate. But it is better to be cool-headed, practical and thorough, and for this one needs practical knowledge. Every one desirous of opening a centre should first study the conditions obtaining in the locality and then the methods that are likely to prove most effective. The *Taleem-o-Taraqqi*, Jamia Millia Islamia, has, with this end in view prepared a syllabus specially for intending organisers, and also established an association for such organisers in order to co-ordinate their activities and enable them to take full advantage of each others' experience. Please communicate with the Secretary, *Taleem-o-Taraqqi*, Jamia Millia Islamia, Karol Bagh, Delhi, if you are interested.

## 37 ✓ Third Indian Adult Education Conference, Indore

December 27th, 28th, 30th, 1942

The Adult Education Conference at Indore was both a useful and impressive gathering. It was held simultaneously with the All-India Educational Conference under the patronage of H. H. the Maharaja of Indore. In the absence of the Maharaja, H. H. Maharaja Sir Vikram Sinha Rao Puar, K. C. S. I., B. A., Sena Sapta Sahasri of Dewas Senior, President of the Holkar State Cabinet declared the Conference open in the spacious Town Hall on the afternoon of Sunday, December 27th. The Minister of Education for Indore, Mr. H. B. Richardson, who also happens to be Hony. Treasurer of the Indian Adult Education Association, delivered his Address after the Maharaja had spoken.

In the course of his Address the Maharaja of Dewas Senior said :—

".....One cannot help saying that although a number of educational reforms are long overdue, in spite of having been germinating for a long period of time, the present war has brought us to the point where it is absolutely essential that such educational growth and development should take place as rapidly as possible, if we in India are to escape the internal and external tragedy that has come about in most of the rest of the world. The rapid industrial development which has taken place in India consequent on the war is a special reason why it is essential to adapt our education to the modern world as quickly as possible, in order to save the next generation

from going through the inability to adapt itself to life,—as is the case with the present generation,—with enormous resultant waste both for the individual and the community.

What these educational changes may be I leave to experts such as those present to decide, but as a man of action I would urge on you and on all those who have charge of education in the states and provinces of this great country to make up your and their minds to look on education henceforth from a practical point of view, in order to achieve the maximum adaptation of each individual to his or her environment. By this I do not mean simply that we should open masses of commercial and technical schools,—as is frequently suggested by many, in a rather thoughtless manner, however useful such institutions may be. But I do mean that our schools and colleges should in future have a direct relation to the surroundings of those who will study in them. It is a very large problem, indeed, but not one which need cause depression of spirits; for it is quite capable of solution, even as the problems connected with the war effort of the United Nations have been largely solved, with the tremendously successful results that we have witnessed in the last few weeks. What a glorious thing it would be if as much energy, or one-tenth of as much energy, were put into the solving of our educational, economic, social and political problems now and in the future, as is at present being put into the achievement of that

victory of arms which every day draws nearer.

Victory over poverty, distress, disunion—whether ideological, communal or provincial—would be a much greater victory than anything which may be achieved by our armed forces. Indeed, it is perhaps not too much to say that wars are created or prevented in the classroom; for it is the ideas implanted in the individual mind at an early age which decide man's attitude towards life and their fellowmen. If this is so,—and I believe it to be so,—then the future lies more in the hands of educationists than of any one else. This is a great and terrifying responsibility and one which must be fully realised by Indian educationists if we are to pull our country out of its age-old-rut,—while still preserving those noble qualities which have made the name of India famous all round the world,—and set it on the path to progress in every walk of life.

### Adult Education

The simultaneous conferring this year for the first time of the All-India

Educational Conference and the Indian Adult Education Conference is perhaps not accidental; for it is becoming more than ever clear that education must not stop at a particular age, but must continue upto the end of man's life. For this purpose it is absolutely essential not only that the masses of our people should learn to read and write, as well as the use of improved methods of tilling the soil and of improving their standard of living, but also that so-called educated men and women should have opportunities to continue the process of their mental and spiritual growth throughout their lives. This is only possible, on the wide scale necessary, through the means of organized adult education; and I very much hope that these two conferences will between them find a way of developing an inter-relation between child and adult education which can help to solve the people's difficulties, economic, and otherwise, which I have referred to above."

When the President of the Adult Education Conference delivered his Presidential Address the next morning, more than 500 people were present.

## 37 Presidential Address

PANDIT AMAR NATH JHA, M. A., F. R. S. L., *Vice-Chancellor, Allahabad University, President of the Conference said:*

I am deeply sensible of the honour you have done me in asking me to preside over this Conference. In many respects the task before the Adult Education Association is overwhelming because of the immense range it covers, its innumerable problems, the preju-

dices it has to contend with, and the appalling illiteracy it has to face. The comprehensive character of its work is further enhanced when one recognises that the process of education is continuous and unending, that even the best educated among us are ignorant of vast

fields of knowledge, and that as long as one lives the process of improvement and perfection must go on. As Plato put it in the *Laws* :

“We must not be indefinite about the meaning of education. At present, when we are criticising or praising a man’s upbringing, we call one person educated and another uneducated, although the latter may be sometimes very well educated for the calling of a retail trader, or of a captain of a ship, and the like. But we are not speaking of education in this narrower sense, but of that other education in virtue from youth upwards, which makes a man passionately desire to be the perfect citizen, and teaches him how rightly to rule and how to obey. This is the only education which, in our view, deserves the name; that other sort of training, which aims at the acquisition of wealth or bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and is not worthy to be called education at all. But let us not quarrel with one another about a word, provided that the proposition which has just been granted holds good; I mean, that those who are rightly educated generally become good men. And we must never disparage education, which is the first and fairest thing that the best of men can ever have; it may take a wrong direction, but it can be reformed. And this work of reformation is the great business of every man while he lives.”

### Even Our Best Educated Need it !

Our task becomes more urgent as we see how miserably modern Indian Education has failed in bringing about the moral elevation of which Plato speaks, how much of hatred and distrust has been engendered, and how many of our worst passions come to the surface and drive away our nobler instincts even in the case of the best educated among us. It is a sad confession to make, particularly for one who has for over a quarter of a century been engaged in education, but I am satisfied that the education now imparted has but touched the surface of the intellectual life; the moral life has not only been left undeveloped, but it has actually been warped and dwarfed. While the indigenous system of education has more or less languished, what has replaced it has not performed the twin function of character-building and religious instruction. One might almost imagine that Pestalozzi was writing in 1942, instead of in 1800 when he said : “Decline to barbarism and slackening of all vitality including the true spiritual forces: this process is going on under the cover of increased progress and general culture.” The final aim of education in all its stages is to train the mind and the practical capabilities so as to subserve the higher and permanent needs of the spirit: to produce an urge for service; to make one a source of happiness to oneself, to one’s family, neighbours, and society; to render life beautiful and to prevent ugliness in thought and action; to attain wisdom and the even-balanced soul. More particularly is a moral and religious bias important in adult education.

The grown-up man, immersed in worldly pursuits, in struggle for existence, in endeavour to get his daily bread, needs more and more to have his attention drawn to the higher and nobler ends of life.

In a world cast adrift the necessity of some mooring is urgent: there must be something to which one can hold fast, some source of abiding comfort, some strength when all else fails, some standard of conduct, some light that will burn for ever bright. Let all workers in the field of adult education place this work of moral and spiritual enlightenment in the forefront of their programme, for "every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Theophrastus, the leader of the Peripatetic School makes fun of 'late-learning', describing it as a laborious pursuit of knowledge unsuited to one's age. But if learning is truly the augmentation of knowledge and augmentation of enjoyment, there is no one too old to learn. Learning ceases only with life. Even an adult needs not only to understand the reasons underlying his day's work but also to discover how it can be improved. He needs to know how his work is related to that of others and what place it occupies in the scheme of society. In a democratic state where every individual, at least in theory, has a right to determine the affairs of the State, the importance of continuous adult education cannot be exaggerated. In a recent thought-stimulating book

("Education for a New Society") Mr. Ernest Green says:

"The character of our democracy ultimately depends on the collective wisdom of its adult members. Adult education is, among other things, a device for making good the intellectual starvation of past years and for correcting the mistakes of early education. In the post-war years it will be no less important for providing the avenue to serious thought and discussion on the fundamental problems of the new society and for guiding democracy in the wise exercise of citizenship. For, the new society will have to face fundamental problems just as the old one had to face them, with the difference—that while to-day social initiative and action depends upon a small minority of the people who have had the good fortune to be equipped for the task—or who have struggled against all odds to equip themselves, equality of educational opportunity and a conception of values in the content of education suited to a new society, will produce men and women educated, for responsibility and capable of living the way of life which makes democracy a reality."

In India we have to tackle first the problem of illiteracy and then to prevent the lapse to illiteracy. For this purpose we must bring out a series of publications in each of the major languages, called the People's Books. They should be cheap, readable, short, and simply written. Each provincial organisation should undertake this

work. The books should be graded and suitable for persons of different ages and mental capacities. They should be on as many subjects as possible. We should attempt by this means to impart elementary knowledge to those who have been deprived of the benefits of systematic education and fresh knowledge to those who already possess some rudiments of it.

### The Universities.

The Universities should undertake to arrange short term courses intended to serve as refreshers for those who have already received University training, but are out of touch with the latest development in their special subject. They should organise also courses for part-time students, on the lines followed in Great Britain by Colleges for Further Education; some of these Colleges have evening classes in mechanical and electrical Engineering, building and Chemistry, as well as technical classes for the trades. A College, in a textile district, may have evening classes in cotton spinning and weaving. A College, in a commercial centre, may have evening classes in accountancy, commercial law, book-keeping, and modern languages. Another College may have classes in domestic subjects and women's trades. In addition to all this, Universities can also do a great deal for the spread of literacy.

### Work at the Allahabad University.

Perhaps I may be permitted to give a brief account of the modest work that is being attempted at Allahabad. The University Social Service League established late in 1938, put Adult

Education in the forefront of its programme. It adopted a suburban area, Tallierganj, as its centre and established a night school there. Members, by rotation, gave instruction, which consisted of the three R's. The number of pupils soon grew to 40, including both adults and youths. It was found that for the adults mere literacy classes did not have much interest; so, along with the school, and as a part of its normal work, a recreation programme (including music parties) was provided, and twice a week general talks were given on subjects of practical utility. Some festivals were celebrated and a play was staged. Some other literacy classes were run in the suburbs of Untkhana, Baghara, and Salori,—all in the neighbourhood of the University. Besides Adult Education, the League has taken up other work, such as village sanitation and magic lantern lectures were frequently delivered. Literacy classes have been organised for Hostel servants, and almost all of them are now literate. A night school has been started in a village, Usarhi, 10 miles from Allahabad. Adult education work has been done also in village Tharvi, 8 miles from Allahabad; weekly meetings of adults have been organised, where besides music and *kirtan*, newspapers have been read out and explained, recitation competitions have been held, and talks on general subjects have been given. The programme has proved to be very attractive to the villagers. An educational exhibition of crafts and cottage products has also been organised. It was found that the available books were not very suitable; so the League has published two primers in Hindi, writ-

ten by its members; they have proved very interesting and useful. There is a programme for further publication in order to ensure that those who become literate should not relapse into illiteracy. The books that have been already published have been found useful by other organisations also, notably the Harijan Sewak Sangh. The League has thus tried to reach the poor population in the suburbs and in the neighbouring villages. More organised work on an ambitious scale will be undertaken as soon as better conditions prevail.

The Universities should also follow the lead of Dr. Clifford Manshardt and of the University of Mysore and establish University Settlements. Dr. Manshardt's pioneer work in Bombay is truly inspiring. Here is how he sums up the work done at the Nagpada Neighbourhood House:

"We have seen a section of the city which was rapidly disintegrating, begin to achieve a civic consciousness. We have seen boys, who were ashamed to admit they belonged to Nagpada, become young men who are proud of Nagpada. We have seen scores of potential steel-loafers and delinquents become attached to higher ideals. We have seen an infant death-rate, which was for years the highest in the city, reduced by dint of constant effort and education, to a figure lower than that of the city average. We have seen women, who were practically prisoners in their homes, experiencing the joys of play, unlocking the treasure of knowledge,

and learning such useful arts as sewing and homemaking. We have trained young men and women for better business positions. We have heard hundreds of cases of family troubles and have had some hand in their solution. We have given men new hope through our employment service. We have returned workmen to the new Day's toil recreated, in the best sense of word."

What an admirable piece of work and how thoroughly worth the ambition of all living centres of education! There should be also attempts at the development of folk-culture through community centres.

#### Other Agencies.

I have devoted so much time to the contribution which Universities can make to the Adult Education movement because I am more in touch with them. But much valuable work along these and similar lines can be done by other institutions and associations. Indeed, the larger the number of organisations engaged in this work, the better for the country. As Professor Dewey says: "With the spread of the ideas of democracy, and the accompanying awakening to social problems, people are beginning to realise that every one, regardless of the class to which he happens to belong, has a right to demand an education which shall meet his own needs, and that for its own sake the State must supply this demand." Let those who have the opportunity do this great deed and in their own spheres of work unbar the gates of light.

## Resolutions of the Third Indian Adult Education Conference.

### RESOLUTIONS

This third biennial Indian Adult Education Conference resolves to record its sense of deep sorrow at the demise of Sir Shah Sulaiman, who as President of the First Conference held in Delhi in March, 1938 and as the first President of the interim All-India Adult Education Organizing Committee rendered invaluable service to the cause of Indian Adult Education; and further resolves that a copy of this resolution be communicated by the President of this Conference to the members of his family.

*Proposed by:* H. B. Richardson.

*Seconded by:* K. G. Sayidain.

This third biennial session of the All-India Adult Education Conference resolves

(1) that the cause of Indian Adult Education has suffered a great and irreparable loss by the sudden and untimely demise of Miss Grace Mason, the Secretary of the Punjab Adult Education Association, who lost her life in a riding accident just over a year ago, but who within the brief period of a couple of years not only gave a great stimulus to this work in the Punjab but set an unforgettable example of devoted public service to all who were privileged to know her.

(2) that the President of this Conference be requested to communicate this to

(a) the Punjab Adult Education Association; (b) the Principal of the Kinnaird College for Women, Lahore;

and (c) the bereaved members of her family in Plymouth, England.

*Proposed by:* J. B. Raju.

*Seconded by:* Miss R. Ure.

1. (a) Resolved that the Conference places on record its conviction that the time has come for the Government of India to take further active steps to discharge its obligation towards the interest in Adult Education which India has evinced during the last 5 years or more. It recommends the establishment of an Adult Education Department in the Office of the Educational Commissioner to the Government of India without delay.

(b) Copies of this resolution be sent to the member of the Viceroy's Executive Council in charge of Education, the Secretary of the Education Department and the Educational Commissioner with the Government of India and to the Press.

*Proposed by:* R. M. Chetsingh of Hoshangabad.

*Seconded by:* G. P. Bryce.

2. (a) Resolved that the Central Advisory Board of Education and the Inter-University Board be requested to consider at their next meetings the appointment of Special Sub-Committees to make suggestions to the various University Bodies in India whereby they can strengthen the adult education movement, particularly through assessing various teaching methods which have been evolved during the

last few years by Literacy workers in different parts of the country.

(b) Copies of this resolution be sent to the Secretaries of the Central Advisory Board of Education and the Educational Commissioner with the Government of India and the Secretary, Inter-University Board.

*Proposed by:* - R. M. Chetsingh of Hoshangabad.

*Seconded by:* T. P. Fernandez.

3. (a) This Conference appeals to all University authorities in India to examine the possibility of strengthening or initiating systematic adult education work under their aegis. It further requests the Indian Adult Education Association to move the various bodies to take steps to implement this resolution.

(b) Copies of this resolution be forwarded to all Vice-Chancellors and Registrars of the Universities with a request that action taken thereon may kindly be communicated to the Hon. General Secretary of the Indian Adult Education Association.

*Proposed by:* R. M. Chetsingh.

*Seconded by:* T. P. Fernandez.

4. That the railway administration in India be requested to give all facilities of travel to Adult Education workers on the same footing as they give to Red Cross and Scout members on production of a letter from an authorised official of the Indian Adult Education Association or the South Indian Adult Education Association or other such Associations affiliated to the above Associations.

*Proposed by:* T. J. R. Gopal, (S. I. Adult Education Association.)

*Seconded by:* Rev. G. P. Bryce.

5. That an Adult Education corps may be organised in all colleges, schools, and factories registered under the Indian Factories Act. Further, this Conference strongly recommends that the factory owners will be well-advised to keep Adult Education in the forefront of all welfare programmes which they may provide for their workmen.

*Proposed by:* T. J. R. Gopal, General Secretary, S. I. Adult Education Association.

*Seconded by:* G. S. Bhartia.

6. That the Postal Department of the Government of India be requested to consider the grant of concession rates in postage for publications of the Indian Adult Education Association and its constituent bodies in British India and the States.

*Proposed for the Mysore State Literacy Council by*  
S. V. Sreenivasa Rao.

*Seconded by:* T. J. R. Gopal.

7. That the Government of India and Local Governments be requested to supply free to the Central and member-Institutions of the Indian Adult Education Association one copy of each of their publications relevant to Adult Education.

*Proposed for the Mysore State Literacy Council by* S. V. Sreenivasa Rao.

*Seconded by:* P. M. Gopalakrishnan.

8. That the Provincial and State Governments and Local Bodies be requested to give the free use of Government buildings out of their hours of work to conduct literacy and adult education work.

*Proposed for the Mysore State Literacy Council Executive Committee by*  
S. V. Sreenivasa Rao.

*Seconded by:* T. J. R. Gopal.

9. That this Conference presses universities, their chancellors and senates, and all Directors of Public Instruction to put forward, give proper stimulus to, and organise a five year plan by which student power could be harnessed to do the constructive social work of adult education.

*Proposed by:* Rev. G. P. Bryce.

*Seconded by:* S. V. Sreenivasa Rao

10. That the authorities controlling High School and Intermediate education be requested to encourage the institution of evening and night classes for imparting High School and Intermediate education to adults employed during the day, and to frame rules for their recognition.

*Proposed by:* D. P. Khattry, Cawnpore.

(G. B. Bryce.)

*Seconded by:* J. B. Raju.

11. This Conference views with great concern the fact that in spite of efforts made by various individuals and bodies, untouchability persists in a very large measure, subjecting a large section of the society known as the Depressed Classes to social tyranny and ostracism and resolves:—

(1) (a) That the Adult Education movement should lay special emphasis on the removal of untouchability and should include it in official programmes of adult education.

(b) And further directs the movement to extend the work of adult education among the Depressed Classes with special emphasis on vocational training so as to raise their economic and social status.

*Proposed by:* Prof. K. L. Bordia,  
Indore.

*Seconded by:* Prof. R. K. Yarday,  
Indore.

12. In order to make better known the point of view of the Depressed Classes, and more especially to make clear their difficulties in the matter of education, it is resolved that wherever possible and necessary a representative of this community be appointed or co-opted on adult education associations and their governing bodies.

*Moved by:* Prof. G. P. Bryce, Indore.

*Seconded by:* K. L. Bordia.

13. Special organisations or individuals who have done meritorious work for the cause of adult education should be recognised appreciatively by the Indian Education Association by the award of medals and certificates.

*Proposed by:* Srimati Savithri Rajan,  
B. A., Madras, (per  
Local Secretary).

*Seconded by:* Miss R. Ure.

## Extracts from the Secretary's Report for 1942 Presented to the Council of the Association at Indore

The last year has shown a great expansion in the work of the Association in spite of the great difficulties of war-time, including the collection of funds and people's concentration on immediately larger problems.

Most of this development can be traced to the energetic efforts of our South India Organising Secretary, Mr. P. M. Gopalakrishnan, who for a very small honorarium has travelled extensively through the south and not only been instrumental in encouraging the starting of all kinds of adult education work, but also has been able to recruit a very large number of new members for this Association, including two institutions of considerable importance. His work has not been that of a rival to our member organisation, the South Indian Adult Education Association, but of a complementary nature.

The office of the Association continued to be in the office of the Bombay Adult Education Association, through the kind efforts of our President, Mr. R. P. Masani, late Vice-Chancellor of Bombay University and now War Front Organizer for the Presidency, who is also President of the Bombay Association. Mr. S. M. Bharucha, O. B. E., continued to be General Secretary for the greater part of the year, but in September, owing to his war time appointment as Superintendent of Mahabaleshwar, he found it impossible to carry on the work. The Hon. Treasurer then suggested that as the conference was to be held

at Indore in December he would be glad to take up the Secretary's work till that time. He was forthwith elected temporarily by a circularised vote of the Council.

### New Constitution.

One of the most important pieces of work undertaken by the Association has been the preparation of a new constitution in order to conform with formal constitutions of this type of association. This constitution was prepared by a committee and passed by the Executive Committee and the Council at their meetings in March, 1942. It is now presented to the General Meeting for confirmation.

### Directory.

More collection of material has been carried out on behalf of the Adult Education Directory which the Council decided to publish at as early a date as possible. Some 67 replies have been received from all parts of the country, but, owing to Mr. Bharucha's having to give up the secretaryship the material has not been collated. Probably another effort will have to be made to collect more material before a comprehensive directory is published.

### Membership.

The total individual membership figure now stands at 85, showing an increase of 32 during the last year.

The addition of 5 institutional members is most gratifying and signi-

ficant. They comprise (1) the Education Department, Jamnagar, (2) National Council of the Y. W. C. A., (3) The Malhipur Karkhana (Saharanpur, U. P.), (4) The Mysore Literacy Council and (5) The Indore Adult Education Association. The addition of these institutions to our membership will lend great strength and inspiration to our efforts to encourage the formation of local and provincial adult education work throughout the country.

#### Finance.

Most of the moneys expended during the year were brought forward from the previous year, and although there has been an addition to these of several hundred rupees during the current year, the closing balance of the year is very small. It is to be hoped that our members will make a special effort to tackle individuals and Trusts who can help us, without delay; as otherwise it will be very difficult to carry on the work we are doing, the present expenditure on which amounts approximately to Rs. 125 per mensem.

Outstanding among contributors during the year are our Vice-President, His Highness the Maharaja of Cooch Behar, Sir Tej Bahadur Sapru, the Rt. Hon'ble M. R. Jayakar, P. C., Sir Maurice Gwyer, Chief Justice of the Federal Court of India and Mr. Lionel Sproule, ex-President of the National Adult School Union of Great Britain, who sent us a contribution towards the expenses of a travelling secretary. There was also an anonymous gift of Rs. 100 from one of our members.

#### Conference.

It had been intended to hold the Third Indian Adult Education Conference at Bombay in March, 1942, following the failure to hold it in December of the previous year. However, owing to the serious war situation at that time after consulting the Council it was decided to postpone the conference *sine die*.

In the month of June, the late Principal Seshadari, President of the All-India Educational Federation of Associations wrote to the Honorary Treasurer asking whether it would be possible for the All-India Educational Conference to be held at Indore in December, 1942, as the original *venue*, Madras, had been given up owing to the war threat. After consulting His Highness the Maharaja Holkar, the Hon. Treasurer, who happens also to be Education Minister of Holkar State, informed the Secretary of the A. I. F. E. A. that His Highness the Maharaja Holkar had invited the conference to Indore and agreed to become its Patron.

When this matter was settled it seemed desirable that advantage should be taken of this opportunity to call together the Third Indian Adult Education Conference at Indore at the same time, in order to benefit from the large number of educationists likely to attend the larger conference. This suggestion was readily taken up by the members of the Council and an arrangement was made whereby the Adult Education Section of the All-India Educational Conference should be merged into the Indian Adult Education Conference for the current session.

After due consideration it was decided to invite Prof. Amaranatha Jha, Vice-Chancellor of Allahabad University and President of A. I. F. E. A. to preside over the Conference. This he has graciously consented to do.

### Conclusions.

Looking back on the year under review, one cannot help but feel that the Association has taken a great stride forward. The active work it began in the south in the autumn of 1941 has continued and greatly expanded, specially during the last 6-8 months. This shows the enormous possibilities of this kind of work, and if funds permitted and the right personnel could be found, there is little doubt that it would be desirable for the Association to have organising secretaries for the different parts of the country. The Central Government might be approached to help finance such a scheme, which is likely to be outside the financial powers of this Association for some time to come. The increase in membership has been most gratifying and shows that there is a large number of people who are willing

to take an interest in this work, if contact is made with them in the right way.

The responses received so far to the questionnaire have been fairly encouraging and it should be possible to publish an informative Directory of Adult Education during the coming year.

Co-operation with provincial and other adult education bodies has been more active than in previous years, though one cannot help but feel that such institutions are not yet making sufficient use of this Association in order to obtain information and advice with regard to the growth of their work.

In general, it is clear that fundamentally the adult education movement has never been stronger than it is to-day. The coming of the war to the shores of India during the last year has brought a sense of reality to our people which has made them begin to realise the importance of adult education for the future, as has been the case in Great Britain.

## Indian Adult Education Association Officers, Executive Committee and Council of the Association.

(For two years from 1st January, 1943).

*President:* Professor Amaranatha Jha, Allahabad.

*Vice-Presidents:*

1. Princess Savitribai, Indore.
2. H. H. the Maharaja of Cooch Behar.
3. Dr. Syed Mahmud, Patna.
4. Sir Maurice Gwyer, Delhi.
5. Sir Tej Bahadur Sapru, Allahabad.

6. Prof. A. N. Basu, Calcutta.
7. Mr. J. L. P. Roche-Victoria, Tuticorin.

*Hon. General Secretary:* Mr. N. K. Mukerji, Indore.

*Hon. Treasurer:* Mr. H. B. Richardson, Indore.

*Associate Secretaries.*

1. Mrs. Savithri Rajan, Madras.
2. Prof. B. C. Mukerji, Calcutta.
3. Mr. P. M. Gopalakrishnan, Puddukotah.
4. Mr. Sheikh Mumtazud Din, Delhi.
5. Mrs. Kulsum Sayani, Bombay.

**Members of the Executive Committee.**

*Ex-Officio Members:*

*Members.*

- |                               |  |
|-------------------------------|--|
| 1. Professor Amaranatha Jha.  | 1. R. M. Chetsingh, Esq., Hoshangabad. |
| 2. N. K. Mukerji, Esq.        | 2. Miss Ruth Ure, Nagpur.              |
| 3. H. B. Richardson, Esq.     | 3. Principal J. B. Raju, Indore.       |
| 4. Mrs. Savithri Rajan.       | 4. Dr. K. G. Sayidain, Jammu.          |
| 5. Prof. B. C. Mukerji.       | 5. T. J. R. Gopal, Esq., Madras.       |
| 6. P. M. Gopalakrishnan, Esq. | 6. B. M. Srikantia, Esq., Bangalore.   |
| 7. Sheikh Mumtazud Din, Esq.  | 7. Prof. R. D. Choksi, Bombay.         |
| 8. Mrs. Kulsum Sayani         | 8. Prof. T. P. Fernandez, Nagpur.      |

&

7 Vice-Presidents as above.

**Members of the Council.**

*Representatives of Affiliated Bodies.*

1. Principal Narayanaswami Naidu, Madras.
2. Rajasevasakta B. M. Srikantia, Bangalore.
3. Miss A. Guthrie, Lucknow.
4. Prof. R. D. Choksi, Bombay.
5. S. M. Ishaque, Esq., I. C. S., Calcutta.
6. Master Chaiten Das, Saharanpur.
7. Chief Education Officer, Jamnagar.
8. Prof. G. P. Bryce, Indore.

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- |                               |                                     |
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| 2. Dr. D. Jivanayakam.        | 18. Prof. N. G. Ranga.              |
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| 16. M. J. Sargunam, Esq.      | 6. Dr. K. G. Sayidan.               |

**In Other Lands****CHINA'S WARTIME EDUCATIONAL STATISTICS**

[*China Information Bulletin.*]

In spite of the war, China's education has surpassed pro-war records after an initial setback, as seen from the following statistics released by Chinese educational authorities.

For college education, China had 108 colleges and universities during the academic year 1936-37, on the eve of the war. Among them were 36 government and 42 private universities and 19 government and 11 private special schools. The war brought about a serious blow to Chinese college education in the year 1937-38 when only 91 institutions continued to function, including 29 government and 38 private universities and 15 government and nine private special schools. The total

number was increased to 97 in 1938-39, with the number of government universities increased to 32 and government special schools increased to 18 institutions. Another increase was witnessed in the year 1939-40. In that year, there were altogether 101 institutions, with 36 government and 37 private universities and 20 government and eight private special schools. The year 1940-41 saw 113 institutions, bettering the pre-war record by five institutions. The total included 41 government and 39 private universities and 21 government and 12 private special schools. An all-time high record was registered in the year 1941-42, when the nation had 132 higher educational institutions in Free China,

with 48 government and 37 private universities and 33 government and 14 private special schools.

Faculty members registered a corresponding change. There were 7,560 faculty members in 1936-37. The figure dropped to 5,657 persons in 1937-38 on account of the war, 6,079 persons in 1938-39, 6,514 persons in 1939-40, 7,598 persons in 1940-41, and 8,666 persons in 1941-42. The increase is especially gratifying as college professors are among the worst hit of all the war victims.

There were 41,922 students studying in colleges and universities in the academic year 1936-37. The figure was changed to 31,188 in 1937-38, 36,180 in 1938-39, 44,422 in 1939-40, 52,376 in 1940-41, and 57,853 in 1941-42.

Higher education budget for the entire nation was \$39,275,262 in 1936-37, \$30,431,556 in 1937-38, \$31,125,068 in 1938-39, \$37,348,870 in 1939-40, \$58,296,680 in 1940-41, and \$91,196,556 in 1941-42.

The nation had 1,956 middle schools on the eve of the war, with 11,393 classes, 41,180 faculty members, and 482,522 students among whom 76,864 were in the graduating classes. In the year 1941-42, there were 1,900 institutions with 13,063 classes, 39,449 faculty members, and 642,688 students among whom 82,775 were in the graduating classes.

For the training of school teachers, there were 814 normal schools before the war. The number was decreased to 374 institutions in 1941-42. In the 814 pre-war schools there were 2,422 classes, 6,222 faculty members, 87,902

students with 24,162 in the graduating classes. In 1941-42, there were 1,989 classes, 6,973 faculty members, and 78,342 students among whom 18,984 were in graduating classes.

For vocational education, there were 494 vocational schools on the eve of the war and only 332 institutions in 1941-42. Before the war, it cost \$97 to teach a middle school student for a year. The amount has been increased to \$103.

The most impressive progress has been seen in primary education. The increase can be witnessed in comparing primary education figures for the years 1921-22, 1929-30, 1937-38, and 1941-42. The number of primary schools in 1921-22 was 177,751. It was increased to 212,385 in 1929-30, 229,911 in 1937-38, and 232,145 in 1941-42. Students increased from the 1921-22 figure of 6,601,802 to 8,820,777 in 1929-30, 12,847,924 in 1937-38, and 19,490,092 in 1941-42. Number of faculty members increased from the 1921-22 figure of 264,818 to 407,044 in 1929-30, 482,160 in 1937-38 and 551,390 in 1941-42.

### Social Education.

Social education institutions had been increased from the 1930-31 figure of 70,166 to 106,799 in 1935-36, and 67,199 in 1940-41. The 1940-41 figure did not include mass schools.

Special frontier schools for frontier tribesmen had been increased from the 1939-40 figures of six institutions to the 1941-42 figure of 16, with 95 classes (compared with the 1939-40 figure of 20), 3,452 students (1939-40 had 700), 455 faculty members (1939-40 had 96), and 322 graduates (1939-40 had 98).

Up to the end of October, 1942, the Ministry of Education also gave relief to 19,140 college, secondary and primary school teachers and 75,444 college and secondary school students. A total of 1,022 students studying abroad were also benefitted by this arrangement.

Expenditures for the education of the nation's youth occupied 4.48 of the total national expenditure in 1936. The ratio was decreased as a result of sharp increases in military and reconstructional expenditures. The 1937 ratio was 4.29, 1938 ratio was 2.22, 1939 ratio was 2.31, 1940 ratio was 2.40, 1941 ratio was 3.00, and the 1942 ratio was 2.12.

### MAJOR ATTLEE UNDER FIRE!

In the course of a speech at Aberdeen on the 6th September last the Deputy Prime Minister has been pleased to refer to the difficulties of introducing democracy into a country of 300 millions—"at all stages of civilisation, from the Rolls Royce to the bullock-cart ...." Unluckily for Mr. Attlee's implied argument, democracy has been introduced in Soviet Russia and China.

Both these countries are vaster in area than India. China is more populous than India. In both there are numerous people, who are at the bullock-cart stage of civilisation. In Soviet Russia in particular there are peoples who, before they had been included in the Soviet Union, were nomads, had even no alphabet of their own, no writings of any kind, no literature. All that is now changed. In the course of a quarter of a century since the revolution in Russia, during which there has not been unbroken peace but much fighting, these alphabetless, literatureless people have been brought up to the Rolls Royce stage of civilisation. When Sun-Yat-Sen and his co-workers brought about the revolution in China during this century, vast masses of the people there were in a primitive stage of civilisation. Since then, though often embroiled in war not of her own seeking, she has made vast strides in literacy, and education, co-operation and industrialisation, and scientific and up-to-date agriculture.

—From the October issue of  
*The "Modern Review."*

### News from Far and Near.

#### THE BOMBAY PRESIDENCY ADULT EDUCATION ASSOCIATION.

As usual the B. P. A. E. A. has drawn up an impressive programme of Adult education Extension Classes for the Winter Term, November '42—February '43. This covers Two Year Courses, Language Courses, Terminal Courses, Special Courses in Bombay City and Terminal Courses in German in Dadar.

The figures for Enrolment and Average Attendance for the period ending December 23rd are given below:—

<i>Bombay Programme.</i>	<i>No. on Roll.</i>	<i>Average Attendance.</i>
Two Year Courses	... 29	23
Language Courses	... 50	38
Terminal Courses	... 56	46
Special Courses	... 11	9
Total	... 146	116

<i>Dadar Programme.</i>		
Terminal Courses	33	24

### MYSORE CITY LITERACY COMMITTEE.

List showing the Classes that are working in Mysore City.

(A) *Controlled classes.*

No.	Name and Locality.	Post or Primary Literacy.	Working Hours.	Holiday on.
1	K. R. Mills, Ltd., Mysore...	Post	4 to 5-30 p. m. ...	Sunday.
2	K. R. Mills, Ltd., Mysore...	do.	5-30 to 6-45 p. m. ...	do.
3-4	K. R. Mills, Ltd., Mysore ...	do.	do. ...	do.
5-6	Palace stables	do.	6 to 7-30 p. m. ...	do.
7	Palace stables, Tamil	do.	do.	do.
8-9	Palace stables, Urdu	do.	do.	do.
10	Race Course	do.	do.	do.
11-14	K. R. Mills, Ltd., Mysore ...	Primary.	5-30 to 6-45 p. m.	do.
15	Palace stables, Mysore ...	do.	6 to 7-30 p. m.	do.
<i>Women Classes.—</i>				
16	Todhunter centre	do.	5 to 6-30 p. m.	do.
17	Sheilla white centre	do.	do.	do.
18	Subrahmanyam centre	do.	do.	do.
19	Meenambal	do.	do.	do.
20	Gajashala	do.	do.	do.
21	Vani Vilas	do.	do.	do.

No.	Name and Locality.	Post or Primary Literacy.	Working Hours.	Holiday on
<i>(B) Open Classes.—</i>				
1	A. K. Pura, Chikkaholageri	Post.	7-30 to 9 p. m. ...	Saturday.
2	A. K. Pura, Kalammanagudi	do.	do. ...	do.
3	A. K. Pura, Doddagardi ...	do.	do. ...	do.
4	A. K. Pura, Shambhulingeswaragudi ...	do.	do. ...	do.
5	Sweepers' Quarter No. I ...	do.	do. ...	do.
6	Sweepers' Quarters' No. II.	do.	do. ...	do.
7	Chamundipuram Mandiram	do.	do. ...	do.
8	Sita vilas Choultry Rama-Mandir	do.	8-30 to 10 p. m. ...	Sunday.
9	Kukkerahally, No. I ...	do.	7-45 to 9-45 p. m....	Saturday.
10	Devaiah's Rama Mandiram } Narasimharaja Mohalla }	do.	7-30 to 9 p. m. ...	do.
11				
12	do. Bhimappa's Mandir ...	Primary.	do. ...	do.
13-14	Eranagere, Kaniyara ...	...	(i) 10 to 11-30 a. m.	
	Rama Mandiram ...	do.	(ii) 7-30 to 9 p. m.	do.
15	Erangere, Thimmaiah's Ramamandiram ...	do.	7-30 to 9 p. m. ...	Sunday.
16	Idiga, Near E. D. Hospital	do.	8 to 10 p. m. ...	Saturday.
17	Idiga, Sweepers' Quarters	do.	do. ...	Sunday.
18	Giriboyanapalya, Mysore...	do.	do. ...	Saturday.
19	The Cosmopolitan Rama-Mandiram ...	do.	7-30 to 9 p. m. ...	do.
20	Chamundipuram Jogiab's Rama Mandiram ...	do.	do. ...	do.
21	Kukkerahally, No. II ...	do.	8 to 10 p. m. ...	do.
22	Gafar Bidi Factory 'Urdu'	do.	9 to 10-30 p. m. ...	Friday.
23	Krishnaraja Mohalla, Urdu Primary Boy's School, Mysore ...	do.	do. ...	do.
24	College Road, Ladies Class	do	5 p. m. to 6-30 p. m.	Saturday.

G. R. RANGASWAMY,

Secretary.

November 1942.

## U. P. CHRISTIAN COLLEGES

### Adult Literacy and Village Work

*Miss D. L. Dragon, Secretary of the U. P. Christian Council Committee on Adult Literacy Writing on January 6th says:—*

“The Christian Colleges in this Province are doing very fine work and too often it goes unsung. Also, they are in a position to reach many of our non-Christian neighbours. Many of us have a large group of Christians whom we consider our first responsibility, but we rejoice that there are some who can reach the larger circle.....”

**Ewing College, Allahabad,** has had a Service Association for several years. The students, by their monthly contributions, support a teacher in a village school. Personal work is also done by the students in a Servants' Class in the evening,—13 are enrolled in this class, which meets from 9-30 to 10-30 p. m. Two students are the main sponsors of this and their perseverance deserves praise. They are now laying plans for a children's class.

Some of you may be interested in the finances of this Adult Class. One half of the expense of the books is paid, but the men, who are reading, have to pay the other half and also supply their own writing materials.

**St. John's College, Agra,** gives the following report—and a fine one it is, too.

“During the year 1941-42 we trained 12 teachers in the methods of Adult Literacy and 45 adults were made literate during the course of the year. With the help of the Inspector in

charge of Rural Development work in this district, we selected four villages near Malpura in the Sadar Tahsil, Agra, for our work and parties consisting of four students each, went out every week-end and stayed overnight Saturdays and remained there Sundays until the afternoon. We were thus able to establish contact with the people every week. Besides that we kept a regular teacher for six months to keep up the work done by us.

Our **Rural Social Service Camp**, with which is now joined our Adult Literacy work, was also held in this village for a week during the last week of December, 1941 and the Social service work done by us during this week always helps us in winning the confidence of the people, some of whom remain sceptical all the year round. There are some people who for reasons best known to themselves, take a special dislike to us and do some talking which discourages our workers, and is a sort of set-back to our work. But we have to put up with them with a smile.

The most interesting thing that happened last year was that after nearly 2 months of our visits to that area we noticed that nearly all the villagers kept their Sunday free for us. There was an old man who thought that our students came there to collect some material for their studies and that we were of no use to him. This old man always made it a point to say something unpleasant to our workers, but on the last day of our visit he also joined us and was full of praise for the work.”

By no means is Literacy work limited to men students. The newly

organized Literacy Committee in **Isabella Thoburn College, Lucknow**, sends in the following report on 3 months' work.

"Literacy work had been begun before our Committee was formed. Girls had been teaching the servants to qualify them for literacy certificates both in Hindi and Urdu; they also taught English to those who wished it. Besides this, much work was done by the Sunday Village groups, including girls and members of the Staff.

In October, the new Literacy Committee was formed under Miss Manchester's guidance. The Committee met together to discuss future programmes of how to put our schemes into practise in the villages. Lectures were given on how to teach adults and how to use the Hindi Praveshika. In November Dr. Saiduzaffar Khan showed us how to use his Urdu Primer.

Then we set about doing our work from October on. We went out into the villages trying to persuade men and women to help us in forwarding our scheme. In most cases they were very friendly and welcomed us, realizing that we were doing it for their benefit.

### **Hindi and Urdu Groups**

We divided ourselves into two groups, Hindi and Urdu. Four girls, teaching Hindi, teach in the village across the railway line and go daily. Those teaching Urdu have to go to Aliganj and due to the distance can only go twice a week. In Aliganj the women are very eager to learn so we opened a night school for men and employed a teacher and supplied him

with the necessary supplies. He has about 25 pupils and the school is progressing. The girls then teach the women, and there are 14 now reading.

In addition to this, there is teaching done by all the Sunday School groups which go out each Sunday morning from 7-30 to 9-30. Then, throughout the week there is individual work done by the girls among the servants, bearers, malis, cooks, etc.

I am wondering if some of us in High Schools, or in District areas, would not find a Service Association or a Literacy Committee of great value? Call in all regardless of group affiliations, and let there be a give and take of help and ideas."

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## **HYDERABAD**

### **Nalgonda District**

The Rural Reconstruction Societies did useful work.....Primary Schools were maintained at each of the centres and Night Schools were opened for the benefit of adults.

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## **BOMBAY PRESIDENCY**

### **Progress in 1941—42**

A big increase in the number of pupils and educational institutions was recorded in 1941-42 in Bombay Province.

The total number of educational institutions increased during the year by 602 to 22,751 and the number of pupils by 22,889 to 1,855,281. The increase in the number of institutions was mainly due to the opening of a number of adult education classes during the year.

Of the 21,657 towns and villages, 13,976 possessed schools, the average area served by each town or village with a school being 5.5 square miles. The percentage of male scholars under instruction in all kinds of institutions, to the total male population was 12.62, against 12.46 in the preceding year and of female scholars to the female population 4.89 against 4.84 in the previous year.

Of 1,832,680 pupils in recognised institutions, 1,487,544 were Hindus, 219,392 Muslims, 50,217 Indian Christians, 18,213 Parsis, 5,546 Anglo-Indians and Europeans, 47,141 Jains, 766 Sikhs and 3,870 Jews and others.

#### **Increase in Expenditure**

Direct expenditure on public Instruction increased by over Rs. 24 lakhs to over Rs. 427.3 lakhs, but indirect expenditure decreased by Rs. 0.4 lakhs to Rs. 59.0 lakhs. The total expenditure of Rs. 4,86,98,165 was met from Government funds (Rs. 2,06,06,449), Board funds (Rs. 78,19,085), Fees (Rs. 1,45,64,929). Other sources (Rs. 57,07,702). There were 1,100 schools for adults (including night schools) attended by 28,471 adults.—Bombay Information dated, December 19, 1942).

#### **Bombay City Adult Education Committee**

*Report for 1941-42.*

The above Report will be read with interest and profit by all lovers of the cause of adult education. It is a record of solid achievement by the Committee, whose endeavours towards liquidating illiteracy in the city of Bombay deserve to be commended to

other great cities of the country. We are struck by the Committee's well-planned out scheme of Follow-up work in order to prevent the new literates from lapsing into illiteracy. With this end in view the Committee supplies them with suitable literature under proper guidance. We are also impressed with the Committee's concern to keep up the interest and enthusiasm of the adults, both men and women, by arranging excursions, picnics, sight-seeing, tours, dramatics, physical feats, ballad singing and week-end reading classes.

The whole-hearted co-operation, financial and otherwise, which the Government, Labour Welfare Dept., Mill Managements and numerous other bodies in the city have extended to the Committee have contributed in no small measure to the achievement of the results recorded in the Report. Well done Bombay!

#### *Certificates to Muslim Women.*

Awarding literacy certificates to Muslim women at Kesar Baug, Dongri on 7-1-43, Rani Laxmibai Rajwade said that no country which aspired to be free could afford to allow its sons and daughters to remain ignorant. The foundation of freedom could never be secured without the nation achieving mass literacy.

Defining literacy, Rani Laxmibai said that mere knowledge of reading and writing did not entitle a person to call himself literate. It was necessary that every literate citizen should work for the improvement of the community.

Giving a programme of work for the literate women among Muslims, the speaker said that it would be their duty to impart literacy to those who were less fortunate and were steeped in ignorance.

Giving a report of work for the year 1942, Mrs. Sayani said that 410 women had attained literacy.

### MADRAS.

#### Banapet Little Conjeevaram.

Sri. T. S. Kalyanasundaram, Deputy Inspector of Schools, Conjeevaram, writes on 23-11-'42 as follows:

There is a night school for boys only at Banapet, Little Conjeevaram, managed by a Committee of 5 members. The school was started prior to 1922 and recognised permanently with 5 standards. This was started purely with a view to help the poor weavers and other day labourers in the locality. This school works continuously and satisfactorily. The strength at the time of inspection for the past 7 years are furnished below :—

Date of Inspection.	Strength.	Attendance.	Teachers.
5-9-1936	102	92	5
23-9-1937	107	101	5
4-8-1938	114	104	4
5-8-1939	78	62	4
23-8-1940	82	45	3
24-9-1941	87	39	3
15-9-1942	72	55	3

The building in which the school is working is tiled and electrified. The Committee finds it very difficult to run the school. Under the above circumstances the school requires encouragement and help in every direction.

### NORTH ARCOT DISTRICT.

#### Chengam.

Under the auspices of the Chengam Taluk Adult Education Association, an interesting Exhibition was arranged taking advantage of the Karthigai Festival at Tiruvannamalai in November 1942. There were Radio broadcast talks by officials and non-officials, a few among others by Mr. Sachidanandam Pillai, Dist. Educational Officer, Mr. K. P. Santhosh, the Dist. Organiser, Mr. A. G. Vilva Roy, Deputy Inspector of Schools, Chengam Range, Mr. M. B. Rangasami Reddiar, President of the Chengam Taluk Adult Education Association, Mr. G. Harisarvothama Rao, the Rev. P. Lange, Mr. T. J. R. Gopal of the South Indian Adult Education Association and Mr. P. M. Gopalakrishnan of the Indian Adult Education Association. There were a few addresses by leading gentlemen of the place. Songs on the importance of the Adult Education work were a special feature of the whole programme. The gentleman behind the organisation of this Exhibition is Mr. A. G. Vilva Roy, the Deputy Inspector of Schools who is the life of the whole movement.

#### Vellore.

At Vellore, on the 30th of November 1942, Mr. C. Amirtha Ganesa Mudaliar, the Municipal Commissioner, organised a meeting of the Municipal School teachers. About 40 men and 20 women attended. Mr. P. M. Gopalakrishnan spoke on the national duty of making the underprivileged masses literate describing what teachers and students elsewhere were doing. Mr. Aaron C. Satya gave a model lesson

based on Dr. Laubach's method. This was the preliminary meeting.

On 6-12-'42 a public meeting was held when a very large number of the citizens of the town were present. A strong Committee was appointed to formulate and work out a programme to speed up the Adult Literacy drive amongst the municipal menials and others with Mr. A. S. Panchapakesa Iyer, M.A., I.C.S., Dist. Judge, N. Arcot Dist., as the President and Mr. C. Amirtha Ganesa Mudaliar, B.A., Municipal Commissioner, Vellore and Mr. Vija Raghavan, B.A., B.L., as Secretaries. Mr. T. J. R. Gopal of the South Indian Adult Education Association followed up the work, and gave literacy training based on Dr. Laubach's method

to a large number of men and women teachers and others during the next three days.

#### Salem District.

41 Night Schools have so far been started. The Collector of Salem was pleased to sanction a sum of Rs. 24 each to 16 Night Schools for meeting lighting expenses. But due to the difficulties now experienced in getting Kerosene oil some of the schools are not functioning regularly. I have exhorted the Sangams not to slacken their efforts but to continue to run the schools regularly. Arrangements are being made to supply Kerosene oil. (From the Report of the Special Development Officer, Salem for the half-year ending with 30-9-'42).

## Book Review Section

### A Correction.

We regret that owing to pressure of time the proof-reading of this section in our December issue was defective. In our Review of the Oxford University Press Pamphlet 'The Cultural Problem' on page 38 the para beginning with "Sir Sarvapalle Radhakrishnan," included in the left hand side column, should have been on the right hand side column immediately preceding the para beginning with "The Hindu system of religious thought."

### 38 The Literacy Posters of the Provincial Mass Literacy Committee, Bihar.

The Committee is to be congratulated on the production of 20 coloured posters. They are resourcefully strengthened all round the edges with brown paper, which sets them off rather like a frame. They are inexpensively tied together to a flat piece of planed wood. They are thus easy to pack as also easy to use in illustrating talks etc.

*The review of the Bihar Literacy Posters is by the Editor, while Prof. E. C. Dewick, M. A., B. D., (Cantab), reviews Mrs. Rhys Davids' two volumes. (Ed.)*

The first poster shows an illiterate groping in the dark and is entitled "The illiterate is like a blind person." He is being pursued, in the next poster

by various pestilences in the shape of crooked humanity and disease. The 3rd, 4th, 7th, 9th and 10th posters show the problems the illiterate faces because of his inability to read. The other posters illustrate how the enthusiasm for clearing illiteracy is catching and how grown-ups benefit from it, how children make whole families literate (No. 17). No. 18 shows three villagers with Indian lamps in their hands. One of them is helping the "unlighted brother" to lighten his. No. 19 shows villagers reading books while they tend their cattle. The last is an exhortation to break the chains of illiteracy. The inscriptions are in Hindi and in some cases both in Hindi and Urdu.

### Wayfarer's Words.

BY MRS. RHYS DAVIDS,  
D. LITT., M. A.

*Vol. I pp. 1-371 and Vol. II pp. 373 to 719—Price Sh. 3 each. Luzac and Co. 46 Great Russell Street, London. 1940.*

'The Rhys Davids' offer an unusual example of husband and wife who both attained real distinction in the same field of scholarship; in this case, of Pali Literature and Buddhist Philosophy. Mrs. Rhys Davids was herself a very distinctive personality. Some ten years ago, the present reviewer had the privilege of 'sitting at her feet' for a session in a class, at the School of Oriental Studies in London; and as the class numbered 'one' only, it developed into a 'Seminar', in which the pupil was able to share to an unusual extent in the mind of the teacher. In this case,

the teacher was a striking figure; grey-haired, and rather formidable at first sight, incisive and pedagogic in manner; a little pedantic at times in her insistence upon details; but always open-minded, and almost embarrassingly appreciative of any signs of intelligence on the part of the pupil; as if these were so unexpected as to be doubly welcome!

Many of these characteristics are manifest in the volumes under review. It contains addresses and lectures delivered at sundry times and diverse places, under many titles; but all dealing, directly or indirectly, with the main theme of 'The Buddhist Way of Life.' They are marked by wide learning, but they centre round a few main ideas, which recur frequently throughout the volumes. The first of these is that all existing forms and expressions of religion are only relatively true. Mrs. Rhys Davids herself is sympathetic towards all, but committed to none. She would not wish, we gather, to call herself either 'Christian' or 'Buddhist'; though her own special 'Way of Life' is Buddhist-research' rather than 'Jesus-research' (p. 353). Her only dogmatism lies in her emphatic rejection of any religion which claims to be 'final' or 'revealed' (p. 354). A second recurring idea of these volumes is, that 'original Buddhism' had a nobler message than that of traditional Buddhism,—that it was less negative, and had a positive content that is of value for our own age. She admits that in this matter, her own views have not won general acceptance among Buddhist Scholars (p. 110); but she persists in her contention, that the Message of the Bud-

dha himself was a truly religious message, satisfying the deep needs of the human soul, with an emphasis upon Will, Power, and Progress (Chap. XI-XVII, XXI-XXX, XXXVI, XL, XLVI-XLVIII.) Here and there, her researches have led her to find what she calls "reefs of the submerged Sakyan Teaching" (Chap. LIV.).—*i. e.* occasional traces of the original 'Gospel' of Sakyamuni, which has for the most part been 'overlaid' by later traditions. She further maintains that between 'Original Buddhism' and 'Original Christianity' there was much more in common than has been generally supposed: "a common revelation of a More in men" (p. 378.) To her mind, the two 'Helpers of Men' (Jesus and Gotama) each proclaimed Messages which were partly the same and partly distinctive, and in neither case final or complete. (pp. 374, 379-386).

Such is the 'thesis' which Mrs. Rhys Davids expounds, in varying ways, throughout these two volumes. Her language is often intriguing, sometimes obscure. She has a love for playing (and punning) with words, which is liable to be carried to excess; and some of her favourite phrases, which attract us at first, tend to weary us with over-repetition. Often we have to read a sentence over again before its meaning dawns on us. For instance:

'Man the wayfarer, man the coming-to-be, is in a process which, while

it is allied to the Better attempted in mind and body, is yet other. It is the man making-to-become that who in nature he is. And as he becomes, he may come to conceive and value That as Itself a becoming." (p 22).

Once we have grasped the author's central idea, that man is 'in the making,' and is growing into "something More than man", such language becomes more easily intelligible; but at first, it seems a strange jargon.

Nevertheless, there are many delightful passages in these volumes. The reader is brought into contact with a rich, cultured, sensitive mind, in which graciousness and quaintness are pleasantly blended, and the whole is suffused with a deep (and yet discriminating) devotion to the great Teacher whose message has meant so much to his English interpreter of these latter days, and of whom she writes with warm devotion:—

"I see him (Gotama) trying to do for the teaching of his day what Sufism did for later Islam, and what Quakerism and what John Wesley did still later for Church Christianity;—a quickening, a deepening of religion as man's quest seeking to become actually what he was potentially:—man in the More seeking man in the Most." (p. 426.)

Such is the parting message of the Wayfarer to her readers.

E. C. DEWICK.

# THE INDIAN JOURNAL OF SOCIAL WORK

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A quarterly devoted to the promotion of professional social work, scientific interpretation of social problems and advancement of social research

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OF

# ADULT EDUCATION

Approved for use by educationists and institutions by the Governments of Baroda, Bihar, C. P., Delhi, Gwalior, Indore, Mysore, N. W. F. P., Orissa, Punjab, Sind, U. P., and others.

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APRIL, 1943

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EDITOR:

RANJIT M. CHETSINGH.

FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

# THE INDIAN JOURNAL OF ADULT EDUCATION

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## Editor :

Ranjit M. Chetsingh, M.A. (PUNJAB), TEACHER'S DIPLOMA (LONDON),  
TUTOR'S DIPLOMA IN ADULT EDUCATION (U. C., NOTTINGHAM).

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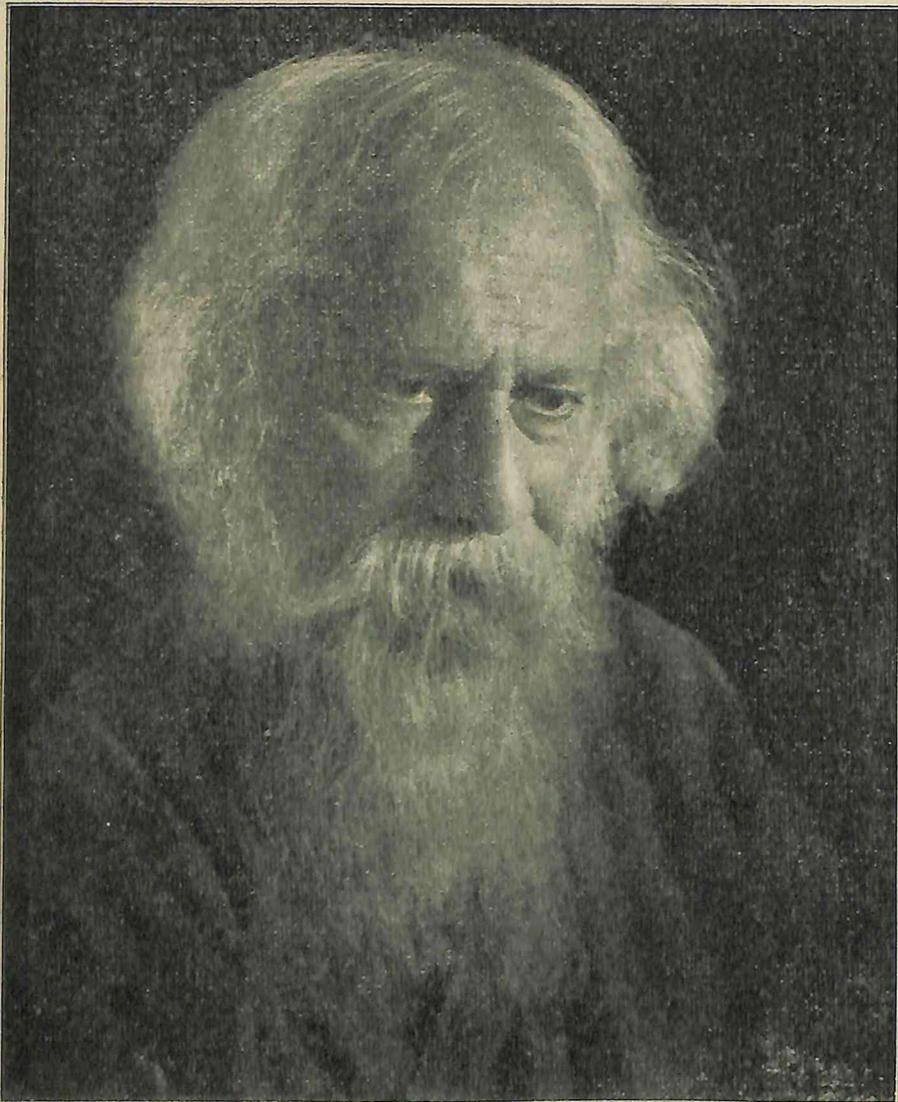
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*Contd. on page 4 of cover.*



COURTESY OF THE TREASURE CHEST.

**RABINDRANATH TAGORE**

The father of Santiniketan—'a laboratory of cultural synthesis',  
as Gurdial Mallik calls it.

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# THE INDIAN JOURNAL OF ADULT EDUCATION

VOL. 4

APRIL, 1943

NO. 3

## 39 ✓ Adult Education and Rabindranath Tagore

BY GURDIAL MALLIK

Gurdial Mallik is well-qualified to interpret the Poet's attitudes on most questions. As a member of the teaching faculty of Santiniketan—a laboratory of cultural synthesis—as he calls it, he is one of the most popular, practical and active of workers. As a thinker and a mystic he has always understood the best that Tagore personified.  
(ED. TOR, I. J. A. E)

About seven years ago, while inaugurating an Educational Conference in Calcutta, the Poet, Rabindranath Tagore observed:—

“As a matter of fact, we still have a living university in Kashi, as true as it is natural, and yet not obtrusively obvious.”

Not a few of his hearers were startled at this statement for, apart from the existence of the Benares Hindu University—that monument to the idealism and energy of Pandit Madan Mohan Malaviya,—they did not appear to be aware of any other seminar being there in the same locality. And quite naturally, for in their consciousness the connotation of the term university implied the present-day paraphernalia of big buildings stuffed with bulky tomes on all sorts of subjects.

And yet the Poet was right in what he said. For, the vitality of Indian culture is, to a considerable extent, due to the existence of this invisible, but effective, university at Kashi. Every *pandit* who with single-hearted devotion still pursues Truth in one or other of its many aspects, is a pocket-edition of this university, and his pupils are drawn from all classes and creeds of people. His ragged carpet-seat is his professorial chair, while the street-pavement is his lecture-hall. It is these scholars who, living far away from the madding crowd, have been watering for centuries, in secret, the roots of the Indian *banyan* of culture.

One of the saddest changes, which have come over our society, is the cleavage, in matters cultural, between the so-called classes and masses. Hence, the *problem* of adult education in our times.

In ancient India culture was like the Ganges that irrigated the fields on both the banks. To-day the waters of that holy stream have been harnessed by one particular, almost professional, section of the population, with the result that while they have an oasis, the rest dwell in a desert.

The Poet must have realized the tragic effects of this cleavage with pointed pain, when in the prime of life he lived on his ancestral estate. His sympathetic study of the history of his country had already familiarized him with those glorious times, in the past, when under the stress of the socialism of the spirit all and sundry participated in the fruits of human endeavour and intelligence, when there was no untouchability in the republic of learning. All this had vanished, leaving behind a poignant memory. The curse of exclusive intellectual advantage and exploitation had sealed up for them the springs of knowledge!

#### His Methods

He, therefore, tried to revive the age-long old institutions of *Kirtan* and *Katha*, (song and story), by encouraging the periodical visits of peripatetic poets and philosophers. That he himself was not a little influenced by them in his literary work is well known. This is why even till this day at the fair—the *mela*—(the indispensable adjunct of the anniversary at Santiniketan) the *Kirtan* and *Kavigan* (poet's symposium) form an important part of the programme and they are immensely enjoyed by large crowds, sitting in the cold, on the eve of Christmas, till the small hours of the morning.

Later on, in 1901, when the Poet set up his laboratory of cultural synthesis at Santiniketan he saw to it, from the very beginning, that the students allied themselves, in their hearts, with their aboriginal neighbours,—the Santhals,—by sharing with them their harvest of learning. Then about four years afterwards came the period of intensive and active national renaissance. He sounded the clarion-call to his countrymen to co-operate with one another in constructive work, like liquidation of illiteracy, fulfilment of their primary physical needs. He did not, however, remain content only with expounding this ideology. He conducted several bold experiments, in this direction in Kaligram. The third and comprehensive stage in his efforts in the sphere of adult education was his establishment of the centre of rural reconstruction at Sriniketan.

At the very outset he made it clear to the workers at Sriniketan that they were to tackle the problem of rehabilitation of villages *as a whole* and not piecemeal, as for example, improving only the economic capacity of the sons of the soil. To quote his words, uttered in another connection:—

“Life is characterised by incessant efforts to go on living. A society with strong vitality constantly exerts its natural will to live mainly in the twofold pursuit of livelihood and learning, of food and knowledge.”

Another truth that he laid especial emphasis on was the introduction of the element of joy in the otherwise drab life of the people. For this pur-

pose, festivals and fairs were to be held periodically.

Further, learning was to be related realistically to their daily mode of labour and life. Towards this end, as soon as they had got over the first hurdle of mastering the rudiments of reading, writing and arithmetic in their own language, they were to be supplied with books, written in an easy and interesting style, on scientific agriculture or their own particular craft, history and geography of the place in which they lived, to be followed up with an advanced course in the same subjects, meteorology, sanitation and kindred themes. For he believed that in this way they would be able, like the glow-worm, to evolve light from within themselves, rather than be a lantern with a flickering or failing light.

And this is what his concept of a teacher was:—

‘ We must know that only he can teach who can love. The greatest teachers of men have been lovers of men. The real teaching is a gift, it is a sacrifice, it is not a manufactured article of routine work, and because it is a living thing it is the fulfilment

of knowledge for the teacher himself. Let us not insult our mission by allowing ourselves to become mere schoolmasters, the dead feeding bottles of lessons for children who need the human touch lovingly associated with their mental food.’

It is on these lines that the present project of adult education, at Sriniketan, is being carried on. The movement for spreading the sunshine of knowledge is steadily assuming the aspect of a people’s university. The number of village teachers, who are being trained in the spirit of the Poet’s idealism, is increasing, as are the examination centres in the villages which more appropriately may be described as community centres. And nobody can deny that the right kind of atmosphere and apparatus for dispelling the darkness of ignorance have been created. Apathy is giving way to individuality and fatalism is being replaced by fellowship. Thus, the countryside is being slowly, but effectively, prepared to bear its burden of responsibility when, before long, (would to God!), India achieves its divinely-destined freedom. Then will the coming generation salute Poet Rabindranath as one of the creators of a Free Nation.

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**Adult Education and Labour Welfare.**

BY G. S. BHARTYA,

Prof. Bhartya of Indore writes with the enthusiasm of a dreamer—with something of the ‘abandon’ which characterizes friends of Labour the world over. We hope other writers will consider other aspects of ‘Labour and Adult Education.’ We will be glad to receive brief articles.—EDITOR, *I. J. A. E.*

By education I mean an all round drawing out of the best in child and man.

—M. K. GANDHI.

It is the purpose of Adult Education to help men and women to work out for themselves an effective attitude to life based upon wider knowledge, to find their place in the universe and to—discover a philosophy which will enable them to face up to life’s problems individually and collectively.<sup>(1)</sup> Adult education aims at the development of the abilities of each individual to his fullest capacity to enable him to live the best life of which he is capable.

Reading between the above lines, every labour welfare worker shall be profoundly impressed by the marked similarity in the aims and objects cherished by him and the adult educationist. “Welfare work” has been defined as “anything for the comfort and improvement, intellectual and social, of the employee.”<sup>(2)</sup> The aim of welfare work is “Improvement of the working and living conditions of the workmen.” The adult educationist and the labour welfare worker, both acknowledge “literacy” to be the handmaid of know-

ledge, indispensable, to them in achieving their aims. In so far, therefore, as the education of the workmen is concerned, it should be the privilege of them both to work from the same platform. I am glad the Indore session of the Indian Adult Education Conference, gave a lead in this matter, at least, inasmuch as, coupling the terms “Adult Education” and “Labour Welfare” in one of its resolutions.

One heard at this conference about the apathy, even of the antipathy, of the workman towards attempts at schooling him. Surprise and feelings of pain at this manifestation of the baser side of the workman’s nature have also been expressed. But dispassionately analysed, these attempts come out to be—efforts made at nose-feeding the three R’s concoction of literacy; efforts made at teaching with the typically school-master attitude of—‘what is prescribed has got to be administered to you’; without in any way appreciating or understanding the needs or the aptitude of the pupil. What is there to be surprised at, if the ill-fed, ill-clad, mentally famished, spiritually blank, sickly specimen of humanity refuses to focus his mind on reading and writing after the nerve-wrecking toil of a ten-hour day? Why blame him for preferring a place where he can rest as he likes, talk what

(1) Adult Education in Practice—Robert Peers,

(2) Bulletin No. 250—The United States Bureau of statistics.

comes uppermost to his mind and give loud vent to his grievances, real or imaginary, be it the grog shop or the smoker's paradise, the *chandukhana*. His life being a perpetual gamble, his restlessness finds the atmosphere of the gambling den more congenial than that of the rigid and school-like adult education class. Buried up to the neck in the mire of misery,—his heart is a dud needing stimulants to keep it together and to go through the drudgery of another similar day. He sees no purpose in his life and feels no necessity to let himself be plagued with all these literacy-made-easy stunts. Surprise and pain should have been, in fact, expressed at these attempts to make Literacy an aim in itself in the name of Adult Education.

Through "Welfare Work" to "Literacy" and through literacy to "Better living" is the slogan, I beg to commend to all interested in the education of the adult generally and of the workmen particularly.

The Welfare workers go to the workman with an inspiring message of hope and the glittering gift of entertainment and recreation. They succeed in weaning him over from the groggeries by giving him rest and relaxation of a healthier type, all gratis and even without obligation. The Workman's sympathy and gratitude is gained. The tattered heart of the workman is now cemented with the new hope of a better life. This touchstone of a purpose in life ignites the spark of faith and the darkened soul is relit. This new atmosphere, this desire for a change, this intoxicant of

aspirations gives the workman the strength of will to rise out of the mire of a morbid, nay a moribund, life. Naturally the welfare workers are heartily welcomed, they are listened to with rapt attention, their instructions are implicitly followed. If they just ask the workman to use the lever of literacy and knowledge for his own uplift, they instil in him an enthusiasm for education that knows no bounds. I have known aged workmen who eagerly sought lessons in literacy from their own grand-children. I have seen workmen flocking at the door of a literate neighbour or the Mill babu, to be initiated in the mysteries of the three R's. Once the workman's latent passion for knowledge is inflamed, his potential energy for learning is whipped up by an urge from within and he begins to draw out and stimulate his spiritual and intellectual faculties.

Labour welfare is as much the responsibility of the capitalist as of the labour leader and the community, that is the Government. And as such education of the workmen becomes equally a responsibility of all these parties.

### Illiteracy and Efficiency

The spirit of the age has thrown upon the employer duties involving a proper regard for the comfort, health, safety and well-being of the employees. Well-being includes education. Responsibilities and duties apart, the employer has to educate his workmen from the more ulterior motives of self-preservation and better profits also. Education creates a sense of proportion and responsibility and imparts

the necessary knowledge to distinguish good from bad. It is the safety-valve that saves his mind from being instilled with the poison of class hatred day in and day out, to the extent of its bursting into anarchy and class war. Modern machine industry depends in a peculiar degree on education and the attempts to build it up with an illiterate body of workers must be difficult and perilous. Illiteracy is the greatest obstacle to efficiency. The truth is that efficiency and inefficiency are largely determined by a combination of the factors of poverty, ill-health and illiteracy, while illiteracy is largely the cause both of poverty and ill-health. Some employers have actually gone far towards eliminating all three among their work people. In return they have obtained greater efficiency and in all probability higher dividends.<sup>(1)</sup> This question of efficiency shall have to be talked with greater vigour, if the Indian industries have to hold their own—in the post war world of International economic planning,—in the new world, which is being foreshadowed from now with sweeping reforms and revolutionary ideas of production, such as the joint utilization of the raw material resources of the world for the good of all mankind. There are several angles from which this question of workmen's efficiency can be tackled, but underlying them all is the need for education of the workman in its broadest sense.

It is a pity that the Trade Unions in this country have paid little attention to the education of the workmen.

Among Unions of Cotton Mill workers in the Bombay Presidency, the only one which is doing any work in the field of education is the Textile Labour Association, Ahmedabad.<sup>(2)</sup> The Labour Leader, specially the fire-brand socialist, despises charity. And yet he leaves it to the voluntary philanthropic institutions and charitably minded capitalists to dole out literacy, or whatever education they deem fit, to the workmen. In England the Adult Education Movement beginning as a philanthropic effort to prevent the worst consequences of early industrialism, has become an essential part of the struggle of the depressed masses themselves to raise the level of the common life and to assert their right and share in the dignities and advantages of a fuller citizenship.<sup>(3)</sup> To-day it is largely a working class movement there. In India, lack of education is primarily responsible for the slow and tardy development of labour organisations and of the workmen's standards of living. The prevalence of bribery and indebtedness is largely due to the worker's inability to reason or to calculate sufficiently to protect himself against exploitation. The capacity to form coherent trade unions and to throw up leaders capable of directing them honestly and wisely can hardly be expected of an illiterate working class. Finally the will to attain a higher standard of living is in itself largely the outcome of education.<sup>(4)</sup> The Labour Leader has failed to shoulder this responsibility.

(2) Report of the Textile Labour Enquiry Committee—Bombay Vol. II—1940.

(3) Adult Education in Practice—Robert Peers,

(4) Problems of Industry in the East—Harold Butler.

(1) Problems of Industry in the East—Harold Butler.

### Welfare and Reconstruction

Certain Provincial Governments and States have done their bit in the field of Adult Education, but much more has to be done. I am a dreamer and often dream of the day when each Province and major State, as well as the Central Government shall have a separate ministry of "National Reconstruction" having for its motto, "Through Recreation to Education, through Education to National Reconstruction." The Minister shall hold all such welfare and educational portfolios as Rural uplift, Urban rebuilding or City Improvement, Co-operative Movement, Health and Sanitation, a Department of Recreation controlling and guiding the production of cinema films and looking after all means of entertainments such as Broadcasting, National Fairs and Exhibitions, Labour Welfare and Education. Education beginning from that of the child to the education of the Adult; Education, covering its three-fold aims—to get a living, to live a life and to mould the world. However, to come back to the subject, the Government of India now have Labour Welfare Officers at the Centre as well as at the Provincial

Headquarters. Is it too much to expect that these officers shall make "Education of the Workmen," the first item of their programme.

It will be dogmatising to say that labour welfare work is the only agency that can prepare the ground for the education of the workmen. However, Literacy campaigns through mass welfare movements shall have unprecedented success, flaring up a wild fire of animation for education in the whole nation in no time.

In as far as the education of the Industrial workman is concerned the Indian Adult Education Association has got to go much farther than it has gone. It has to bring all interested in the welfare of the workman to its own platform. It has then to formulate a comprehensive scheme based on the slogan:—"Through Welfare Work to Literacy and through Literacy to Better Living." Finally it has to co-ordinate and harmonise the work of all the various agencies interested in workmen's education, whether interested in Labour Welfare also or not. This shall get us the maximum results with the minimum of effort!

## The Eighth Meeting of the Central Advisory Board of Education.

Lucknow, January 14-15, 1943.

In the course of his presidential speech the Hon'ble Sir Jogendra Singh, Member for Education, Health and Lands, Government of India said:—

Fifty years ago, in Oudh, village people were not literate but they were

none-the-less educated in the true sense of the word. They were educated in the art of living. They were God-fearing and law-abiding and could meet the worst calamities with unparalleled fortitude. They could always recite

some sweet saying of Tulsi Das and find consolation in his wise words. The relations between all classes were happy and harmonious. In towns, Western education, purely for professional use, was making its way but without intruding in established orthodoxies.

In the Punjab, there was a spirit of restlessness abroad; the martial races refused to take to education and considered it below their dignity to become scribes. The upper classes in the Punjab and Oudh lived on the glories of the past. They waxed proud when their followers spoke of the deeds of their forefathers, deeds that were written on mouldering parchment. They lived in the past, ignored the present and made no effort to equip themselves to perform their proper function to lead as captains of true culture, agriculture and industry. In Oudh they were regaled by storytellers on the wonderful tales of Amir Hamza, stories which now fill many volumes of "*Talsimi Hosh Raba*" and "*Bōstan Khral*."

In his inimitable novels, Ratan Nath Sirshar painted a picture how children of good families were infected with the microbe of effeminacy and became victims of the caprices of their mothers and their maid-servants. It is as true to-day as it was yesterday that mother is the true nurse and father the true teacher. It is they who can transmute the spirit of self-domination and self-love which are the mainsprings of the wickedness of mankind into selfless service.

### *Individual Heroism.*

In India those who wielded the sword and consequently inherited power rarely followed the paths of learning, glorying in individual heroism. The intellectual classes stood apart and cultivated a philosophic conception of personal emancipation wrapped in vaporous clouds of sentiment, an apotheosis of social despair. They sought the comfort and glow of easy warmth in abstract speculations without any ardent feeling for the welfare of their fellowmen, oblivious of the duties of an active and arduous citizenship.

Times have changed and the upper classes have taken to education. They may recover the lost ground if they can resist the lure of the material side of modernism and invigorate their ranks by absorbing men of light and learning just as the English aristocracy renews itself from year to year."

\* \* \* \* \*

### **Provincial Governments and Adult Education.**

By courtesy of the Secretary of the Board we are able to publish extracts from a Memorandum on Adult Education which summarised for the benefit of the members of the Board information received from Provincial Governments during the last year.—EDITOR, I. J. A. E.

**Assam.**—Adult education work is carried on through the Mass Literacy branch of the Education Department and through night schools.

**Bengal.**—The Bengal Government have forwarded the following note on adult education prepared by the Director of Rural Reconstruction, Bengal, in

September 1941, with the remark that progress has been impeded on account of the war and that the Committee on Adult Education has not yet submitted its report:—

“Bengal has no further progress to report in adult education. The scheme, submitted by the then Director of Rural Reconstruction was not accepted by Government, nor have the committee appointed to go into the question of adult education, as yet been able to submit their report. In the result, adult education remains in a most unfortunate suspense.

As regards statistics, it was reported last year that ten thousand schools with about a Lakh and fifty thousand pupils existed. But the department had no definite system of collecting statistics, which has been introduced since, and from reports received up-to-date from the 70 sub-divisions out of a total of 86, it appears that the number of night schools in the 70 sub-divisions is at present 7,648 only. Of this 5,736 schools are reported to be actually alive and functioning, while others exist in name only. The total number of adults receiving education of a sort in these schools is reported to be 1,93,504. These figures show that though the number of schools has decreased, the number of pupils has shown some increase. It seems clear that until a definite scheme is sanctioned and followed up consistently, no satisfactory results can be expected.

“The present Director of Rural Reconstruction has since submitted another scheme which is at present under consideration of the Government. His

scheme aims at establishing in the first year six thousand adult schools, that is, in one out of every group of 20 villages, and slowly and gradually to extend its benefit to all the villages of the province and run them for a period of ten years. The recurring cost has been worked out at Rs. 5 per mensem per school. The scheme contemplates to provide each adult school with a trained teacher and to supply two good lights, one black board, some slates and a few copies of the modern adult education primers.

“It may also be mentioned that the Director of Rural Reconstruction, who is also the Chief Controller of Jute Regulation, has been giving intensive training to about six thousand officers and workers of the Jute Regulation Department. These men, it is hoped will be able to spare enough time and energy to give the movement of rural reconstruction and its most important part, namely, adult education, a real fillip.

**Bihar.**— Cautious expansion and consolidation were the main objectives during the year 1941-42. Greater emphasis was laid on post-literacy work and a Post-Literacy Test was introduced. Steps were taken to reorganise and improve the working of village libraries. An Adult Education Summer School was held at Ranchi, the average daily attendance being over 400, and there was also a Ladies' Provincial Literacy Conference to suggest measures for stimulating literacy work among women. The Government extended the Mass Literacy Scheme for another period of three years. A

whole time Secretary was also appointed.

Literacy work on an intensive scale was started in 16 Thanas, where out of about 1,46,177 educable illiterates as many as 1,27,626 were under instruction in pre-literacy Classes and 84,991 passed the Literacy Test up to 31st March, 1942. The results in one Thana were very disappointing. In non-Intensive Areas there were 5,265 Pre- and Post-literacy centres where 88,307 were under instruction out of whom 53,483 passed the Pre-or Post-literacy Tests. The number of centres under the Rural Development, Sugar Mills and Canegrowers' Co-operative Societies showed a decrease during the year and literacy work at Jamshedpur town had to be suspended.

Literacy work in Schools and Colleges showed better results. The "Make Your Home Literate" campaign in the schools is making steady progress: 4,424 student volunteers made 24,289 persons literate during 1941-42 as against 14,839 in 1940-41.

In 1941-42 there were 10,575 women under instruction out of whom 7,289 passed the Literacy Test, the respective figures for 1940-41 being 11,625 and 7,542.

Supervision of literacy centres and libraries was made effective by means of inspection by the Director of Public Instruction and frequent visits and reports by Inspecting Officers. During 1941-42, 6,34,000 books were issued from the Libraries as against 5,00,123 in 1940-41.

The enthusiasm of the voluntary workers in rural areas continues un-

abated. Out of 20,342 workers 4,963 were professional teachers and the rest non-teachers.

The total expenditure in 1941-42 amounted to Rs. 2,03,764. All possible efforts were made to keep down expenditure which has nevertheless increased on account of the rise in prices of lanterns, oil, slates and reading materials.

**Bombay.**—The total number of classes at the end of the year 1941-42 was about 800 attended by over 24,000 adults. During the year over 7,000 adults passed the literacy test and grants amounting to Rs. 35,000 were paid to these classes. A provision of Rs. 1,00,000 has been made for grants to such classes during 1942-43.

2. A scheme for the training of adult education workers was introduced during the year and training classes were held at 5 different places for a period of two weeks and some 200 workers received training. They were taught to teach illiterate adults and to take an interest in general village activities. The total expenditure during the year was about Rs. 2,300. A provision of Rs. 6,000 has been made for this purpose in the budget of 1942-43.

3. For post-literacy work a scheme of village reading rooms and libraries was introduced during the year. Under the scheme village libraries when registered are eligible to receive a grant of Rs. 30 to 50 according to the size of the village. Some 760 libraries were registered and paid grants amounting to Rs. 22,000. A sum of Rs. 60,000 has been provided for the purpose during 1942-43.

4. During the year the Provincial Board for Adult Education which was first appointed in 1938, was reappointed for a further period of 3 years.

5. For the abolition of adult illiteracy in Bombay City, there is a separate Bombay City Adult Education Committee. During the year 1941-42, the Committee maintained some 1,000 literacy classes for adults (in Marathi, Urdu, Gujarati, Hindi, Kannada, Telugu and Tamil) and about 100 post-literacy classes. The classes were attended by over 19,000 adults (14,000 men and 5,000 women). During the year 9,300 adults passed the literacy test. To enable adults to maintain literacy, the Committee published during the year a fortnightly pamphlet 'Saksharata Deep' containing suitable reading matter printed in bold type and it also made arrangement for the use in its classes of 'Rahbar' an Urdu news-sheet for adult literates, which is published by a member of the Committee. The total expenditure of the Committee was Rs. 57,800 towards which Government paid a grant of Rs. 51,200.

*Note:* The information given above regarding the Urdu classes of the Bombay City Adult Education Committee and *Rahbar* is taken from the Report of the Committee for 1941-42.

**Central Provinces and Berar.**—In 1941-42 there were 32 adult schools for men with an enrolment of 1,238 and 2 adult schools for women with an enrolment of 370.

**Madras.**—There are no fresh developments to report.

**N. W. F. Province.**—Owing to heavy recruitment to the fighting forces,

Police, Civil Defence Forces and the Civic Guards it has not been possible to extend adult education to any appreciable extent. It is, however, noted with satisfaction that menials working in educational institutions and a number of old men who can find time to attend adult classes have been doing so, and a large number of these have learnt how to read and write. Remarkable success has been attained with adult schools started for adolescent prisoners in Haripur and Dehra Ismail Khan Jails.

**Orissa.**—There has been no development in respect of adult education for which there is at present little popular enthusiasm

**Punjab.**—Owing to acute financial stringency a sum of Rs. 48,800 only was provided for expenditure on the anti-illiteracy campaign during 1941-42 as compared with the sum of Rs. 98,800 during 1940-41. The movement already launched has consequently to be curtailed.

No new adult literature could be purchased during the year for want of funds.

There were 1,96,123 adults under instruction on 31st March 1942, as compared with 1,18,298 on the 31st March 1941. There were 2,917 literacy leagues and 3,266 literacy centres at the end of 1941-42 as compared with 2,833 and 3,243 at the end of the previous year.

**Sind.**—No new developments are reported.

**United Provinces.**—The various aspects of the Scheme as detailed in the

previous report continued during the period under report. The Government adult schools made 56,985 persons literate while the 1,006 aided schools turned out 12,541 literates. 8,877 voluntary workers, including 177 women, made 47,647 persons literate during the year. The 139 Police schools functioning in 38 districts of the Province made 1,942 constables and chawkidars literate. The total number of literates made during the year was 153,185 of whom 4,748 were women. The decrease in the number of literates this year was due to the fact that the time of the officials and the public was mostly taken up by "War effort."

The work in the Jails was extended and efforts were intensified with the co-operation of the jail authorities. The Education department made contributions towards the salary of teachers in 12 jails. During the year 1941-42, 29,173 convicts were made literate. The numbers of persons made literate under the "Village Adoption Scheme" and those taught only to sign their names under the "No Thumb Impression Campaign" were 4,123 and 63,726 respectively.

During the year 16,81,375 books were issued from the Government libraries and reading rooms. Newspapers and magazines were read out to 42,74,976 persons. The total attendance in these institutions reached 53,82,943 during the year. Grant-in-aid was paid to 506 private-libraries. 250 libraries of the Rural Development Department were supplied with weeklies and magazines.

The Scheme of Visual Education was also launched in 1941. A noise-

less cinematograph machine with equipment including a number of educative and war films has been purchased and demonstrations have also been given.

The preparation of special books on Adult Psychology, Languages (Hindi and Urdu), History, Civics, Geography, Arithmetic and general science for post literacy education has been taken in hand.

In the libraries a special section has been started which will include books written in simple language on subjects useful to the villagers. These books are being written by specialists, and the manuscripts of books on soils and water, dietetics, milk and on cattle diseases have been completed.

Production of war literature, with special reference to India, has been an important activity of the Department during the year. Besides the profusely illustrated and attractive monthly magazine "*Sachitra Sansar*" or "*Duniya Bataswir*" which has gained in popularity, the following illustrated publications of the Department in Hindi and Urdu deserve special mention :

1. India and the Great War. 2. Indian Heroes in the Great war. 3. R. A. F. 4. Album of literacy posters.

The Fourth Literacy Day was celebrated on February 2, 1942, throughout the Province and was a great success. On that day 8,922 meetings were held and were attended by 17,60,992 persons.

Propaganda meetings by teachers and workers were held frequently in the villages as usual.

**Centrally Administered Areas.**

**Ajmer-Merwara.**—No new developments are reported.

**Baluchistan.**—No new developments are reported.

**Coorg.**—There is one Night School for the education of adults and its working is normal.

**Delhi.**—The number of Adult Schools in Delhi Province has recently risen considerably due to the fact that the Municipal Committee, Delhi, now runs 16 adult schools instead of one reported last year. No adult school is now run by the Government for the reason that the Government Commercial Institute has since been absorbed into the Delhi Polytechnic. The total number of adults receiving instruction in these schools stands at 2,652. Detailed rules governing the equipment, maintenance,

finances, and syllabus of adult schools run by the District Board have been framed.

**Adult Education for Women.**—There are no recognised adult schools for women. Last year a very simple scheme was drawn up. During inspections the girls reading in Classes IV and V were advised to teach at least one woman to read and knit and sew. This advice has been given in the rural and urban areas. If the Central Advisory Board of Education and the Government also press this scheme, girls in villages will learn to make some use of the free education given to them; work of this type will help to provide wholesome occupation for girls who do not know how to utilise their leisure hours. The inspecting staff would test these women. A small reward could be given to schools to encourage this enterprise.

## 44 Child and Adult Education

BY H. B. RICHARDSON,

In the course of his address as Chairman of the Reception Committee of the Third Indian Adult Education Conference, Mr. H. B. Richardson, Minister of Education, Indore said:—

If we are clear then, that the world is now entering into a new phase, which is necessary for the co-operative enterprise of human individuals, then we must recognize that from the day a child is born he must be brought up in an atmosphere in which the ideals of self-discipline and forbearance, and of active co-operation for the achievement of definite objects with all those

with whom he has to deal are an essential part of his life. In other words, his education must be of a type which will develop his individuality, woven with those other individuals into a living pattern of creative activity for the benefit of all. Unless from his earliest childhood a man is guided along those paths in which such state of affairs become possible, then there is no hope of peace within a nation; much less of international peace and the development of real world brotherhood. One thing that is absolutely clear to-day is that society must see

that all children are given the opportunities of an education which is strong yet flexible—strong in principles and flexible in the methods of achievement of such principles. In India this is not yet sufficiently recognized. The provinces and states are supplying free education to a very large number of children, but if one takes a cross section of the schools throughout the country, one finds nothing but pathetic teachers, who are blind mentally and spiritually, trying to teach mechanical, lifeless thoughts in wretched surroundings. The teachers themselves are lost souls! How then is it possible for them to show others the path to life? Further, even if we were to postulate an ideal system of primary and secondary education, it is unlikely that such a system would be able to effect the purpose we have been outlining, unless the parents in the home were themselves to be educated or re-educated. It is clearly not possible for every child to become a boarder in a school. He must therefore, to a very great extent, remain under the influence of his parents throughout his entire school-going career. The result is that whatever useful things he may learn in school will be counterbalanced by the wrong ideas which he will derive from his home.

What I have just tried to outline is the inter-relation between child and adult education. The two in fact cannot be separated. I don't mean that if all the parents of India were to become literate to-morrow the problem would be solved. If that were so, there would be no educational problem in European or American countries, but

the facts are very much otherwise, as we all know. It is quite possible to be a highly educated and highly cultured person while not being literate at all; as is proved by the case of the Great Akbar, who was certainly one of the most cultured and civilized monarchs who ever lived, and yet he could neither read nor write till the day of his death. What is needed is physical, mental and spiritual development, and what means may be adopted to achieve such development is immaterial. What is clear, therefore, is that a concerted drive based on a completely re-organized system—to tackle simultaneously the child and the adult—is absolutely essential, if the new world that is now being born—which means also the new India which is being born—is really to move along a path of achievement and realization, and to leave behind the road of frustration and futility which led to the present war.

Once this is realised by the governments and leaders of the people, experts can be appointed to work out the details of how to put such a plan into practice. The essential thing at the moment is for us to realise that no social, economic or political progress is possible unless it is accompanied by such an educational drive. The school children of to-day are the world's workers and leaders of to-morrow. The parents and teachers of to-day create the men of to-morrow. The vicious circle of unhealthy, exhausted adults producing children, who inevitably themselves become weak, and consequently of no avail, can only be broken through by means of true education. If education of the right type

is developed, the other problems will solve themselves. The truly educated man can never be unemployed. His inner development will show him the means of employing himself usefully. The fundamental reason for unemployment is that men have not been taught to think for themselves, and therefore they are dependant on others. And when these others, who think only of themselves, make mistakes in agricul-

ture, industry or politics, their dependants suffer because they are unable to stand on their own feet. With the development of a spirit of co-operative enterprise—which in my opinion can only grow out of the implanting of the co-operative spirit through education,—economic, communal and other problems will vanish as the morning mist before the rising sun.

### Sir William Beveridge as Adult Educator

We hear and read a good deal about England's plans for Post-war Reconstruction. Hardly a week passes without some mention of the Beveridge Report in the Press messages. It will interest our readers that like so many men of cabinet rank in England,—Mr. Arthur Greenwood and the Hon'ble Oliver Stanley for instance,—Beveridge was intimately connected with the Adult Education Movement in his country as an active worker. We reproduce below extracts from a speech broadcast from the B. B. C. by Mr. H. N. Brailsford this winter. It should educate our educationists and administrators.

—EDITOR, *I. J. A. E.*

Mr. Brailsford said:

No biographer has yet told us much about the childhood of Sir William Beveridge, but I strongly suspect that he lived in a world of books. Anyhow, the talents that carried him finally into the Civil Service must have been hereditary.

He was born in India and his father was a member of the I. C. S. But before I go further, I had better correct myself.

In the ordinary sense of the word, Sir William is not a Civil Servant at all. That is to say, he did not choose this profession. He never sat for a competitive examination, by which candidates enter it. He came in by the back door, but once in, he never seems to have been able to stay out for

many years together. He escapes into the academic world but always his country calls him back again to do what is essentially a Civil Servant's job.

#### Adult Education Work

What Beveridge did when he left Oxford was to serve for two years as a Junior Warden at Toynbee Hall. Perhaps that conveys little to you.

The Hall is a settlement in the East End of London, where young men who have enjoyed all the culture of Oxford and Cambridge can go and live among the workers. It is in one of the grimmest parts of London; the noise of the busy street deafens you as you approach its quiet quadrangle. There are many factories near it, but even more are sweaters' dens—or in those

days there were—for the building trade has its centre thereabout.

### Knowing The Workers

In Toynbee Hall went on an active life of evening classes and debates; above all debates, supported chiefly by Radical young workers, some of them Jews. Among them, young Beveridge must have learnt in those two years more about the realities of working class life than most of our political leaders ever discover in a long career.

His next activity must have been equally informative. He turned journalist and served for another two years as leader-writer on the *Morning Post*.

The *Post*, was a Tory paper. Most of us called it "diehard." But about this time under a new Editor, it suddenly turned Radical, and to the amusement of some of its readers and horror of others broke out into leading articles which a Socialist might have written. Beveridge was not the only unusual person in the little group who ran it. There was wit and audacity in what they wrote.

\* \* \* \*

Here was the man's training. First, he learned by hard experience what working class life is like, and then, he acquired the art of communicating the lessons he had learned to readers who included the least receptive section of the governing class.

I doubt whether any of us really knew what good administration on a vast scale meant, before the last war. Two men personified it for that generation. One of them was Beveridge, the other was Sir Arthur Salter at the Ministry of Shipping.

It is an interesting fact that both of them were Oxford scholars. To scholarship after the peace Beveridge returned, first as Head of the London School of Economics and finally, at his old College in Oxford.

\* \* \* \*

The successful administrator, the really brilliant Civil Servant, must never forget that each of the units in his tables and his averages is a human being who must be handled with a respect one need not show to decimals,

It so happened that Beveridge could combine these two mental activities. At Oxford he had shone, in mathematics as well as in classics; at Toynbee Hall, he had learnt to understand the average working man as comrade and equal.

The training of Sir William Beveridge, first in the School of Mathematics at Oxford, and then in the school of life in the East End and lastly on the *Morning Post* made him a solid Civil Servant. The Atlantic Charter was only a title page, a promise. This Report is the book. It was drafted not on a battleship, but in the dirt and grime of Toynbee Hall 30 years ago.

## News from Far and Near.

### BIHAR CAMPAIGN ANNIVERSARY

February 3rd.

In the course of his message Mr. E. R. J. R. Cousins, Adviser to the Governor of Bihar and President, Provincial Mass Literacy Committee, Bihar, said:—

Reviewing the work of the past year we can see with gratification that steady progress has continued, but we have had a number of set-backs most of which, I think, can really be attributed to abnormal conditions and not to any waning of enthusiasm. In particular I extend my congratulations and thanks to the younger supporters of the Movement whose individual efforts have been so successful in pushing forward the 'Make Your Home Literate' movement.

I would again stress the importance of the post-literacy work. Our efforts are entirely wasted if the newly-made literates slip back into illiteracy, and the danger of this happening is exemplified by the figures which show that out of 1,28,000 newly-made literates attending post-literacy centre only 87,000 passed the test. We must, if we are to do any permanent good, concentrate on retaining and consolidating the ground we have won, and our best weapons for this task are post-literacy centres, the village libraries and *The Roshni*. All workers during the ensuing year should devote special attention to this branch of the work.

### BIHAR REPORT, 1941-42.

**Teach One Keep Two.**

Cautious expansion and consolidation were the main objectives during the year. Greater emphasis was laid on Post-Literacy work and a post Literacy Test was introduced. Steps were taken to reorganise and improve the working of our Village Libraries. On the suggestion of Mr. E. R. J. R. Cousins our President, the slogan of *Teach One, Keep Two* was added to our first slogan of "*Each One Teach One.*" The holding of an Adult Education Summer School at Ranchi and of a ladies' Provincial Literacy Conference were the notable events of the year. The Government was pleased to extend the Mass Literacy Scheme for another period of three years and to appoint a whole-time Secretary.

Literacy work on an Intensive Scale was started in 16 Thanas, where out of about 1,46,177 educable illiterates as many as 1,27,626 were under instruction in the Pre-Literacy Class out of whom 84,991 passed the Literacy Test up to 31st March, 1942. The work was continued till the end of June 1942. The results of literacy work in the Kishanganj Thana (Purnea) were very disappointing. In the Non-Intensive Areas there were 5,265 Pre-and Post Literacy Centres where 88,307 were under instruction out of whom 53,483 passed the Pre-and Post Literacy Tests. The number of centres under the Rural Development, Sugar Mills and Canegrowers' Co-operative Societies

showed a decrease during the year and literacy work at Jamshedpore town had to be suspended.

### **Make Your Home Literate Campaign.**

Literacy work in Schools and Colleges showed better results during the year. The Make Your Home Literate Campaign in the Schools is making steady progress. 4,424 student volunteers made 24,289 persons literate during 1941-42 as against 14,383 in 1940-41. Out of these 24,289 persons as many as 15,930 persons (including 2,061) were made literate by the Volunteers of the Make Your Home Literate Campaign as against 10,366 made literate in 1940-41. At all the Divisional and District Headmasters' Conferences special stress was laid on this subject. Mr. S. M. Alam and Mr. Ram Chandra Prasad, Inspectors of Schools of the Chotanagpore and Tirhut Divisions made special appeals to the Headmasters for their co-operation. Among the Colleges the G. B. B. College, Muzaffarpore and Rajendra College, Chupra showed the best results.

This year 2,40,000 persons were under instruction in 13,534 literacy centres and of these 2,03,374 passed the Literacy Test. These included 60,634 *Harijans* and 68,777 Aborigines. Over 1½ Lakhs of new literates attended the Post Literacy course. The total number of people made literate between April 1938 and March 1942 exceeds 13 Lakhs.

In 1941-42 there were 10,575 women under instruction out of whom 7,289 passed the Literacy Test. In 1940-41 there were 11,626 women under instruction out of whom 7,542 passed the Test. Miss Naik, Inspectress of Schools continued to act as the Secretary of the Ladies' Committee.

### **Supervision and Training.**

Efforts were made to make the supervision of centres and libraries more effective. The Director of Public Instruction was pleased to instruct Inspecting Officers to pay frequent visits and to send extracts from their inspection remarks. Mr. A. S. Khan, M.Sc., I.E.S., D.P.I., inspected literacy centres at Champaran (Hazaribagh), Muzaffarpore, Gumla (Ranchi), Dumka (Santhal Parganas), Chaibassa (Singhbhum), and Brindaban (Champaran).

Mr. S. M. Alam organised an Adult Education Summer School at Ranchi. Lectures were delivered by experts and the average daily attendance was over 400.

### **Literature and Materials**

Library and Prize books were prepared on the lines indicated by the President, Mr. S. Moin-ul-Haq, O.B.E., Rai Sahib Ramsaran Upadhyay, Prof. A. Mannan, Mr. S. A. Hameed and Dr. B. B. Majumdar helped in the preparation and editing of these books. Songbooks in *Kharria* and *Ho* published by Mr. W. G. Archer, I.C.S., have proved to be very popular. During 1941-42 as many as 6,34,000 books were issued from the Libraries as against 5,00,123 in 1940-41.

*The Roshni* continued to be edited by a Board of Honorary Editors with Prof. A. Mannan as Editor-in-Chief. Various improvements were made in the editing of this paper and illustrations were added every now and then. The service rendered by this news-sheet in checking wild rumours have been widely recognised.

A Provincial Conference of Ladies was held on the 4th February, 1942 with Lady Anise Imam, M.L.A., in the Chair to suggest measures for stimulating literacy activities among women. Our President inaugurated this Conference. As preparatory to this Conference over 30 ladies' meetings were held in the Districts and local committees were formed.

Due to the War the prices of lanterns, slates, oil and reading materials have gone up and this has increased our total cost. Mr. S. L. Das Varma, Inspector of Schools, Bhagalpur Division effected appreciable economies by making purchases in bulk of lanterns and slates required in his Division. The total expenditure during the year was Rs. 2,03,764.

The enthusiasm of the voluntary workers in rural areas continues unabated. Out of 20,342 workers 4,963 were professional teachers and 15,379 were non-teachers.

The Anniversary was celebrated on the 3rd February, 1942. The Provincial Literacy Trophy was awarded to the Muzaffarpore Zilla School. Medals and Certificates were also awarded.

### List of Winners of the Literacy Trophies 1942

#### PROVINCIAL TROPHY

*Zilla School, Muzaffarpore*

#### DIVISIONAL TROPHIES

*Patna Division.*—T. K. Ghosh, Academy, Patna.

*Tirhut Division.*—Government Aided H. E. School, Hajipore, District-Muzaffarpore.

*Bhagalpore Division.*—Zilla School, Bhagalpore.

*Chhotanagpore Division.*—Satyabhama H. E. School, Jhalda, District-Manbhum.

### CHRISTIAN MISSIONS IN MYSORE

Mr. S. V. Srinivasa Rao, Secretary, Mysore State Literacy Council has kindly sent us the following Consolidated Report of work done by the Christian Missions in Mysore in the Field of Adult Literacy. (ED. *I.J.A.E.* (From Miss E. E. Tidball, London Mission, Bangalore.)

“There are three centres in the Chikkaballapura District of our Mission in which Adult Education is being attempted. Two of them are close to Chikkaballapura itself; in these two schools there are 14 pupils, all adults, and all from the Madiga section of the community.

In Hospet, close to Jangamakote, there is one night school with a total of nine students; this has been in existence for one year; the students' ages range from 17 years to 26 years. Six of them have completed the Adult Reading Charts and are reading simple story books; three are just beginning. Seven out of the nine are *Vokkaligars*; two are *Madigas*. The Charts used are those prepared by Mr. Acharlu and published by the Wesley Press.”

(From W. E. Tomlinson Esq., Methodist Mission, Mysore City.)

*Adult Literacy Work done by Christian Missions in Karnataka Country.*

Not a little has been done in the way of Adult Literacy efforts in the

Missions in different parts of the Karnataka country. In some places in the Mysore State, and at more places outside it in the Bombay Presidency and elsewhere, the Laubach Charts and Lessons prepared by Mr. K. S. Acharlu, M.A., B.T., and published by the Wesley Press, Mysore, have been used. For special use in the northern parts of the Karnataka area a new set of Lessons and Charts for beginners in Adult Literacy is being prepared and may prove to be useful for those parts of the Mysore State which border on the Bombay Presidency.

Miss Haworth, B.A., of the Bethany Ashram, Channapatna, has probably done more in the way of Adult Literacy work than any other missionary in the Mysore State. Her report will be read with interest.

(From Miss J. Haworth, B.A., Bethany Ashram, Channapatna.)

#### *Adult Literacy Work in Channapatna.*

At the beginning of this year our adult literacy work was far from flourishing. In one night school two miles away the pupils were keen enough, but most of them worked in the mills, and their night shifts worked havoc in the class; one never knew how many to expect and the teacher also periodically disappeared for the same reason. In the night school attached to Bethany Ashram a number of boys from a neighbouring village attained literacy last year, progressing from the Laubach Charts *via* Dharwar literacy readers to the giddy heights of "Uncle Tom's Cabin," "Life of Sadhu Sunder Singh" and even "Ben-Hur" not to

mention the daily paper. They continued this year to borrow and read the paper, but did not succeed in inducing their younger brothers to come to school with any regularity. Three Ashram servants languidly and unwillingly stumbled through the first Laubach Chart, and then gave it up—It was all disheartening! However, in the hot weather the young men of a village 3 miles away were suddenly seized with what can only be described as a craze for education. Their youthful and energetic leader, a boy of 20 collected them all, big and little, down to children of seven or so and they poured into the Ashram nightly like a flood, and continue to pour in up to the present moment, protesting violently against holidays. The infection spread to two suburbs of Channapatna, and now about 40-50 arrive every night. Some more leisured arrive for a preliminary game of carrom, the mill boys and wood carriers arrive at 7-15, and work goes on steadily till 9-15 P.M.

#### COMPREHENSIVE COURSES

*We are affiliated to the Mysore State Literacy Association, which supplies us with excellent graded readers, and a weekly news-sheet, organises examinations and gives certificates. We aim at having not more than 8 in a class, and promote as soon as possible, combining classes for simple arithmetic lessons. We have occasional health talks from the Mission Doctor, and give simple drugs when required. The modest library is in great request, even the small boys clamouring for picture-books. The Laubach Charts were in-*

complete; they are now being revised and enlarged, and will probably be *most useful for individual work*. The discouraged servants do not share in the seething activities of the evening, but somehow have caught the enthusiasm, and all 3 are now making good progress with the charts. In addition, four village girls are learning reading in the Ashram and half a dozen or so women in their own houses.

It is very encouraging that missions, private individuals and Government are doing so much to help our work by providing suitable literature for semi-literates as well as new literates, but most encouraging are the signs that the days of persuading, cajoling, and bribing people to learn to read are numbered, and a genuine desire for literacy is springing up.

## MADRAS

### Pollachi and Palghat

Mr. M. N. Nair, M.A., LL.B., S.T.C., Director, Adult Education Society, Koduvayur, Palghat and Harijan Night Schools, Pallatheri and Pollachi reports as follows:—

Since I last reported about adult education work in Pollachi and Palghat Taluka, the inclemency of the weather followed by the political turmoils in India, the food scarcity and the high cost of living and various other factors have stood as obstacles in the working and development of adult education societies. The obstacles in the way of developing adult Harijan night schools are the grinding poverty of the Harijans, the non-availability of efficient and enthusiastic teachers, the need of a special syllabus and curriculum different from that prescribed by the educational authorities, the want of facilities to impart education by recreation methods, the means to provide them with some sort of handicraft and the lack of cooperation on the part of the public.

The Pollachi adult Harijan night school had to be closed from 1st May, 1942 in spite of recognition and aid by the Government for the reasons stated above.

The average attendance of the School from 100 in the beginning of the year was found to be going down day by day in spite of the enthusiasm and effort of the management concerned. Unless vigorous propaganda is resorted to, no Harijan school can be maintained.

*The Pallatheri Adult Harijan School* is now in the 4th year of its working. Though it consists about 100 pupils on the rolls including adults, it is found by experience the average attendance of pupils at the School goes down year by year. The teachers, who are trained men, have to go to the houses of pupils every day and catch them to attend the school which is rather difficult. We are thinking of introducing some Drama in the school to make the pupils attend the school daily.

*The Koduvayoor Adult Education Society* is located in the Malu Mannadiar's Higher Elementary School. Mr. A. M. Sivasankara Mannadiar, the Head-Master and Manager of the Institution is also the Secretary of the Society. A new pucca building has already been constructed; permission to open adult education classes has been already obtained from the District Magistrate, Malabar, but the work had been kept in abeyance because of the political unrest since August 1942. Considering the times in which we live, the following modest programme has been chalked out by the Committee the programme being mainly cultural and non-political as follows:—

1. Monthly lectures on current topics of interest.
2. Education in Citizenship and Civics.
3. Lessons in prevention of ordinary diseases and first aid.
4. Magic Lantern lectures, Cinemas, excursions, picnic parties, etc.
5. Forming the nucleus of a reading room and a village library consisting of useful books.
6. Asking the pupils to teach their brethren during the vacation, the art of three R's.
7. Adult Literacy Classes will be commenced as soon as we get experts and funds are available.

## PUNJAB STATES

### Educational Reform Plans

*Statesman, Jan. 29, 1943.*

PATIALA, JAN. 27.—“The need for a revolution of our accepted standards of education was never so urgent as in the critical times through which we are passing now. When at last victory is won, new problems and conditions of life will confront us. It is, therefore, the duty of educationists and statesmen to begin the work of educational reconstruction as soon as possible,” said His Highness the Maharaja of Patiala while inaugurating the first Educational Conference of the Punjab States held at Patiala. Representatives from Kapurthala, Sangrur, Malerkotla, Mandi, Suket, Kalsia, Tehri and Sirmoor were present.

Continuing His Highness said that the real task of the educationists was to build up national character of the boys, to mould national psychology, and to relate education to the surroundings of life for the purpose of harmonious adaptation and development.

### Adult Illiteracy

Referring to the aim of the conference His Highness observed that since the standard of higher education and that of high school education was set by universities, their problem was limited to the education of the very young. He expressed the hope that the conference would give its earnest attention to the reorganization of primary and middle school education and the liquidation of adult illiteracy in the Punjab States.

## BENGAL

### Bakarganj Night Schools

One night school has been constructed in *mouza* Ruya within police-station Kotwali, Bakarganj, and water-hyacinth covering an area of one acre has been eradicated in the same village. Jungles covering an area of one bigha has also been cleared from the same village.

One kutchra road has been constructed in *mouza* Shener Kati and water-hyacinth of a khal has also been eradicated in the same *mouza*.

One night school has been constructed in *mouza* Motasar within police-station Kotwali, Bakarganj, and hyacinth covering an area of one acre has been eradicated. Dense jungles have also been cleared in the same *mouza*.

—*Bengal Weekly.*

### BELGAUM DRIVE AGAINST MASS ILLITERACY, 1941-42

The Belgaum Jilha Prathmik Shikshan Samiti, which was established in 1937 runs 135 primary schools giving instruction in Marathi, Kannada and Urdu to 5,000 students and 400 adults. It has introduced spinning in a number of schools. It levies a contribution of Rs. 50 (cash or kind) from the respective villages in which their schools are situated and encourages the villagers to build their own school buildings by free and voluntary labour. Rural improvement is the salient feature of the Samiti's educational programme. This Samiti and similar institutions deserve the support and patronage of all.

## Mysore City

Mr. G. R. Rangaswamy, Secretary, Mysore City Literacy Committee, is to be congratulated on this excellent record which he presented to his Committee.

—EDITOR, I. J. A. E.

It is with great pleasure that I welcome you to this half yearly meeting of our Committee.

Our activities have suffered to some extent on account of the recent political developments. We have not been able to make use of the full co-operation of the Municipal Councillors. We have also been unable to push through our propaganda work for fear of influences not entirely within our province. The strike in the Krishnarajendra Mills and other factories and the high rise in the cost of living have also affected our work. Recently the scarcity of paper is a problem that has been agitating us.

BUT all the same I am glad to report to you that we have been very nearly able to keep to our programme. When we last met we had 36 classes, and we resolved to organise 50 classes throughout this year. The number of classes this half year has been ranging between 52 and 43. At present we have 45 classes, details of which are shown in Enclosure I\*. Of these 38 are for men and 7 for women. Of the 38 for men 33 are Kannada, 4 Urdu and 1 Tamil; and all the 7 for women are Kannada classes, though a few Muslim ladies are attending them. Of the 45 classes, 21 are controlled, i.e., organised under the auspices of factories or other Institutions such as the Krishnarajendra Mills or

the Milk Centres; and 24 are open classes, organised mostly in the local Rama Mandirs. Of the 45, 24 are primary Literacy Classes, 18 Post Literacy Classes and 3 Library classes. There are about 600 adults above the age of 15, and about 30 boys or girls between the ages of 12 and 15 studying in these classes. These boys or girls have been allowed, because they are unable to attend Schools during working hours. They assist their parents in their work or are engaged as boys in shops, and their meagre earnings of about Rs. 2 are said to be absolutely necessary for their maintenance.

### Classification Explained

Our course is one of five months divided into two stages—the Primary Literacy stages, where the alphabets are taught and some practice is given in reading and writing; and the Post Literacy stage where greater speed in reading is attempted, writing is emphasised and everyday arithmetic taught. This period of five months is found to be sufficient for Urdu and Tamil and after five months these students are fairly good in reading and understanding a newspaper. But the students of the Kannada classes do not appear to have attained the same standard. Usually the primary Literacy course has to be extended by about a fortnight i.e., the period taken by it is three months; and after the Post Literacy stage, reading of a newspaper

\*This and other detailed tables appeared in our last issue.  
Ed.

is rather slow and faltering. Hence in centres where the pupils have evinced very great enthusiasm and requested that the classes be continued, we have extended the course by a few months. Of the 21 Post Literacy classes shown in the list 3 are these Continuation and Library classes. In these classes our adult education booklets are taught and half an hour is devoted every day to the reading of a newspaper. Till very recently Mysore Patrike was in use but now we are distributing a copy of our weekly 'Belaku' to each of these pupils and teaching it to them. A copy of this weekly is also distributed to each of the students in the Post Literacy classes and 15 minutes are devoted to its reading every day. We are consequently reducing the size of our Kannada Post Literacy Reader. A copy of 'Belaku' is also distributed to each of our Primary Literacy classes and portions read out from it every day.

At the last meeting of the Committee I said that the cost of a class per month is Rs. 8 on an average. Since the course has to be extended by about a month and we have found it in the interests of efficiency to pay a little more to the teacher and also since the cost of oil and equipment has nearly doubled, the cost per class of 12 per month is now about Rs. 10 and the cost for a period of six months *i.e.*, to make a batch of 12—literate is about Rs. 60. This includes the cost of establishment of the office and also supervision.

#### Where they Meet

The efficiency of some of the classes has suffered because we have been un-

able to find suitable buildings for them. The two classes for the sweepers are being held in their vacant quarters. There are about 12 in each class and they have to sit in a room 8 feet by 9 feet. With very minor alterations the accommodation can be improved. We request the Municipal President to help us in the matter. The classes in the Sri Krishnarajendra Mills are also suffering from a similar difficulty. A representation was made to the Chairman, and he has now sanctioned an estimate for a new building for this purpose at a cost of Rs. 4,000. The Mills are also paying Rs. 27 per month as salary to the teachers and Rs. 60 p.m. as bonus to the labourers who attend the classes at As. 8 each. The sweepers who attend our classes show quite a lot of enthusiasm during the first two or three months, but it is rather hard to keep them longer *i.e.*, for the Post Literacy stage. Without this, however, the work done becomes useless. If the Municipality would pay a bonus of annas eight or even annas four per pupil per month during the Post Literacy period, more tangible results would be possible. The bouns to be thus paid might not exceed Rupees Fifty a year. We request the Municipal President to consider the matter favourably.

#### The Teachers

Of the volunteers working in our classes 12 are students (5 from high schools, 3 from the Men's Training College, one from the Women's Training College, 1 from the Mahila Sadana and 2 from the Commerce Institutes); 7 are teachers in the local Primary

Schools; 5 are clerks; 4 are factory employees; and 6 are unemployed. They have all been trained in our literacy methods. Four of them handle two classes each and thus earn about Rs. 8 per month and the others about Rs. 4 per month. Wherever possible I have been trying to entrust the work of two classes to one teacher so that he may earn about Rs. 8 p.m.

The Minister for Education was kind enough to visit our classes last month. He visited the classes in Adikarnatakapura, the Sweepers' Quarters and the Muslim locality behind the Sita Vilas Choultry—some of the worst slums in the City. He walked through the dark and dirty lanes without grumbling and stayed patiently in each class examining the reading and writing of the boys and enquiring after their welfare. In one of the Centres he pointed to a few pictures representing scenes from the Hindu Epics, explained them to the pupils, and asked the teacher to make proper use of such pictures. He visited 6 Kannada classes, one Urdu class and the Library and Reading Room in Adikarnatakapura. He expressed his appreciation of our work. We are thankful to him for the visit. In July the D. P. I. visited about 10 of our controlled classes. He commended our work, and expressed due appreciation of the institutions which have co-operated with us in organising these classes.

#### Lectures

I have drafted a programme of Bharatha Reading and lectures on Adult Education for the next 6 months. One or two days per week will be

devoted to this work, and the people of the locality encouraged to attend. We have one Library in Adikarnatakapura and one in the Sri Krishnarajendra Mills. We propose to open Libraries in the Palace Stables, in Ediga, in Chamundipuram and near the Vani Vilas Choultry. It is very hard to procure suitable books for our 'just literates.' Lists in Tamil, Urdu and Kannada are being prepared with great care. Books are also being written in Kannada. By the next meeting I hope it will be possible for me to report to you that at least 6 Libraries have been opened and are being used satisfactorily. We have already interviewed the Municipal President once or twice in this connection. If we did not press the matter with him during these two or three months, it is because we felt he might be busy with affairs of a more urgent nature. He had promised to earmark Rs. 1,000 for expenditure in this connection, and we will soon approach him for necessary co-operation in the matter. If more money is required, we are sure he will help us, since he feels the importance of this civic amenity.

I have placed the audited budget of the committee, approved by the Executive Council, for your perusal and acceptance. Our cash on hand today is about Rs. 1,000.

#### The expenditure for the next ten months is.—

	Rs.	A.	P.
For 50 classes. $50 \times 10 \times 10$	=	5,000	0 0
For Adult Education & Library	=	1,000	0 0
For propaganda and meetings.			
$15 \times 10$	=	150	0 0
Other contingencies. $15 \times 10$	=	150	0 0
<b>Total</b>		<b>6,300</b>	<b>0 0</b>

The State Council has kindly allotted Rs 3,000 towards our expenses. The University has given us a grant of Rs. 500 now. It sanctioned Rs 1,400 last year and we prayed for a grant of Rs 2,000 this year. We request the Vice-Chancellor to make a liberal

grant to us to meet the heavy budget. The Municipal Council has not yet replied to our request for a grant of Rs 1000. We have to request the Municipal President once again to consider our prayer favourably.

### Book Review Section

**Human Affairs:** A Monthly journal edited by T. R. A. Pai at the Human Affairs Office, Udipi, South India. Price 3 annas a copy and Rs. 2-4-0 per year.

As the title suggests this simply designed and attractively got up South Indian contemporary deals with many useful subjects *vis-a-vis* the affairs of mankind. It publishes articles by qualified persons on such topics as art, culture, social science, films, etc., etc., not excluding fun and frolic, so that every type of man and woman from the serene and serious-minded to the gay and less-painstaking could read it, with pleasure and profit. The articles in the 'Film Section' and 'Funny Tales of Ind' are also educative. The Management have succeeded in a large measure in what seems to us to be their endeavour, *viz.* cater to and serve various types of readers. The journal is offered at an astonishingly cheap price. We trust it will continue its remarkably useful and varied service to the Indian reading public and go on widening its circle of readers.

—EDITOR, I. J. A. E.

**The Oxford War Atlas, 1939-42**—Price Rs. 2, published by the Oxford University Press, Bombay.

There is on the part of all educated

persons to-day an eagerness to understand and follow the various theatres of war in the world. Situations change from day to day. This will be even more true in the coming 12 months. The Oxford University Press have, therefore, laid the public under a deep debt of gratitude for this excellent Indian edition of their WAR ATLAS. Their claim in the preface "that special attention has been paid to the war in the Far East and India's position in certain new or amended maps" as well as the statement that "the maps and text have been compiled from numerous official and authoritative sources is fully borne out by a perusal of the volume. There are 68 maps in all. Each map is accompanied by a suitable text which makes it possible readily to look up intelligently information about almost any part of the world affected by the war. Readers in India will view with special interest the following:—No. 3. Germany—Sinews of War; No. 35.—The Resources of the U. S. S. R.; No. 54. The Resources of the U. S. A.; No. 67.—The Oil Supplies. Other maps of peculiar interest to us are No. 43—Japan's 'Co-prosperity' sphere; and No. 44—The strategy of the Indian Ocean. In view of the possibility of an allied offensive in the months to come, map No. 6—The Norwegian Campaign and No. 58—

The Russian Front will also attract attention.

Of the many War Atlases which have appeared in recent months this one promises to be of most service to the average newspaper reader, to whom it is as much a necessity as a dictionary is to a language student.

**Oxford Pamphlets on Indian Affairs**—pp. 32, annas 4 each.

**No. 9. The Land & Its Problems**:—By Sir T. Vijayaraghavacharya.

The author's credentials being known throughout India and the Agricultural world, readers will expect a sound and accurate treatment of the subject of this pamphlet. They will not be disappointed. In addition to providing, as might have been expected, a great deal of accurate information about agriculture in different parts of India and in comparing these facts with other parts of the world Sir Vijaya has illuminated his book with wise remarks which ought to receive attention, coming from such an authority as he is. For instance, the following arrests attention:—

"In most parts of India all the land suitable, or easily made suitable, for cultivation has been taken up, and what remains is, generally speaking, land on the margin of fertility or land which is potentially fertile but which can be reclaimed from 'culturable waste' only at an expense which is beyond the means of the ordinary individual of the middle classes." ..... "In the absence of private enterprise, the state must step in and, before inviting colonists to settle on the land, it must clear the jungle, sink wells for irrigation, make roads, start anti-malarial measures and provide expert agricultural advice." (pp 45).

This is what he has to say about the Indian ryot:—

"The Indian ryot who though often illiterate is certainly not deficient in shrewdness, intelli-

gence and practical wisdom; through ages of inherited experience he has learnt to appreciate the value of a regular rotation of crops and knows that the fertility of his soil cannot be maintained at the same level if the same crop is taken too often in consecutive years. He knows too which crops are particularly exhausting and which exercise an ameliorative influence on the soil. In this matter, there is nothing which an expert agricultural officer can teach him. As an example of the ryot's skill, let me mention the system, so common, of growing mixed crops, usually of gram or pulse with a cereal. Nothing has upheld the fertility of soils more than this. The scientist's explanation is that Indian soils are normally deficient in nitrogen and that the roots and the leaves which fall from the pulse plants, mainly the *arhar* or *taur*, are rich in that element." (pp. 21-22).

There is a tendency in India to feel complacent about India's capacity to be self-sufficient. Those who tend to rejoice too much in this potential capacity will do well to study the comparative figures of yield per acre provided on pages 27 and 28. All fair-minded readers will agree with the author as he concludes, "On the part of the state, the sums allotted by the Central and Provincial Governments for the agriculture and veterinary departments, which now work out to a combined figure of less than 15 pies per head of the population, admit of large and progressive increase."

**No. 10. Industrialisation**:—By Dr. P. S. Lokanathan, Reader in Economics, Madras University.

"India, not inaptly, has been described as a rich country inhabited by poor people." This is how the author begins his comprehensive survey of the progress and position of industrialization in India. He goes on to point out that India enjoys the monopoly of jute; her supplies of wool are abundant; she

is perhaps the largest producer of oil seeds; ranks first among the world's tobacco producers and is also the world's largest sugar producer. He gives an accurate impression of her mineral wealth. And yet India continued till the beginning of this century to be an exporter of food and raw-materials and an importer of manufactured goods. "Thanks to the *swadesh* spirit, which stimulated local industrial production, and to the limited efforts of certain provincial Governments since 1903 at helping local industries, some expansion of industry was expected to take place." (p. 4). Under Lord Morley industrial development received a setback from which she did not begin to recover until the war of 1914-18. The Report of the Industrial Commission of 1917 was largely ignored. Under the 1919 Reforms Act

"Responsibility for industrial development was thrown upon the provinces ill-equipped financially and technically for such a task "....." "A quarter of a century divided the present war from the last, but India remained nearly as unprepared as before to face the inevitable difficulties arising out of the war or to exploit fully the industrial opportunities it afforded."

The demands of the present war have given India a chance to develop industrially. Yet it is to be noted that the total war orders placed in India were only Rs. 300 crores till the end of 1941 as against Rs. 11,000 crores placed in Canada. The Government of India insisted on sending money and raw-materials to Great Britain, dismantling railways, despatching wagons and rails and locomotives "to theatres of war, no arrangement being made for their manufacture at home." (p. 14).....

"Starting from an initially worse position than India, Australia increased her steel pro-

duction rapidly, and within two years was able to manufacture aircraft, wireless and other articles directly through Government effort and also by inviting British, American and other industrialists to set up factories to replace imports. In Canada the Government created seven Government-owned Corporations, four for manufacturing planes, shells, rifles and instruments, one for procuring machine-tools and two for purchasing vital war commodities. In India, even the manufacture of locomotives, already recommended by an expert committee and for which blue prints were ready, was given up at the last moment on the ground that it was more desirable to import them from abroad." (p. 15).

The author contends that the present railway mileage of about 41,000 might easily be doubled. "There are 82,000 miles of materials and 2,24,000 miles of unmetalled roads. But thousands of villages have no roads or connections with either a road or railway system.

The following conclusion of the "author deserves widespread publicity and consideration:—"

"The notion widely held in India that a nation's wealth is only derived from agriculture and primary industries and therefore that a large proportion of the population should be employed therein is not merely not true, but the opposite is true. In every progressive country the proportion engaged in primary industry is found to be dwindling while in tertiary industry it is increasing. If India is to secure an increase in the standard of living for her growing population, the method of attaining that aim must be by transferring a larger proportion of her working population from agriculture to industry, transport, trade and service industries." (p. 31)

This pamphlet deserves to be read by every Indian and every well-wisher of India able to read English.

—EDITOR, I. J. A. E.

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**FOOTPRINTS ON THE SANDS OF TIME.** A quick survey of human history as marked by the lives of great men and women. By F. G. Pearce, second edition 1942. Illustrated, pp. xvi + 303. Re. 1-12. Presentation edition Rs. 3-12.

- 'The book must be read by every senior school boy.'—*The Guardian*, Madras
- 'We hope the book will attain the popularity that it richly deserves.'—*Educational India*, Masulipatam
- 'Too high praise cannot be given for this new type of School history book.'—*The Theosophist*, Madras
- 'Must prove of great value both to the teacher and pupil.'—*Ceylon Daily News*, Colombo

**WHAT TO EAT AND WHY.** By N. Gangulee, C.I.E., Ph.D., with a foreword by Julian Huxley, 1942. pp. xii + 173, cloth bound, with a beautifully illustrated wrapper. Illustrated. Rs. 3.

The book is addressed to the general public and especially to the parents and teachers. The author gives information on the dietary values of common food-stuffs in India and describes how best to attain the balanced diet necessary to physical and mental efficiency. The mechanism of the living body is explained in simple non-technical language.

Just Published: **OXFORD WAR ATLAS 1939—1942.** Indian Edition, 68 maps and explanatory text Rs. 2-0. A complete record of the first three years of the war.

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Vol. III	No. 2	...	(February, 1942)
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THE INDIAN JOURNAL OF ADULT EDUCATION,  
HOSHANGABAD, C. P.

VOL. IV

NO. 4

THE INDIAN JOURNAL

OF

# ADULT EDUCATION

Approved for use by educationists and institutions by the Governments of  
Baroda, Bihar, C. P., Delhi, Gwalior, Indore, Mysore, N. W. F. P., Orissa,  
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JUNE, 1943

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EDITOR:

RANJIT M. CHETSINGH.

FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

# THE INDIAN JOURNAL OF ADULT EDUCATION

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## Editor :

Ranjit M. Chetsingh, M.A. (PUNJAB), TEACHER'S DIPLOMA (LONDON),  
TUTOR'S DIPLOMA IN ADULT EDUCATION (U. C., NOTTINGHAM).

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## BUSINESS NOTICE

The Journal is published 6 times in the year—in the first week of each even month.

If you do not receive your copy by the 15th, please complain at once to your Post Office and to us. Such complaints should reach us by the 20th at the latest. Complaints received after the 25th will not entitle the complainant to a free copy.

All contributions should be written (preferably typed) on one side of the page only and should reach the Editor by the 25th of each even month for inclusion in the next issue.

*Contd. on page 4 of cover.*



HER HIGHNESS MAHARANI SETU PARVATI BAYI OF TRAVANCORE, D. Litt.

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THE INDIAN JOURNAL  
OF  
ADULT EDUCATION

VOL. 4

JUNE, 1943

NO. 4

Editorial Notes

**THE LATE PROFESSOR N. SUBRAMANIAN**

We regret to learn from the South India Organising Secretary of the Indian Adult Education Association of the demise of Professor N. Subramanian M.A., L.T., F.R.G.S., a member of the Indian Adult Education Association. He died after a brief illness in Madras. He was only 57.

Professor Subramanian, served in Rajahmundry and Saidapet Colleges as a Professor of Geography. He was a member of the Board of Studies in Geography, and of the Academic Council, of the Madras University, Secretary of the Indian Geographical Association and Editor of *The Indian Geographical Journal*.

He had travelled widely. He attended the World Educational Conference held in England and several other educational gatherings, abroad. The many summer schools and refresher courses that he conducted in South India were widely attended by educational workers.

He took ill on his return after attending the Educational Conferences at Indore. He died at Madras after a brief illness.

He attended the All-India Educational Conferences at Indore last December where he evinced very great interest in the Indian Adult Education Conference, and his contribution to the discussions was of great value. At Indore he assured the officers of the I. A. E. A. of his whole-hearted interest and co-operation. He had agreed to act as Director of Summer Schools, or Training Centres organised under the auspices of the Association.

Prof. Subramanian's death is a very great loss to the Association in common with many other organisations in India. We offer to the bereaved family our heartfelt sympathy.

The Association wishes to convey with profound regret their feelings of sympathy to the bereaved family, and prays that the Lord Almighty may be a source of strength to them.

## CRYING FOR THE MOON

Mr. V. Sitaramiah in the course of a review of a recent publication "A Hindu View of Culture" by Mr. K. Guru Dutt writes as follows:—

"Mr. Dutt is right in saying that mere literacy should not be worshipped too much, 'for it leads to the neglect and starving of the higher sides of man's personality.' This is excellent caution. It may; but does it? must it? In a way the ancients who stressed the spoken word more than the written used an instrument far more potent than the modern, and were able to produce more permanent results. Yet even this has an overriding limitation in a country where every effort needs to be made to-day to help people know, learn, see and weigh things for themselves. Literacy is just a help to make them self-dependent."

There are so many in India who begin to talk of culture in a melodramatic way whenever literacy work is mentioned,—as if literacy were the devil's own instrument for depriving the poor people of the cultural facilities

which are theirs to-day! Such people are generally among the most indolent of which our unfortunate Motherland has so many. They talk of culture, social reform, self-realisation, political sovereignty and what not. Let them do something to provide cultural facilities for the social life of the masses.

To expect a high level of cultural life in the country as a whole while we remain so depressingly illiterate as a people is to cry for the moon.

\* \* \* \*

## MYSORE UNIVERSITY LEAD

We are glad to be able to report that the Mysore University has given a practical lead to the country in the matter of mass education. At a meeting of the Senate held on April 13, 1943, Mr. E. G. Macalpine, the Vice-Chancellor presiding, a resolution was passed laying down that the making of at least 10 literates shall be an additional condition for the grant of the B.A., B.A. (Hons.), B.Sc. and B.Sc. (Hons.) degrees. We invite the attention of other Universities to this progressive step.

## The Co-operative Movement AS A MEDIUM OF ADULT EDUCATION

BY R. SURYANARAYANA RAO, B. A., MADRAS

*'There is no defence or security for any of us except in the highest intelligence and development of all' said that pioneer Booker T. Washington. The reader will do well to remember this wise saying as a preface to the following brief article of Mr. Rao, Member of the Servants of India Society, whose experience in the field of co-operation is well-known.—Editor, I. J. A. E.*

It has been said that education is the sum of all the influences of family, society, State, Church or school going

to make this world a better place to live in and its people better men and women. To the extent these influences

exert a decided and wholesome effect and are themselves healthy, to that extent they assist in preparing us for complete living. Therefore, the progress of the world or of any country at a particular period of her history depends on the nature and extent of the influence exercised by each of these institutions. When any or all these factors exercise an over-bearing influence or any one overshadows other institutions, completeness of living is naturally affected and the people will exhibit some abnormalities which may not only affect the healthy growth of the community but may also sometimes prove a menace to the peace and happiness of mankind. So the factors moulding these influences are important and should be carefully nurtured to yield the best results. This aspect is equally important, be the subject a child or an adult.

Before I proceed to demonstrate the part played by the Co-operative Movement in exercising the healthy influence which is so very necessary for the peace and happiness of the world, let us disabuse our minds of the narrow conception of Adult Education which largely prevails. The acquisition of the knowledge of the 3 Rs. is considered as a *sine qua non* of education. While nobody denies the importance and usefulness of this acquisition, let us be clear in our minds that it is not an end itself. It is perhaps, if at all, a necessary means to the end, *viz.*, preparation for complete living. All aids which promote complete living should be heartily welcomed and such a necessary though not an indispensable aid is the knowledge of the 3 Rs.

The ideal of the Co-operative Movement is best expressed in the motto 'Each for all and all for each.' Application of this ideal in our relations with one another transforms the influences exerted by each of the institutions already referred to into powerful allies for the enthronement of the ideal of brotherhood and equality of rights and benefits. In the absence of this ideal guiding the institutions which so largely mould our lives, their influences will operate and produce opposite effects detrimental to the interests of the community. Especially in a country like India where unfortunately communal and other acerbities sometimes play a great part disturbing the peace and tranquillity, the practice of this principle opposed to that of 'Each for each' promotes harmony and unity. The revival of village corporate life and the introduction of institutions calculated to promote it are possible if they are based and nourished on this great co-operative principle. A co-operative organisation binds the different groups for a common economic purpose and thereby promotes unity in the midst of diversity and helps to emphasise more points of contact than of differences. Economic need is common to all irrespective of caste, creed or even colour. It has no limitations. Its fulfilment brings people together forgetting even their natural though misguided antipathy to one another.

What better medium can Adult Education find for its purpose than the Co-operative Movement? When all is said, what is the purpose of Adult Education? It is to promote complete living by obliterating the influence of

ignorance, intolerance and injustice by the acquisition of knowledge, by the promotion of sympathy and understanding and by the removal of temptation to wrong-doing. In other words it is to promote true neighbourliness. This a co-operative organisation is eminently fitted to create if its foundations are well and truly laid, if the members are educated to understand its purpose and act up to its objects. Henry F. Wolff declares, "Co-operation is one of the most educating forces that we possess, but it requires

preliminary education preceding it, to help it to form and flourish." Therefore, while the Co-operative Movement possesses within itself possibilities for promoting complete living which is the end and aim of Adult Education, it must be recognised that general illiteracy is a great handicap to the progress of the Movement and as long as that exists neither the movement nor its beneficent influences to make the world a better place to live in and its people better men and women can produce any effect.

## 43 ✓ Reading Technique\*

A. N. SCHWARTZ

Reading has become a very important feature of life to-day. It will not be wrong to state that a wide reader has more chances of rising high in any position than even a very intelligent person who reads sparingly. One has to read a lot every day if one wants to keep abreast with progress. The printing press rules the world. Books of all kinds on every conceivable subject inundate our book shops. Besides, there are newspapers and magazines without number which claim the attention of those who would not be 'back numbers' in society. Consequently the desire for reading for information, for knowledge and for pleasure has become universal.

### The Reader and the Publisher

Despite this wide-spread desire, reading is still a neglected art especially in our schools. Children come out of educational institutions with no proper *reading habit* formed in them.

They do not take to books as ducks to water. Teachers of experience will agree that few read anything outside their text-books which they laboriously cram under pressure or for fear of failure in examinations. Schools have not yet realized their responsibility in inculcating the correct reading technique in children. Yet too often the blame for this state of affairs is laid at the door of publishers who, it would be averred, do not produce attractive and interesting supplementary readers in large varieties that would grip the interest and imagination of the youthful mind. This would be as hasty a conclusion as that of the indulgent father who would be too ready to blame the cook when his favourite child would not eat as much as it should. Very often it transpires that the child's digestive system is at fault. Similarly

\*Adopted by permission from the Indian Bookman C. L. S., P. O. Box 501, Park Town, Madras.

when school children evince little taste for library books more probably it is their poor capacity for sustained reading rather than the dearth of good books that is at the bottom of the trouble.

Dearth of children's books in this country is also partly responsible for the general lack of interest in reading 'extra' books. Even so, it must be remembered that publishers are not to blame. They can only produce books subject to the control of the principle of *demand and supply*. Otherwise their publications would prove uneconomical. It is the duty of schools to cultivate an efficient reading habit in pupils which would ultimately create a large demand for a better class of books for the young in this country. If schools play their part well, publishers can be expected to rise to the occasion.

### Oral Reading—A Wasteful Habit

What can schools do to set things right? If one dives deep into the matter, one will find that oral reading has thoughtlessly been allowed to become a habit with our school children. Habits stick. So even grown-ups sometimes never get beyond the stage of children in the matter of reading technique. They may be heard anywhere and everywhere reading aloud for their *own* benefit. They confess that comprehension is possible for them only when they read aloud which has become a bad habit with them. Of course, oral reading has a legitimate place in education. Correct pronunciation of words with proper articulation and accentuation has to be prac-

tised. Intonation of a sentence has to be learnt. These can be done only by reading the sentence aloud to the teacher. However, 'oral' reading should be done only as an exercise with a definite aim. Otherwise, reading aloud is a waste of energy. It retards speed in reading. Just consider the physical exertion involved in reading aloud. The lungs bellow air and make the vocal chords vibrate. The tongue, the mouth and lips twist and twirl in harmony in order to produce correct sounds. Besides these organs at work, the eyes and the brain of the reader are actively engaged. After all, these two last-mentioned organs are the only ones directly connected with the reading process.

### Silent Reading—A Superior Technique

In silent reading the eyes move over the lines and see, and the brain interprets what has been seen. The other organs are at rest. Especially organs like the lungs, vocal chords and the tongue must be completely relaxed and the lips held tight. This conserves energy and gives the child strength for sustained reading for hours on end without producing the feeling of fatigue. The child can now read twice as fast, and several times as much, as when reading aloud. Silent reading has a technique by which, with practice, one could cultivate a high rate of speed ranging from 300 to 500 words per minute. An educated average adult in America is said to possess a minimum speed of 175 words per minute. What is your speed? You can increase it considerably if you will follow the correct technique.

### Speed and Comprehension

We have seen that silent reading enables the reader to read fast. Fast reading helps understanding to a great extent. 'The best way to get the most out of a printed page is to read it fast' is the psychologically sound advice of experts in modern reading clinics. 'Never mind,' they say, 'even if you miss a word or a phrase here and there in your hurry. It is enough if, while reading fast for exercise, you get the general theme of the paragraph you read.'

This might appear strange to some of us who are familiar with John Ruskin's authoritative statement which reads, 'You must get into the habit of looking intensely at *words* in order to get at the meaning of the author.' Really there is no contradiction here when we remember that Ruskin has *intensive study* in mind when he makes the statement which holds good even to-day. There must be different rates of speed for different kinds of reading. In this article we are chiefly concerned with the problem of 'extra' reading. Life in modern civilized society demands a knowledge of the world which is not possible to get unless one reads *extensively*. So the problem in schools is, among other things, how to cultivate a spontaneous love for good books. Fast reading habits will undoubtedly kindle that love. But laboriously slow reading will kill it.

#### A few practical suggestions

A slow reader is probably an 'oral' reader who reads word for word. Though he appears to read silently he

is actually moving his vocal chords and lips—which retards speed. So a *word-for-worder* test must be given to each child with a view to detecting the defect and assessing ability in reading. Then the child must be initiated in the art of silent reading. Occasionally the teacher has to satisfy himself whether the reading is really silent or only pretentiously so by feeling the vocal chords of the child who may appear to read silently. One of the C. L. S. Tamil Reader series, Chitravasagam, gives special graded exercises in silent reading and comprehension beginning from Standard I. Once the silent reading technique is mastered, the child should be encouraged to increase his or her reading speed by special exercises.

#### Read-faster-than-comfortable exercise

This exercise takes note of the working of human eyes and the mind. A fast reader allows his mind and eyes to work together in natural co-operation. Our eyes move in jerks. Between these jerks they pause for a fraction of a second known as *fixation* period. The actual processes of seeing and comprehending take place only during this pause. What the fast reader does is this. He moves his eyes over the lines fast enough to cover, at one glance, whole phrases or a complete sentence with the result that the meaning of the sentence flashes in his mind like lightning. Thus he takes in more of the meaning during a single pause or fixation. He does not read word by word as *word-for-worder* does. But he sees the whole sentence all at once. Quick comprehension is the fruit of such fast reading.

There are many other devices calculated to enhance speed. Reading a poster, for example, within given time and answering definite questions on its subject matter, promote fast reading, and quick comprehension. A daily five-minute practice, timing the read-

ing, is bound to increase one's speed in reading in a short time.

Thus a silent reading course in schools will solve most of the problems connected with supplementary readers, class and school libraries and proper use of leisure.

## The Radio and Adult Education

### Travancore Broadcasting Station

Inaugurating the Trivandrum Broadcasting station on Friday evening, March 12th, Her Highness Maharani Setu Parvati Bai emphasized the main purposes of the Trivandrum broadcasting station.

Her Highness said: "A valuable contribution that can be made by this station is to spread as well as to intensify among the adults as well as the young of the State popular education through the mother-tongue in things that are important to them in everyday life. I look forward to the radio becoming a valuable agent for disseminating ideas about dietetics, hygiene and public health. Life in Travancore is led not in the towns but in the countryside, and it should be the ambition of this station to impart to our peasantry upto-date ideas relating to their future agricultural and industrial possibilities involving a campaign to 'grow more food' and to improve cottage industries. They will also be instructed in what is essential for them to know in the domain of contemporary history and contemporary scientific knowledge. If, thereby, we can bring within the range of the town-dweller and the villager the culture of the past and the demands and pos-

sibilities of the future, we shall have largely fulfilled our ideal."

—A. P. I.

### Hyderabad State

Mr. Syed Ali Akbar, officiating Director of Public Instruction, Hyderabad-Deccan, during the course of a broadcast talk from the Hyderabad station explained how the Radio can be pressed into service for imparting useful and instructive information, besides, providing healthy recreation.

"One of the greatest blessings" he said "conferred on us by the onward March of Science is the Radio or Wireless. It helps us a great deal in passing our leisure hours in a most useful as well as pleasurable manner by enabling us to listen, sitting at home, to exquisite music, informative talks, latest news, speeches of well-known politicians and statesmen and learned discourses of experts. The wireless is an effective and useful instrument of instruction not only for school and college students but also for illiterate adults."

Proceeding Mr. Ali Akbar said, "The use of the Radio as a vehicle for educating adults has now become com-

mon not only in the western countries but also in India. Night Schools in this country aim chiefly at teaching adults how to read and write within the shortest possible time. In addition to this, it is essential that the pupils of adult schools should be made conversant, through broadcast talks, with their general environment so that their mental horizon may be widened and they may become good citizens. Suitable talk broadcasts on such sub-

jects as Sanitation and public health, local self-Government, co-operation and temperance can go a long way towards improving our social and economic conditions."

In conclusion Mr. Ali Akbar remarked: "No scheme of broadcasting educational programmes can be successful without full co-operation between the Broadcasting and the Education Departments."

*Hyderabad Information*

### Indian Adult Education Association

We reproduce below extracts from the Reports of the Organising Secretary for South India from the 1st January, ending April 15th, 1943:—

The Secretary spent ninety days in the field during the period under review. He toured extensively, and worked intensively in certain areas, both towns and villages, *viz.*, Secunderabad, Hyderabad, Cocanada, Pittapuram, Kondevaram, Tuni, Anakapali, Waltair, Mandapetah, Pulugurutha, Ramachandrapuram, Yendagandi, Mipa, Garakapuruvu, Nayduvarigudum, Bhimavaram, Rajahmundry, Dullah, Bezawada, Guntur, Ongole, Nellore, Chittoor, Nangamangalam, Serkad, Yeranthangal, Thondontholasi, Katpadi, Arkonam, Sholinghur, Madras, and Pudukotah.

The tour that covered the six districts of Andhradesa besides places in Chittoor and North Arcot Districts was planned as educational and investigational tour. The purpose may be defined as follows:—

(1) A rapid but exhaustive survey of the Adult Education work which is

being carried on by various agencies with a view to determine, how far, and in what ways the I. A. E. A. can assist them.

(2) To persuade such societies, or guilds and educational Institutions to organise from time to time Refresher Courses for those already engaged in some work, and training classes for persons who are willing to begin work.

(3) To address meetings wherever possible with a view to arousing interest among the people, and

(4) To organise Adult Education Societies.

*Propaganda Lectures:*—The Secretary addressed 36 meetings exclusive of several talks to small groups of interested persons—students and others. Those who attended the meetings and participated in the discussions numbered approximately 450 men, 170 women and 900 students of whom about 25 per cent were girls. Meetings could be classified as follows:—

(a) Two public meetings, one at Madanapalle and at Guntur

(b) Two special meetings for formulating Schemes of Work

(c) One meeting for about 75 men representing the teaching staff of three High Schools

(d) Students of two training schools numbering a hundred persons

(e) Students of Two Theological Seminaries, and one Bible Women's School

(f) Two special Teachers' groups of which one (about 70 teachers) met at Sholinghur under the auspices of the fourth anniversary celebration of the Walajah Taluk District Board Teachers' Association

(g) At Chittoor three meetings for students of the Sherman Memorial Girls' High School, and Beatie Memorial Women's Training School, directed and guided by Misses E. Sluyter, T. Anugraham, Ebenezar and Savariroyan (meant as training for Rural Social work including the promotion of literacy during the summer vacation, and other meetings were

(h) For the masses, and

(i) For students and their teachers.

The subjects dealt with were The Psychology of the Adult, and Methods of teaching; The importance of class work with schedule of instruction of a varied and recreative character: How high school and college students can promote mass Education; Descriptions of experiments conducted elsewhere with lessons and warnings.

Emphasis was laid on the need for the formation of character and spiritual resourcefulness of workers, and for

those the work is rendered. All along his tours the Secretary took care to visit various leaders representing different castes and creeds, and of all social and political schools of thought including Government officials, and those who direct the destinies of local bodies. In Andhradesa most organisations (except Christian Missions which have been carrying on excellent Adult Literacy work) have either given up, or indefinitely suspended Adult Education activities. The leaders feel that the Government suspect their motives, and that they have to face humiliation in various ways. Many meetings have had to be called off. Principals of two colleges advised the Secretary not to organise meetings of any kind. The Secretary could not help these developments, and has been endeavouring in various ways to bring about between the Government and private agencies mutual sympathy, goodwill and right understanding.

#### Andhra Library Movement

The Secretary was encouraged to see the great part the Andhra Province library movement has played in bringing about a higher level of culture and enlightenment amongst all grades particularly amongst the masses. The library movement has struck deep root. It was an inspiration to meet leaders of this movement in Vizagapatam, Cocanada, Bezwada and Guntur. The Adult Literacy work by Christian Missions in the Nizam's Dominions and Andhradesa was a marvel. In hundreds of Night Schools and kindred Institutions, thousands of men and women have attained efficient

literacy. While large groups of men and women could read their scriptures and explain well, a fairly good percentage could write well too.

At the invitation of the Municipal Commissioner, Vellore, North Arcot District, the Secretary attended a meeting of Municipal School teachers meant to revive the Adult Literacy work that had been suspended during the August, 1942 disturbances.

During the closing days of the period under report at the suggestion and the initiative of Mrs. Savithri Rajan, one of the Associate Secretaries of the I. A. E. A., the organising Secretary accompanied her, and had a profitable interview with the Vice-Chancellor of the Madras University when the possibilities of promoting Adult Education through the University was discussed.

The Secretary was engaged in preliminary work with a view to give intensive training to such of the students of the Maharaja's College, and the C. S. M. High School of Pudukottai for carrying on certain types of Adult Education work during the summer vacation. The classes were arranged to commence from the 16th April.

There has been a steady increase of individual and institutional membership, which is a healthy sign of the growth of the I. A. E. A.

The Secretary after consulting the Municipal Chairman, Pudukotah, is endeavouring to organise an Adult School for labourers, and to locate a place in the weekly 'shandy' (market) some place for periodical exhibitions and propaganda in Adult Education work.

P. M. GOPALAKRISHNAN.

## Adult Education in Other Lands

### ADULT EDUCATION MOVEMENT IN CHINA\* (Before 1912)

BY K. D. UPPAL, M. A., KASHMIR STATE

Before 1912 (i. e. before the Chinese Revolution)

During the years preceding the Chinese Revolution in 1912, schools of a primitive type existed in Chinese territories in which classical literature was studied by students. Education was the monopoly of a few enterprising young men who sought Government services. About 80% of the Chinese population were rural dwellers who were always isolated from urban people and were ignorant and illiterate. They were ill-cared for, ill-fed and uneducated. These people did not know

anything of commerce, trade, agricultural development or other economic or social progress of other nations. The Christian missionaries had been working in China for fifty years but no aid was offered by the Chinese Emperors to the Schools conducted by them. This sad state of affairs was ended by the Chinese revolution and

\* A note based on an interview with Dr. Y. M. Ku, leader of the Chinese Educational Mission during the Mission's visit to Lahore on March 13th, 1943.

with the establishment of the National Republic of China.

*Between 1912—1936:* After the Chinese revolution Dr. Sun-Yat-Sen, the revolutionary leader, introduced western education in China and opened village schools resembling American and English educational institutions. The Chinese National Government also started allotting grants for various American and European missionary schools. Since then the number of schools in China is growing steadily and there is now a keen desire among Chinese people to acquire education. There is no *purdah* in China. This has helped Chinese women to participate in educational activities. The object of Chinese education in all these years has been not merely to impart literacy but to train the people in business-like methods, to impress upon them the need of co-operation, to teach them democratic principles and urge them to support the cause of their national Government.

Dr. Sun-Yat-Sen fully realised that in an illiterate China the remedy to accelerate the pace of social revolution was not merely child education but that adult education must form an integral part of the Chinese system of education. So a campaign of mass education was launched and "Mass Education Centres" were set up in selected areas. In these classes, besides learning reading and writing, adults were trained to look after agricultural holdings, to use improved seeds and implements. In these Centres improved breeds of poultry, birds and animals were kept and adult farmers were given

practical demonstrations in animal husbandry besides literary education.

In the beginning no arrangements existed for the training of workers but later on an institute of Adult Education was started at Tso-ping by Government. Besides this many voluntary training courses and Centres were organised under the guidance of Dr. James Yen.

At the very outset linguistic difficulties prevented the rapid growth of the movement for the Chinese language is not written in letters but in small pictures or characters each of which signifies a word and each word needs a distinct picture. A Chinese scholar is required to learn millions of such pictures, but for the convenience of adults one thousand characters were selected which were generally understood by people. This literacy course could be finished in four months. To supplement the acquired knowledge of new literates, Libraries were established in various parts of China.

The programme of Mass education in China consisted of (1) Literacy, (2) training in economic reconstruction, (3) teaching of hygiene and (4) training in good citizenship.

The elder men of the villages were trained under provincial and district government officials. These trained people later took up educational and other reconstruction activities. Besides theoretical training the village heads were also required to attend various "Health Centres" where they were given instruction in vaccination and similar rules of health. Since 1936 the Government has also started at

Hopei an institute for Rural Reconstruction to offer elementary training to rural workers.

After 1936: The outbreak of war between China and Japan in 1936 created immense difficulties for the Chinese Republican leaders in their Mass Education Movement. At the outset of the war some pessimists thought that the war would upset the whole economic, social and educational life in China and the absence of educational facilities would result in paternalistic organisations which would not only impede the Chinese war effort but would completely break down the Chinese programme of educational expansion initiated by the late Dr. Sun-Yat-Sen and Dr. James Yen. But the stress of war united the Chinese people all the more and under the patriotic sentiments and due to the inspiring influence of General Chiang-Kai-Shek the grave apprehensions which were entertained by some people were belied.

Chinese life was reorganised on co-operative lines. The whole of China which is at present under the Chinese National Republic is divided into co-operative family groups. One co-operative group consists of 100 to 150 families and each such unit of population aims at supplying all the requirements of its members. Co-operative educational colleges, schools, Adult Education Centres, Health Centres, Agricultural Farms have been established in each such unit. In Chinese schools co-education exists and the proportion of men and women students is about 50% each. In each unit, students have started co-operative book stalls which perform

the functions of printing, publishing, and selling all books needed by its members. Besides, suitable literature for schools, cultural, historical, school and village folk stories are collected, printed and distributed among workers. In China during recent years producers and consumers are brought together and if this experiment succeeds it will be a new contribution to world progress.

### 42 THE SOLDIER AS CITIZEN

BY J. MACKAY-MURE

We are being reminded constantly that the Army of to-day is a citizen army, and that any proposal which affects the well-being of citizens affects the soldier as much as the man or woman who is not in uniform. Not only does he maintain his contacts through his family; he also retains his democratic rights as a citizen, and, therefore, as an elector. For this, if for no other reason, deeper issues than are at first apparent are raised by the decision imposed on the Army Bureau of Current Affairs (A.B.C.A.) not to encourage the discussion of the Beveridge Report among soldiers until Parliament has first considered it. Janus, commenting on this decision in *The Spectator* of December 25th, asks whether "perverse or provocative is the adjective more appropriate to the decision," and declares it to be "incredibly obscurantist."

That it is perverse and obscurantist few with knowledge of the position created will dispute; that it is also provocative in discriminating against the democratic citizen-rights of the

soldier many will agree. Indeed, there appears to be an element of misunderstanding, if not of actual injustice, in the decision which may do much to undermine the deserved reputation which A.B.C.A. has created during the past fifteen months. Not even the most enthusiastic supporters of A.B.C.A. would claim that it established itself in a month. Doubts, prejudices, and even hostility had to be conquered. Fears that it was yet another weapon of propaganda had to be proved groundless. To-day these early difficulties have been largely overcome; and this is due, in no small measure, to the recognition by A.B.C.A. that it is, at one and the same time, the privilege of the soldier to be informed and his right to discuss. Week by week, under the leadership of Army officers, information has been supplied on topics of current interest and discussion stimulated. Controversial subjects have not been banned, and the very fact that free discussion in these circumstances has been encouraged has added immensely to the prestige of A.B.C.A., and silenced much of the early opposition.

The pursuit of this policy to its logical conclusion means that no subject, unless it comes under the heading of "Security," is excluded from this twofold process of exposition and discussion. Therefore the shock is the greater that, in the present decision regarding the Beveridge Report, the development is halted. The right of discussion—at other times than those arranged by A.B.C.A.—is not prohibited, but the decision that A.B.C.A. must not supply immediately the

essential information to stimulate informed discussion means that much of it will be worthless as a guide to opinion and irritating—or worse—to those eager to possess fuller knowledge.

It is in this respect that the needs of the soldier are as great, if not greater, than those of the civil servant or munition worker. He may not have the opportunity of reading newspapers and periodicals with any regularity, and his contacts with his fellow-citizens—save those in the same predicament as himself—are of necessity restricted. Nevertheless, he is as much a citizen as the civil servant or munition worker, and may be possessed of the same allegiances. He may, for example, be a keen Churchman or an active Trade Unionist. Already it is apparent that these and kindred organisations are aware of the importance of the proposals contained in the Beveridge Report, as well as being awake to the fact that, whether or not they are ultimately accepted, they cannot be ignored. The considered findings of these organisations will be embodied in time in resolutions and in the speeches and writings of their leaders. But, if these are to be informed, the leaders must have knowledge of the minds of their members *as a whole*. This work has already commenced; and the decision that A.B.C.A. shall not take an active part for the present in the spreading of information makes it difficult, if not actually impossible, for many members of such organisations to contribute toward a group-opinion, and, to that extent, decreases the representative value of such opinions.

If this result of the prohibition laid

on A. B. C. A. is self-evident, a further is implied. The discussion of the Beveridge Report under the auspices of A. B. C. A. is not excluded; it is merely postponed until the Report has been discussed in Parliament. Why? It has been, and remains, the teaching of democracy that Parliament should express the mind of the nation. In Britain that teaching has never been challenged seriously, but it has been criticised as a counsel of perfection, as a theory that bears little relation to practice. If such criticism is to be met—and to-day it is being expressed freely—informed public opinion is a first essential. Yet the opportunity presented by the Beveridge Report is apparently rejected—and worse. The implication that A. B. C. A. may sponsor the Report, or at least facilitate its discussion, *after* it has been discussed in Parliament predicates that, for a large section of the community, the *direction* of the discussion will *follow the lead* given by Parliament. The very possibility of this happening must arouse the suspicion—even if it be unfounded—that we are not free from the taint of authoritarian control against which we are waging the present war.

In this possibility is the key to the situation which may be created. A decision such as this can prove of immense value as a weapon of subversive propaganda and undo much of the educational work which is being done in the Army to-day. In addition to the work that is being undertaken by A. B. C. A. in creating interest in current affairs, there is being carried on at the present time an extensive course of instruction in the meaning, obliga-

tions and responsibilities of citizenship. Already in most units there have been talks on Parliament, Local Government, Justice, Industry, Education and kindred topics. In this work much the same procedure is followed as in the periods allocated to A. B. C. A. There is an introductory talk given either by an officer or by a civilian lecturer, and the talk is followed by free discussion, in which the aim is not merely to stress present deficiencies but to point the way to future development. Obviously, the purpose of the scheme is to arouse individual interest and to develop a sense of individual responsibility.

That the need is as urgent as the task is important requires no emphasis. The young soldier, and more especially his sister in the A. T. S., is neither politically informed nor politically minded—a fact which is not surprising when it is remembered that no one to-day under the age of twenty-eight has voted as a parliamentary elector. For that very reason there is a tendency for the discussion—at any rate, in the early stages—to be left to the older and more politically-minded members of the audience. Those with experience will not dispute that many present are influenced by the turn of the arguments and the point at which they are left.

This is the problem which the leader or lecturer has to face. He has to break down many prejudices. He has to correct more errors of fact. He has to combat the views of those who are openly distrustful of our present system of government. (Ideally, this should not be, but in practice it is what

occurs when the vocal portion of the audience is also the critical portion.) He may find his exposition of the present system of government challenged by a member of the audience who calls himself a Communist—although he may not have any clear understanding of Communism either in theory or in practice—and who declares himself in favour of some alternative system of government concerning the details of which he is very vague but under which he is very sure the worker has a “square deal”; or he may have to meet the argument of the man who is old enough to have fought in the last war and was promised a “land fit for heroes to live in,” and who suffered twenty years of disillusion and disappointment.

These arguments and challenges can be met—and met convincingly. It

can be shown, and it is something the young soldier is quick to grasp, that we are living in an evolving society. He has only to be convinced—a matter of factual evidence—of the number and immensity of the reforms which have been introduced in the past hundred years, and he begins to ask *how* they were accomplished. He appreciates that the demand for change in a democratic society invariably begins as a minority movement, that it gathers momentum as an informed public opinion is created, and that to the work of reform there is no limit, provided no barrier is erected against the creation of an informed public opinion. Its creation demands that the citizen's privilege to be informed and his right to discuss are “vested interests.”

—*The Spectator, London.*

## News from Far and Near.

### MADRAS DISTRICT BOARDS

The Government of Madras have decided that special measures are needed to bring assistance to the more backward districts and to increase the proportion of children from those districts attending elementary schools.

The Government have provided Rs. 35 lakhs for this purpose in 1943-44. They have selected for the special grants the districts of Salem, Anantapur, Bellary, Kurnool, Chittoor, Cudapah and the East Godavary Agency.

In making this selection they have been guided largely by the census figures of the percentage of literates to the total population of the district, though they have modified the results

thus obtained with reference to the Director of Public Instruction's general views of the relative claims of each district. For the East Godavari Agency there are no figures of literacy and the grant for this district has therefore been calculated independently. For other districts mentioned above a grant is made in proportion to the population and in proportion to the degree of illiteracy, the more illiterate district receiving a larger grant per head of population.

### CITY ADULT EDUCATION COMMITTEE

*Madras, April 3.*

At a meeting of the South Indian Adult Education Association Commit-

tee members in Madras City held at the Pachaiyappa's College premises, Chetput, on Friday, Rao Bahadur C. Tadulinga Mudaliar, Mayor of Madras, presiding, it was resolved to co-ordinate the work of institutions interested in adult education and request the Mayor to form a City Adult Education Committee of the Civic Association. It was decided that an appeal should be made to the Corporation to provide buildings for locating six centres to start with. Dr. B. V. Narayanaswami Naidu had promised to help in running these centres for adults and to form a Students' Section after the summer vacation. Those present included Dr. B. V. Narayanaswami Naidu, Rev. Fr. S. Thomas and Messrs. J. L. P. Roche Victoria, G. Harisarvothama Rao and R. Ekambaram.

—Hindu.

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## DELHI

### Sir Maharaj Singh's Suggestion.

In the course of his Presidential Address, Raja Sir Maharaj Singh, addressing the All-India Conference of Indian Christians held at Delhi on March 20th said:—

A frequent concomitant of poverty is illiteracy. I fear the proportion of literacy among members of our community has not grown *pari passu* with their numbers particularly in villages. For removing this obstacle two-fold action is necessary. Firstly, All Indian Christians should be urged to send their boys and girls to school, and secondly, voluntary helpers should assist to make adults literate. Not

very long ago, Pandit Jawahar Lal Nehru and, I believe, Maulana Abul Kalam Azad advocated the use of Roman script. I myself am of the same opinion. Not only will this help to solve the perennial Hindi-Urdu question but it will also bring us into line with the action taken in certain European countries, *e. g.*, Turkey and Germany and in addition will simplify the extension of a common script throughout India.

---

## ADULT EDUCATION IN U. P.

### New Government Policy.

Government have decided to discontinue payment of honoraria and bonuses to honorary workers making people literate but instead to open more adult schools from the savings thus effected. It is stated that Government paid one rupee per person made literate and was spending on an average about Rs. 1,05,000 annually.

Government have also decided to concentrate in their literacy scheme on the zones where the rural development scheme is already in force. The rural Development and Education Expansion departments will henceforth work together in greater co-ordination.

Changes in the constitution of the provincial and district adult education committees have also been made and from now on the provincial committee will advise the Education Expansion department on the selection of books for libraries, but books for schools will be selected by the department itself.

**MISS D. L. DRAGON, SECRETARY U. P.  
CHRISTIAN COUNCIL ADULT LITERACY  
COMMITTEE WRITING ON MARCH 15TH  
SAID:—**

This news-letter is dedicated to the work the Methodist Church (American) is doing in our Province. Their's is a wide and far flung work and to give the complete picture would be impossible, so we have asked 2 or 3 to write of progress in their areas as being fairly typical of work done throughout this large Church group.

*Miss Buss, who lives in Delhi* but works out in the surrounding villages, gives this enthusiastic report—"In no place have I seen such joy over learning to read as I found in a small village about 15 miles from Delhi. Two years ago when I visited this place for the first time I found six young women, all strikingly beautiful, all betrothed and expecting within one or two years to go to their new homes. They were keen to learn every last thing the old preacher would teach them and what a joy to hear them sing. When I asked if they had been taught to read the old man answered, "No they will soon be leaving this village to go to their husbands' homes so why should I waste time on teaching them to read?" I pled with him to use his imagination as to what it would mean if before they left home they could at least read their Bibles. Their enthusiasm, even more than my pleading helped him to catch the vision and he promised to give them a lesson when he came every eighth day. I knew I need not offer prizes to such eager students but I wanted each to have a picture of Christ and a 'Prem ke Git' bhajan book for

their new homes. They were almost sure to be the only 'evangel' in their villages and all the help we could give would be an excellent investment. On my second visit I found them all well into the second reader and still very eager to learn everything possible before they left home. Three were expecting to be called within a short time and while they had not reached the Bible reading stage I felt hopeful that they might before they left, so I gave them their pictures and bhajan books. On my last visit in January only three were left and two of them were soon to go, but they were radiant over being able to read their Bibles and song books. I told them about *Naya Dihati* and that I would send it to them by post even to their new homes. I also promised to write them a letter sometimes and they said they would answer and tell me all about their new homes. I shall try to see them once more before they leave and remind them of their promise to teach at least one other to read. The 'intangible remuneration' that comes to one as he watches such people 'grow in grace and in the knowledge of our Lord Jesus Christ' through learning to read is indeed soul-satisfying."

*Miss Calkins of Moradabad* writes this as to teaching other people:—"In one other section we've just recently got people interested in teaching others. The first is a crippled boy. He brought his student to me. I'd promised a rupee for each person put through the *Asan* Primer. When I started to give him his rupee he said, "Keep it and I'll teach another one and then buy a Bible."

Miss Doyle, of Meerut, sends in a report for the whole Northwest Indian Conference. There are several good ideas some of the rest of us might adopt.

"Wherever one may find a village girl trained in the primary school at J—, many of whom are entered only a short while before marriage, there one sees new life and zest in the women's group during a village worship service. Each Bible Reader was given at Summer School, several copies of the *Hindi Praveshika* and a small library of her own with which to teach the women in her circuit and to help them progress into more difficult standards of reading. It has been possible to provide books of every type of subject at a very small cost. These are eagerly bought.

This year an hour's time was allotted for Adult Literacy each afternoon during a brief week of Chaudri Institute in Meerut. The *padris*, *munshis*, Bible Readers and Masters were assigned to help with small groups each. Dozens of books were given out according to the ability of the reader. As these books were taken up at the close of the hour, free literature was distributed which appeased somewhat those who were reluctant to part with their book. On the last day books which were offered at a nominal price sold rapidly as each *chaudri* proudly became the possessor of a book according to his standard. How proud were those who could write their names for the first time. The *padris* and *munshis* have been reporting during the months following Institute the continued progress on the part of the *chaudris* as they have helped them from

week to week. Even though some read with much stumbling over difficult words they have a sense of being responsible for the worship service as never before.

In *Phalanda Circuit* children and adults are reading at every opportunity in the villages and in the *munshi's* home where all castes mingle together as they are helped at all times upon request. A very fine Christian family-group is to be found in Tandri. How interesting the life of the soldier-son who can read during his leisure hours, write letters home not only for himself but for others, take an intelligent part in a worship service and remain alert to conversation regarding current affairs. All because he can read well and continues to advance as new literature comes to hand!

Miss Doyle reports 'library-service' being done by the missionary ladies in Meerut at the Indian Military Hospital. Indian teachers accompany them to aid in teaching beginners and to interpret for one missionary who has recently come from Burma.

#### Mrs. Ray's Plea for Trained Teachers

Delhi, 19-5-43.—Presiding over the annual function of the "Shiksha Sadan" held at the Exhibition Grounds, Mrs. Renuka Ray, M.L.A., pointed out that, owing to the abnormal conditions in this country, constructive social work had been relegated to the background. Adult literacy was one of the major planks in any programme of adult education. Adult education in India required specially trained teachers who were also social reformers. An adult

education centre to be successful should be run more as a 'Club' than as a school.

Mrs. Ray appealed to the pupils of the "Shiksha Sadan" to help in breaking down the barriers of caste and religion and bring about unity and progress in the country.

Mrs. Dharam Vir gave away the prizes to a large number of pupils of the Adult Night School.

## PUDDUKOTAH

### Training in Adult Education

Under the Joint auspices of the Pudukotah Y.M.C.A. and the Indian Adult Education Association there was a training course in the C.S.M. High School, Pudukotah for a week covering about seventeen hours work for ten student volunteers mostly from the Maharajah's College, and the C.S.M. High School, Pudukotah. The Training was intended to help the Students who have pledged themselves to be of some definite service to their neighbours during the ensuing summer holidays.

The subjects covered were:—The psychology of the Adult, and methods of Approach.

(2) How to take a rapid survey with the aid of village officials and to secure data regarding vital statistics, literacy percentages, population, social customs, etc.

(3) Organisation of Boys' clubs. (To bring about enlightenment and culture amongst the masses a programme of work for boys and girls, men and women must be given effect to simultaneously).

(4) Formation of youth clubs with local officials, and elders co-opted—Recreational programme—power of mind over the body—Need for recognition of—Boys' work—principles of organisation—

(5) Quick Literacy methods—Tamil—(Principally Dr. Laubach's)

(6) The A. B. C. of Agriculture—It is one of mutual learning—Farmers though illiterate, not so ignorant as is generally made out—Need for Sanitary improvements leading from waste to wealth—'Grow more food—' Facts to be remembered.

(7) Elementary Principles of co-operation.

(8) Education through activities, paper making, theory and practice.

(9) Pudukotah Land Revenue Policy, Types of lands, Principles of Taxation—Remission Rules, etc.

Those who led the discussions in the various subjects were:—Messrs. R. Somasundaram Pillai and Duraiswamy Ayengar of the Pudukotah Revenue and Agricultural Departments, Messrs. S. Devanesan and B. Rajiah, members of the I.A. E. A. Council, and Mr. P. M. Gopalakrishnan, the organising secretary.

From the way students raised questions and made intelligent enquiries on what they saw and heard, it could be made out that the students entered into the spirit of the training course given. It must, however, be noted that the one week was hardly adequate for purposes of training, and the matter is being considered by the authorities of the C. S. M. High School as to how and in what ways the Institution with

the Co-operation of agencies like the Y. M. C. A. and the I. A. E. A. could arrange lectures and discourses on extra curricular subjects accompanied by practical work and demonstrations the courses to be spread out throughout the year during the School year 1943-44.

## TUTICORIN

### Adult Education Training Course

A Special Training Course in Adult Education was inaugurated on 11-3-43 in the Municipal Council Hall, under the auspices of the Tuticorin Adult Education Committee, by Mr. G. Harisavottama Rau, M.A., Vice-President of the S. I. A. E. A. who came from Madras at the request of Mr. J. L. P. Roche-Victoria, M.L.A., Chairman, Tuticorin Municipality and President of the Committee, to conduct the course and lead the classes.

Besides the Chairman, Mr. Roche-Victoria, Mr. V. N. Murugesu Mudaliar, B.A., Commissioner, Mr. A. Sundaresa Iyer, M.A., L.T., and Mr. V. Antonisamy, M.A., L.T., and other members of the committee, about 65 male candidates and 12 lady students, representing several professions, attended the meeting, with the object of following the subsequent classes and undergoing the training.

Mr. Harisavottama Rau stressed the vital importance of adult education—not as an emotional enterprise started in fits of enthusiasm at sporadic intervals, but as a systematic and organised constructive programme—in the life of the country. He explained in outline the scope of the proposed Training Course, which was intended

to equip volunteers in the field of adult education with the essential knowledge of adult psychology, tried-and-proved practical methods of teaching the adult and making the adult literate a teacher of other adults, in his own turn. He congratulated the Tuticorin Municipality on the initiative it has shown as a public body, in attempting Adult Education. Two other municipalities in the south have already copied the good example, he said, and wished that most other local bodies will also follow suit in the not remote future. He expected that the five years' experience in Adult Education which the Committee has to its credit, will come in useful during the deliberations in the forthcoming classes.

Regular classes last till 20th March, between 7 P.M. and 9 P.M., every evening, mainly concentrating on practical training. Certificates will be issued at the end of the Course.

TUTICORIN,  
11th March, 1943.

### Spring Literary Festival in Bangalore

Inaugurating the spring literary festival conducted by the Kannada Sahitya Parishad on the 17th April morning at the Parishad Hall, Mr. Masti Venkatesa Iyenger presiding, Mr. H. B. Gundappa Gowda, Public Health Minister paid a tribute to the work of the Parishad in the cause of the Kannada language, and emphasised the necessity of spreading literacy in the villages also. All the Kannada Sanghas and the Parishad should co-operate with the Government of Mysore in their campaign against illi-

teracy which forms part of the five year "HOBOLI SCHEME" of Village Improvement. He appealed to educated young men to shoulder the responsibility for removing illiteracy in the State. His Highness the Maharaja has donated Rs. 100 for the festival.

(*The Hindu*, 19-4-43.)

### Dr. R. K. Mukerji on National Survival

Dr. Radha Kumud Mukerji of the Lucknow University, presiding over the All-India National Educational Conference on the 12th April said that National Education should minister to the moral and material needs of the Nation in consonance with its indigenous ideals and traditions. Education in ancient India was not education on a large scale, like mass production in industry. It was not mechanised but personal education, aiming at the production of the personality like the artistic products of the Indian Home Industry. The learned doctor concluded by saying that the problem of national education in India was the problem of Mass Literacy. *There was no future for the country on the basis of*

*three per cent. literacy and three annas daily income per head. No nation could survive in the struggle for existence except by mobilising its entire man power.*

### Hyderabad, Deccan

*Adilabad District:* Adult Schools have been opened at Soan and Kuntala, and are attended by 97 persons. Another Adult School, specially for the Depressed Classes, has been opened at Tamsi where the average daily attendance is 33.

*Nizamabad District:* There are two Adult Schools in which 71 persons are receiving instruction.

### University of Travancore

The Registrar of the University informs us that the following committee has been set up to examine the problem of educating adults and to devise and recommend means of meeting the same:—

Messrs. A. Gopala Menon (D. P. I., Travancore); Prof. A. M. Varki; K. M. Padmanabha Pillai and Dr. D. Jivanayakam.

## Book Review Section

**The Bhagavad-Gita and Modern Scholarship**, by S. C. Roy, M. A. (London), Director of Public Instruction, Assam. Price 7s. 6d.

This is a valuable guide to the student of the historical and literary problems connected with the *Bhagavad-Gita*. The author has planned to write three volumes on the *Bhagavad-Gita*, of which this is the first. The

two latter volumes will be entitled *The Bhagavad-Gita and Its Background and Interpretation of the Gita in the Light of Modern Thought*.

During the last seventy-five years several Western scholars like Max-Muller, Hopkins, Barth, Wilhelm von Humboldt, Weber, Holzmann, Dahlmann, Schroder, Deussen, Garbe, Winternitz, Macnicol and eminent Indian

scholars like Bhandarkar, Bankim-chandra, Telang, Tilak, Subba Rao, Vaidya and others have devoted much study to understanding the text of the *Bhagavad-Gita* and of the various critical questions connected with it. Every student of Hinduism knows that considerable research along these lines has been carried on and that various theories have been propounded about the origin and structure of the *Gita*. These, however, are scattered in many learned books. Mr. Roy has undertaken the difficult task of reviewing the often conflicting theories which have been formulated and of suggesting the positive results which may be expected to emerge from them. Students of the *Bible* know how, as the result of the careful historical and literary study of that book which has been carried on during the last hundred years and more, our understanding of its essential message has become clear and helpful.

In this brief review we can merely indicate the main conclusions to which the author has come. He holds that there are no serious interpolations in the *Gita* and that the integrity of the text has not been tampered with, though one or two minor verses may have been put in by sectarian enthusiasts. While the *Gita* itself is thus considered to be a unitary whole, the author regards the *Mahabharata* as having grown through a long period and as possessing many different strata of historical information and religious teaching. Mr. Roy comes to the conclusion that the *Gita* is not a text-book of the Krishna-cult in any of its various forms but that its essential teachings have their roots in the old

*Upanishads* and that the author of the *Gita* has sought to bring about a harmony between Vedic religion and the non-Braminical culture of the day.

It is well-known that the character of Krishna as portrayed in the *Mahabharata*, in the *Bhagavad-Gita* and in the *Bhagavata Purana* is diverse. Mr. Roy's treatment of this point is interesting. Following the line of *a priori* reasoning that only life begets life and that the different pictures of Krishna could only have come forth from life, he argues, that the ideal wise man, the perfect man of all-round culture, the Yogi who preached the gospel of harmonizing wisdom and action, enjoyment and renunciation, could not be pictured only as a Rishi who composed Vedic hymns, and was versed in Upanisadic learning, but must also have played truant with village maids and enjoyed sports and tended cattle, and studied plant life and animal life with cowboys in pastoral walks, and thereby developed his muscles and nerves and brain as well as his mind and heart and soul. Further, the life of the teacher of the philosophy and religion of the *Gita* must have been enriched by receiving training in the art of fighting and wrestling, wielding weapons and shooting arrows like a Ksatriya's hero in the company of the Princes of Royal families. Hence the psychological, nay the moral necessity of combining the various persons of the same name Krishna, into a single personality' (pp. 254-255). It is very curious that on a vital matter like the character of Krishna the author falls back on

*priori* reasoning and not upon historical evidence, as is befitting a modern critic.

We commend this book to all advanced students of the *Bhagavad-Gita* who are anxious to find out what new light modern scholarship has shed on our understanding of this ancient text.

A. J. APPASAMY

*S. I. A. E. Bulletin No. 1*: This pamphlet (38 pages) is designed as the forerunner of a series to follow on the subject of adult education in the south.

We hope the succeeding pamphlets will not have to be rushed through the

press and that proof reading will be more effective.

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THE INDIAN JOURNAL OF ADULT EDUCATION,  
HOSHANGABAD, C. P.

VOL. IV

NO. 5

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OF

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AUGUST, 1943

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EDITOR:

RANJIT M. CHETSINGH.

FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

# THE INDIAN JOURNAL OF ADULT EDUCATION

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TUTOR'S DIPLOMA IN ADULT EDUCATION (U. C., NOTTINGHAM).

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The Journal is published 6 times in the year—in the first week of each even month.

If you do not receive your copy by the 15th, please complain at once to your Post Office and to us. Such complaints should reach us by the 20th at the latest. Complaints received after the 25th will not entitle the complainant to a free copy.

All contributions should be written (preferably typed) on one side of the page only and should reach the Editor by the **25th of each even month** for inclusion in the next issue.

*Contd. on page 4 of cover.*

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# THE INDIAN JOURNAL OF ADULT EDUCATION

VOL. 4

AUGUST, 1943

NO. 5

## Editorial Notes

### Forthcoming Articles.

We are glad to be able to announce that we propose to publish a series of articles by Prof. A. V. Matthew dealing with adult personality. The next article will deal with 'The stages of growth' in an adult's life.

Prof. Matthew's articles in our journal were read last year with intense interest in varied quarters. Readers will now enjoy this series which begins with the current issue dealing with a most important topic scientifically and yet in language easily intelligible to the lay adult education worker.

### Paper scarcity and the I. J. A. E.

Like all magazines published in India we have been painfully aware of the scarcity of paper and the rise in the cost of printing and production. We resisted for a long time the suggestion of our Printers to reduce the size of the journal by 8 pages. As readers know, even this year we tried to carry on as nearly in consonance with our past practice as possible. After full consideration of the factors involved and entering into the difficulties of our Printers we have, in line with other educational periodicals, decided to re-

duce the number of pages to 24. We have resisted, rightly we believe, the suggestion to raise our rates of subscription. We are sure that friends of adult education all over the country appreciate our position and we are grateful to some workers who have shown their genuine interest in the cause by sending us small donations towards the journal. We trust we can continue to count on the sympathetic understanding and co-operation of our readers.

The best contribution *you* can make to the journal, apart from supplying it with up-to-date news and scientifically written short articles, is to secure for it new subscribers.

### Economising Words.

In this changing world there is no room to-day for out-moded patterns of thought and writing. Will our correspondents, therefore, save themselves paper and time and energy by omitting unnecessary titles and degrees? Whitehall, strangely enough, still believes that a Wavell as Knight could not adorn the Viceregal *Gaddi* and must, therefore, be 'raised to the dignity of a Viscounty.' In practice,

however, he will be called Lord,—as a Baron would be,—and his orders will be no more effective than those of the plain Mr. Churchill or the plain Mr. Roosevelt. 'A man is a man for a' that! We propose, henceforth, to omit

titles; etc., which seem to us unnecessary. Mention of academic qualifications in an educational journal such as ours is not always out of place and these will be indicated whenever necessary.

### 66 ✓ The Adult who is an Adult Indeed.

BY PROF. ANJILVEL V. MATTHEW, B.A., M.ED., KOLHAPUR.

Every grown-up person is not necessarily grown-up in every sense of the word. In many elderly persons there are character traits and attitudes that are appropriate to only an earlier stage in life. The truly grown-up person, 'the adult who is an adult indeed,' is an integrated personality. In this and the succeeding numbers of this journal I shall try to show how personality is integrated. I am a student of what some people term *depth psychology*, and consequently in this effort to describe the traits of an integrated personality I shall frequently refer to Freud, Adler and Jung.

Jung and Freud are alike in this that they give more attention to the unconscious than Adler. Adler too in his early days wrote and spoke a good deal of the unconscious. In his *Theory and Practice of Individual Psychology*,—a collection of speeches and articles ranging from 1911 to 1920, published in English for the first time in 1924,—we have numerous references to the unconscious, besides a whole chapter devoted to 'The Rôle of the Unconscious in Neurosis.' But in the course of another ten years, Adler's view regarding the unconscious underwent a substantial change. He began to so stress the contiguity and continuity of conscious

and unconscious processes that he went so far as even to say that there is practically no great difference between the two. What there is, he said, is only a matter of degree, and that which is usually called *the unconscious* should rather be called *the not understood*. Freud and Jung, however, stood by the concept of the unconscious firmly; and the result has been that through their investigations we know much regarding hidden or obscure motives and processes in human nature. Their positions in regard to the unconscious however are not identical. Freud speaks more elaborately and fully than Jung of the oedipus complex (though the term complex itself was introduced by Jung), and of such defence mechanisms as transference, projection, and introjection or identification. Both give great prominence to dreams as a clue to the understanding of the unconscious. But in the general view of the significance of dreams the two differ from each other fundamentally. Though Freud also believes in a kind of general and racial unconscious—his *id* is far from being the deposit of an individual's past life—he does not find in dreams any very creative message or constructive suggestion helpful in the integration of the personality of the

dreamer. This, on the other hand, is exactly what Jung finds in dreams and in the unconscious generally.

In one respect however Adler and Jung are nearer to each other than either of them is to Freud. Freud's position is more or less that of a determinist—he assumes that what happened in the infancy of a person determines his present life. He does not say that a man's life cannot be changed; if that were the case, he could not have been the therapist that he was. But all his theory is a superstructure based on the assumption that a person's nature now is what it was moulded into by processes,—mostly unconscious processes,—that worked on it and in it in his most helpless days of childhood. Both Adler and Jung recognize the formative influences of environmental factors in childhood, but they both stress the fact that in spite of these early influences a rather poorly integrated person can take a hand in reconstructing his life in a more healthy and socially useful manner. In this reconstruction on his life, his philosophy of life plays an important rôle, according to both Adler and Jung. The philosophy of life concerns one's attitude to society and one's attitude to the universe in and around us. Adler stresses the former, while Jung lays emphasis on the latter, which is essentially a religious attitude. As a means to realise the goal, Adler stresses the virtue of courage and confidence, while Jung insists on the importance of every man finding time for self-communion. Communion with one's own self when properly conducted is communion with the cosmic self—the two, in Jung's

view, are one in the final analysis. "Analysis" is a word accepted by Jung for his system of thought also—though to distinguish it from Freud's psycho-analysis he calls it by the name of Analytical Psychology. Virtually, however, Jung's system could better have been called psycho-synthesis than analytical psychology, for he gives more attention to the aspect of integration or synthesis of personality than to analysis.

#### A. Influence of Early Years on Adult Life

We may not agree with the Freudians who think of life as entirely determined by early influences. Nevertheless no one can question the fact that early years form a pattern of life to which adult life closely, — though not irremediably, — conforms. To stress this fact Jung refers to what a French writer calls *participation mystique*, "mystic" participation by the child in the psychic atmosphere of the home. For a little more than nine months the little one did not have an independent existence, but was a parasite, as it were, in the body of the mother. He got all his nourishment from the body of the mother, and was for the building up and growth of his body dependent on what his mother's body could supply. What she ate was his food, what she drank was his drink. This physical identification stops, to a certain extent, with what is popularly called the day of birth. But when he comes out of his mother's body he is still dependent on her for his psychic development. The child's life is a life of feelings; its conceptual thinking has not yet started, and his feelings are a copy of the feelings of the mother and other grown-up persons around him. If they are calm

and well-poised in their life, he is lucky and he too develops an equanimity of feelings. If they are ruffled and anxious and agitated, they pass on their anxiety and worry to him. If they are inconsistent in their standards of life and conduct, he is perplexed and uncertain regarding the line of action he should take—he does not have that sense of security which every young person is entitled to before he comes to years of discretion and self-determination.

All this implies the immense responsibility of the parent to be a good guide and model of the young. But most persons are not able to exercise that useful and balanced influence that children need from their parents. The fact is that very few parents are healthily grown-up themselves, and this explains, as Jung points out, "why so many neuroses of children are symptoms of the parents' mental condition rather than a genuine disease of the child".\*<sup>1</sup> Jung is still more explicit in this matter in another one of his Lectures where he holds that if a physician has to deal with a nervous disorder in a child of early years, "he will achieve the desired end only when he begins to treat the parents".<sup>2</sup> Many psychologists may not agree with him when he says that the child up to puberty has no problem of his own as his life is completely dependent upon its parents: "It is as though it were not yet completely born, but were still enclosed in the psychic atmosphere of its parents. Psychic birth takes place in the normal

course of things at the age of puberty." All persons, however, agree that the psychic life of the child is inevitably and powerfully affected by the kind of home life he happens to have in his childhood. William Healy finds in his extensive treatment of delinquent persons that early emotional experiences colour the whole personality of the growing person. "In 91 per cent of the delinquents who had experienced relationships provoking emotional tensions, these are found to be a factor not only in producing the delinquency but often in colouring the whole personality."<sup>3</sup>

Security, as was suggested above, is the bed-rock of healthy personal integration. When parents for some reason or other do not feel at ease within themselves but are easily upset on account of their own faults or that of others, they cannot create for their children a healthy atmosphere of peace, calm and poise. The sense of insecurity of parents spreads to the children, and they show numerous signs of internal restlessness by their unsatisfactory conduct. In restless homes where parents, and as a consequence children, do not enjoy a sense of peace and security, numerous problems of discipline arise, and as I have observed elsewhere a kind of treatment where too much freedom is given may be as productive of trouble as the opposite kind of evil, *viz.* keeping the young person's freedom hedged in by too many restrictions and orders. One who is always directed in every little thing has a tendency to think that without perpetual guidance he will not be

\*1 Jung: *Analytical Psychology and Education*, Lectuer II, x See *Contributions*, p. 339.

2 Jung: *Contributions*, p. 319.

3 *Modern Man in Search of a Soul*, V, p 113, Kegan Paul,

able to get anything done for himself. On the other hand the freedom that the child requires is not license, nor is it the launching of the ship of his life into an unchartered sea. To give children too much freedom and responsibility is to impose a strain which many of them find distressing and even exhausting. "Exceptional cases apart, children like," as Aldous Huxley says, "to feel the support of a firm framework of moral laws and even of rules of polite conduct. Within such a firmly established framework there is plenty of room for a training in independence, responsibility and co-operation."<sup>\*4</sup>

The school also has an important rôle to play in helping the child to enjoy a sense of security. The child who was not properly adjusted to the home brings to school with him several handicaps, and he repeats there the kind of reactions he showed to his nearest relatives. As Susan Isaacs writes: "Other adults are always in the first instance responded to as parents, and other children as brothers or sisters. Feelings of jealousy, rivalry, hostility, or comradeship shown to school playmates can only be understood in terms of the child's response to the family".<sup>\*5</sup> The unadjusted behaviour traits may be due to any one or more of the following: an abiding feeling that one has not been understood and loved, anxiety due to marital discord between the father and the mother, some shocking experience which has left a deep mark in the emo-

tional life of the child, influences of bad playmates, physical defects, inability to keep pace with a brighter brother or sister, etc. These factors might have already been operative before the child came to the school, and the anxiety and uneasiness he already was experiencing within himself may take new forms of expression when he enters the school. If the teacher does not understand the true situation but tries to bring about a conformity of behaviour to accepted standards by force and punishment, he is likely to aggravate the trouble instead of alleviating it.

One major difficulty that we come across in the home is inevitably present in the school also, for even there we do not find perfectly integrated adults to guide the young. Teachers as a rule are no doubt less ignorant than many parents; and every individual does not consider himself called upon to be a teacher. This is in striking contrast with the generally held view that anybody whose physiological system works all right is entitled to parenthood! Again in all countries the need is recognized of some kind of training for those who intend to be teachers. All these things, however, do not make all teachers fit for the task of helping young folk into well-developed personalities. If they should be able to help in the wholesome growth of the young folk entrusted to their charge they must be wholly grown-up themselves. This is far from what actually happens. Many teachers are infantile in their desires, prejudices and anxieties; and consequently they are not able to steady the young with a sense of security.

<sup>\*4</sup> Aldous Huxley: *Ends and Means*, Ch. II, p. 178, Chatto and Windus, London, First Pub. 1937.

<sup>\*5</sup> Quoted by R. P. Barbour in *A Survey of Child Psychiatry*, Ed. by R. G. Gordon, Oxford University Press, 1939.

### Understand Yourself.

Many teachers, in other words, are not only ignorant of the psychic needs of their pupils, but add to their troubles on account of their own emotional conflicts and personal maladjustments.<sup>6\*</sup> Some of them I have described at some length elsewhere, and it is not necessary to cover the same ground again. There I have shown how the sense of inferiority, sexual maladjustment and frustration, and other worries and anxieties may wreck a teacher's own poise, and how consequently he may be a very poor and often a positively harmful guide to the children entrusted to his care. It is worth while to bear in mind, however, that this poor teacher himself is very likely an unfortunate victim of the home and school environment of his own infancy and childhood, and that, perhaps, he would have been a better man and therefore a better teacher if he had been brought up under more healthy circumstances. The fact that he had an unfortunate past, however, is no justification now for him not trying to understand his own position and to improve himself.

The first thing he has to do in order to be free from the burden of the past is that he should understand himself. Freud recommends that all teachers should be analysed.<sup>7\*</sup> This, however, is a counsel of perfection, so far at least as India is concerned. Even in such an advanced country as England the number of qualified psycho-analysts is

extremely small, compared with the huge number of neurotic sufferers (someone has estimated their number in England to have been 3,000,000 before World War II). To have each of these persons attended to individually by recognized analysts is, in Dr. Crichton-Miller's words, "as feasible as sending every tubercular patient to winter in the Canary Islands."<sup>8\*</sup> Even if there were an adequate number of qualified analysts, psycho-analysis is too long and costly a process to be within the means of the ordinary teacher. Taking an average of two hours a week, an ordinary analysis may extend over two years and more. Melanie Klein speaks of a patient (Emma a child of six years) who covered 575 hours in 2½ years,<sup>9\*</sup> and still was not completed when the analysis was broken off! Analytic treatment of this kind cannot, therefore, be considered a possibility for the ordinary teacher.

This does not imply that the knowledge of the mind gained through psycho-analysis does not offer the teacher any prospect of help in his difficult work. The reading of good books dealing with the findings of psycho-analysis, some patient and honest introspection, and an occasional talk with persons well-informed in the affairs of the mind when they can be found—these are bound to be helpful. Latterly some eminently useful books dealing with the application of the latest knowledge of depth psychology

\*6 Matthew: *The Child And His Up-bringing*, Chs. VII and VIII.

\*7 *New Introductory Lectures*, P. 192.

\*8 Crichton-Miller: *Psycho-Analysis and its Derivatives*, Ch. I. P. 109.

\*9 Melanie Klein. *The Psycho-Analysis of Children*, Ch. III.

have been published in England. *Advances in Understanding the Child*, and a parallel volume *Advances in Understanding the Adolescent*, both published by the Home and School Council of Great Britain; '*The Growing Child and its Problems*' edited by Dr. E. Miller, '*The Bringing Up Of The Child*' edited by J. Rickman, both published by Kegan Paul & Co., London; and *A Survey of Child Psychiatry* edited on behalf of the Child Guidance Council of England by Dr. R. G. Gordon, are splendid books, each containing chapters contributed by several authorities in psychiatry and child guidance. *The Home And School* (journal of the Home And School Council of Great Britain) and '*The New Era in Education*' (journal of the New Education Fellowship of England) also contain valuable articles of a well-informed but highly practical type, presenting up-to-date knowledge and helpful suggestions to the new teacher and the parent who seek guidance from psycho-analysis and other branches of depth psychology for the problems of their daily life. A number of similar good books are also produced in America, among which special mention may be made of Miriam Van Waters: *Youth in Conflict*; E. K. Wickhan: *Children's Behaviour and Teachers' Attitudes*; W. Healy: *Personality in Formation and Action*; Rollo May:

*The Art of Consoling*; and W. Carson Ryan: *Mental Health Through Education*.

The reading of those books will show how even the most successful teacher has still to learn many things about young people. He is not merely concerned with the best and most successful methods of imparting information; he does not rest content even with making his pupils learn for themselves, though this is an advance over the ordinary knowledge—imparting aim; nor does he feel satisfied if he enables his pupils to acquire certain necessary skills; the best teacher is one who helps his pupils to be well-poised within themselves and to contribute their share willingly and joyfully towards the happiness and social efficiency of the community to which they belong. This can only be done by a teacher who is psychologically grown-up himself. The adolescent boy who cannot endure any kind of criticism from his father or teacher is giving expression to his sense of fear of anxiety and frustration. So too the father or teacher who cannot put up with the least sign of revolt or insubordination or even of pronounced independence on the part of the adolescent lad is himself thereby giving expression to his child—or at best adolescent-mentality.

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**With the Butchers**

BY K. SAGAR, M. A., B. T., *New Delhi.*

*In sending us the following interesting account of his experiences as a teacher, Mr. K. Sagar writes:—*

*"Butchers, in general, are unsophisticated people, still living on the instinctive plane. Though their profession has rendered them harsh and cruel in their behaviour, yet the sentiments of pity and of love for life are not altogether absent. They cannot be induced easily to take the life of innocent creatures,—men or animals. If they slaughter sheep and goats, it is because their profession enjoins it upon them. They kill always in the name of Allah.*

*It must be admitted that butchers are a backward community as regards education and culture. But they are eager to learn. Their illiteracy is due, in the main, to their prejudice against the teachers. They have a hostile attitude towards them as a class. On the other hand they have great regard for the Moulvies who teach the holy Quran in the mosques. If, therefore, the work of literacy is taken up by the religious authorities, it may not be difficult to eradicate illiteracy and consequently ignorance out of these people before long."*

—ED. I. J. A. E.

*"Or butcher sire, that reaves his son of life."*

*(Shakespeare.)*

'Butcher' is a contemptible term. It is suggestive of a callous and ruthless person. A hunter, on the other hand, is looked upon with approbation, though he performs the same act! He is a man with a halo around him. He is considered chivalrous and his act commendable, although his deeds yield no benefit to society and are at best a personal sort of pastime. But the butcher is condemned and is credited with no heart for the suffering man or animal. Higher human virtues have not touched him and the aesthetic side of life has no appeal for him. To call a man a butcher is thus to cast him off humanity and human feelings.

I do not challenge this popular opinion about the butcher, but I feel that much of the prejudice against him

is due to the distance at which we live from him. I shall endeavour to give a closer study of his life.

It was a coincidence that I fell among the butchers. I had offered my services for a board primary school, but not for the sort of one the authorities were pleased to send me to. They, either credited me with much greater zeal for reform than I actually possessed, or else wanted to get the maximum out of me, for the HIGH SALARY they paid me! I was appointed headmaster of the worst school in the town.

The school was situated in a locality wholly populated by butchers. The outgoing headmaster warned me against the ferocity of the parents at whose hands, as he alleged, his predecessors got thrashings many a time—and who were ever ready to come down upon

you at the slightest excuse. Being a pacifist by nature, I was curious to see how a fight could be forced on one not prepared to take it. So I stuck to my job in spite of the warnings.

The surroundings of the school were indicative of its internal condition which proved to be even worse than I had guessed it to be. Only one boy was present in the day I joined. Next day a few more dropped in and gradually the number swelled to 64. The total strength of the school was 126 boys and 4 teachers.

A week had not elapsed when a boy came to me with a complaint that one of the teachers was beating him for no fault of his. The words he used for the teacher could not be used for the meanest person in the world. It was a strange experience! I had not heard students using foul language in the presence of teachers. Here a teacher was being abused before the headmaster and that teacher an old and venerable man. Not familiar with the use of the rod, especially with little children, I could not decide upon the punishment just then. I asked him to go and get on with his work. Next day there was a regular row in one of the class rooms. The father of the boy was abusing the same teacher and was threatening to beat him. Another teacher also came in and we averted the quarrel. It was for the first time that I stood face to face with a butcher. He was a swarthy man with long whiskers cut in the centre. His shoes were dripping with blood, his hands tanned dark and his clothes were stained with the deeds of the early morn.

He was led out of the class-room. I had known the whole affair by then. The teacher was not at fault. The boy was exploiting a situation. He was the only child in the family. "You don't beat your child?" I questioned the father after a little coaxing. His voice softened and his eyes moistened. "This is the only child I have," said he, "I had several but all died one by one. He is the only one left and he too is thrashed so. His mother is by no means less cruel to him and if he is beaten by the teachers as well there is no hope of his living long." Tears of contrition trickling down his care-worn cheeks revolutionised my ideas about the butchers. I advised him not to beat his child nor to allow his wife to lay hands on him. "How noble you are and how kind," he said, and recommenced abusing the poor teacher. "He is a very good man," I interrupted and the other teacher corroborated my views and the butcher was obliged to change his opinion about the teacher. A little of personal talk made him acknowledge my authority over his son. He left saying: "Do as you please I shall never come again with a complaint," and he kept his word.

### **A Tougher Butcher.**

It was not many days after that a tougher butcher had to be dealt with. He had two sons reading in the school. Both of them were very regular in attendance but were almost nil in their studies. They never had a complete outfit for school. Either the slate was missing or the book. They had got used to punishment so much that the

severest beating did not have any effect on them. They were very mischievous and greatly troubled their teachers. None of them was in my class; but I came to know them very soon after my arrival. They had very fine physique and were always cheerful. They were seldom beaten in a brawl, and if they were they took it in sport.

One day the elder of the two was unusually mischievous and the teacher gave him a fairly hard beating. The boy cried but there were no signs of tears in his eyes as I went up to see him. The school dispersed just after that. All of us four teachers were sitting in one room together, discussing something, when his father marched in with a gang of butchers armed with cudgels. "Who had the courage to lay hands on my son," shouted the man. The teacher concerned felt uneasy. I motioned him to be calm and myself accosted the invader, "What can I do for you?" "Who authorised him to punish my boy?" he gasped in fury, "Give it to me in writing." "You will get it," I replied, offering him a seat," provided you ask your escort to clear out." This he did. I let him wait for a couple of minutes and then took paper and pencil and asked him to dictate. He felt awkward. He never meant what he had said. It was not his intention to file a suit against the teacher or to report against him to the inspectors. He had come to show that he was some body and could overawe the teachers. He had suffered in his childhood at the hands of his parents and his teachers. He felt that he and not his son was chastised and had therefore come to wreak vengeance.

He was no more the powerless little child. He was now strong enough to undo the wrong done to him. But he was outwitted. He was nonplussed. "You have no right to punish children," he fumbled for words. "Yes" I helped him, "the rules do not permit this. But we have to do it as you have to do it. You beat your children harder. He lost his cue. He confessed that he did. I advised him not do so in future. He left humbled, defeated, embittered but by no means satisfied.

A few days later the same boy bullied another in the class room and snatched his pencil. His father was sent for. The little brat had wolfish excuses for his action. The father had a ready precept. "Be very quiet in the school but outside you can break the head of any body who dare trouble you". I did not take him seriously and thought that he was only venting his anger.

Next day the younger one actually broke the head of a small boy. The father was called. He was startled to find the boys in a pool of blood. His own boy had not received a single bruise. The butcher was repentent for what he had said to his children. He said that I was right and had full liberty to deal with his children. He assured me that no body would come to trouble us in future and if any body did I could send for him and he would see to it. He was not a *chowdhry* or any thing, but he was very confident of his physical strength and his influence in the locality. Such an offer would have been very welcome at earlier stages but now we ourselves had become adept

in dealing with such problems and his assistance was not needed.

All the butchers were not made of the same fibre. One of them would come to ask how his son was getting on and was good enough to suggest ways of improving his ward. One day, however, he came with a complaint that I had done nothing to improve the boy. "Does he get enough money from home?" I asked, "your boy is very extravagant." He straightened himself with pride and said with dignity, "Sir, Allah has given us enough, He be thanked." After a few days he came again. Neither was his face so bright this time nor his pace so determined. He came very close to me and implored me. "Please do not reveal the fact that my son has been stealing money from home." "Don't worry" said I "it was all between you and me and I took you into confidence because I wished him well." "You may not reprimand the boy anymore," he continued, "he has been punished enough already and he is repentent of what he did." He understood that his son was not progressing because most of his time was taken up by disposing of the illgotten money. The gentleman became quite friendly and was very helpful afterwards.

### A Chowdhry

A gentleman who proved of much greater help came to me towards the end of the session, as a representative of the people. I was preparing case lists of my students. The enquiries that I had to make in this connection roused suspicions in the minds of the students and, consequently, of their parents that I had some sinister motive

in getting the information. They feared lest I should be the agent of the Government and was after getting the relatives of the children enlisted in the army or wanted to utilise the services of the students themselves for war work. This gentleman, who was a *chowdhry* had come to seek clarification. His attitude at first was that of an assailant but gradually he was overawed. He could not openly challenge me and demand an explanation. He pretended to have understood my motive and apparently went satisfied. After a couple of days his son stole my note book. The theft was detected, proved, and confessed. When the fact was made known to the father, he came running to me and, begged me not to take any action in the matter. He was prepared to make the loss good. He considered the matter very grave and was greatly perturbed; for a butcher, as I came to know afterwards, takes an offence of this kind as a blemish not on the child alone but on his whole family. It may stand in the way of getting a suitable match for the child. I exploited the situation. I candidly pardoned the boy. The loss was, indeed, very great but the benefit that accrued was greater. The incident won me the confidence of the students and the respect of the parents. At the time of the annual prize giving which was the first in the history of the school, the same gentleman offered his co-operation. He collected about Rs. 50 for sweets and was prepared to get more, if required. He brought all the distinguished *chowdharies* of the locality together for the purpose and explained how they

could patronise the school and make it a success.

I have not been partial or prejudicial to the individuals described above. They represent various types of butchers. Though they were very much different in individual traits, yet were sillier so far as the general characteristics were concerned. Pride and rudeness are the distinguishing qualities of a butcher. A butcher, whether rich or poor, thinks very highly of himself. He believes that he is the direct descendent of the holy prophet and a custodian of Islamic culture! He considers it his duty to initiate his child

into the Scriptures first. Butchers, as a rule, are quite well-to-do and especially those who follow the profession or are connected with it in some way. Most of them own their houses. They are very liberal with money.

I would be failing in my duty if I do not pay a tribute to their aesthetic sense. They are very fond of flowers and pictures. They have great artistic potentialities. No formal training in arts was given in the school, yet many of the students could make very good drawings and paint from designs. The tendency, therefore, was either inborn or acquired at home.

### Adult Education in Other Lands

#### BIRKBECK COLLEGE: The Working Man's University\*

Set away in one of those backwaters of London, off the turmoil of Fleet Street, is a grey, elderly building with two lamp-posts standing before its doorway. They carry the inscription, "Birkbeck College."

Dynamic Dr. Joad, star of the British Broadcasting Corporation's "Brains Trust" which answers listeners' questions each Sunday evening, has occasionally mentioned this name during one of his brilliant expositions. The name of Birkbeck College now has a familiar ring, but how many people know its story—one of the most remarkable in the cultural history of the world?

I went to Birkbeck College recently and saw something of its many activi-

ties. I called during the day time and found only four students there, for this is no ordinary college. All the students work for their living during the day and come here to study in the evening. In fact, it is a condition of their being allowed to study that they must work during the day.

Towards six o'clock, a change comes over the college. By seven o'clock, it is a hive of industry. Roughly one thousand strong, the students are drawn from every class and kind. Some of them were born in the slums of London, and had started to earn their living at the age of fourteen. Others came from middle-class families and were earning their living in banks or merchant houses. One at least amongst them had sold newspapers on the streets. Now he was working for a scientific degree.

\*Reproduced by kind permission of The Victory, Calcutta.

They have faculties of science and arts, psychology, philosophy, physics and geography. It is possible for anyone who had reached matriculation standard to study here and take first-class degrees. Possibly it will take longer than the normal course of day study offered by an ordinary university college, but only a limited number of students reach the university, while this institution provides the back door to learning for those hundreds of thousands who might otherwise be cut off from higher studies.

There is a touch of inspiration about Birkbeck College. The students know that there are no barriers of class or creed. They have their own magazine, and speak freely. The fact that one may have spent half a life-time perched on an office stool, entering row after row of figures in big black ledgers, counts for nothing here. Knowledge is there for all, and the students work enthusiastically.

Famous names are plentiful amongst its former students—Ramsay MacDonald and Sir William Bull (Conservative M.P. for Hammersmith), Sidney Webb (now Lord Passfield) and Mrs. Annie Besant, Sir Arthur Pinero and Henry Vaughan Lancaster (Architect of the City of Delhi), Gilchrist Thomas, who revolutionized the steel industry, and Sir Frederick Gowland Hopkins, President of the Royal Society. All were students who in their spare time collected knowledge, the fruits of which they later offered to the world.

#### **The Founder.**

The man who began all this was George Birkbeck. Born at Settle, in

the West Riding of Yorkshire, in the year 1776, he was the son of a Quaker, and it was probably his Quaker upbringing which gave him his unruffled calm, his imperturbability in the face of ranting opponents.

In 1779, at the very youthful age of twenty-three, he was appointed Professor of Natural History at the Andersonian Institution. He brought a revolutionary freshness to this task. He asked the Glasgow artisans to make certain apparatus for the work of his department, and suddenly he became aware that these mechanics were quite excited by some of the ideas he put forward, and showed considerable nimbleness of mind in questioning him. To Birkbeck it was like the sunlight striking down into a slum. He went home that night determined at once to start a special class for mechanics.

There were inevitable frustrations at first. Then, one Saturday evening in the autumn term of 1800, the lectures began. Birkbeck's writing was florid and rich; he must have used a very different style for his lectures. The students came in their hundreds. Birkbeck's first attempt to educate the working classes was a tremendous success.

There followed the momentous meeting on November 11, 1823, at the Crown and Anchor Tavern, where Dr. Birkbeck addressed a large crowd and proposed to found the London Mechanics' Institution. They appointed a Committee and work began. On December 2, Dr. Birkbeck again addressed a gathering at the Crown and Anchor, and the London Mechanics'

Institution really came to life. Later, the newspaper, *COURIER*, described Dr. Birkbeck's review of the progress of knowledge as "a tissue of vile bombast from beginning to end", but nobody seemed to mind, least of all Birkbeck. In 1866, the London Mechanics' Institution became the Birkbeck Literary and Scientific Institution, and finally, in 1907, the name was shortened to Birkbeck College.

To-day, the total income from fees is approximately £8,000 a year, but the cost of running the college approaches £50,000. The balance, of course, comes from the University State grants, which make it possible for an ordinary working man to get the highest grade of education in exchange for a few pounds.

The College has several incidental activities, amongst them the series of free lunch-time lectures open to the public. They are held in its historic theatre, where once Henry Irving performed. Dr. Cyril Joad is the star lecturer. His brilliant expositions and impromptu responses draw big audiences.

For the rest, every part of the college has some significance in British history. Men and women have studied here and gone out to change the world. To-day, there are fresh students, new and eager minds asking for better answers from science, sociology and the arts. They have broken down the blind alleys which confined talent and ability not so many years ago, and the liberation has sent a new wave of life through British culture.

## CAREER TESTS IN AMERICA

The Psychology Department of Princeton University has instituted a programme of vocational guidance whereby students may determine, as well as is possible by scientific methods to-day, just what type of career they are best suited for as their life work. This new programme will be headed by Dr. Norman O. Frederiksen and will be very similar to programmes which have had so much success at the Stevens Institute and the University of Pennsylvania.

By means of a battery of psychological tests and a series of conferences with Dr. Frederiksen and his associates, the aptitude interests and personality characteristics of the individual are determined. And, as these same interests and characteristics for most vocations are now known and classified, those found in any particular individual can be compared to this established breakdown. In this way, in most cases, the individual tested can be advised as to the types of work for which he would be best suited. And also, if he had chosen a definite field already, it could be determined if he would be happy in this choice. By this programme it is hoped that, more and more, misfitting of the individual to his vocational environment can be eliminated. This process is not a hundred per cent perfect or foolproof, but it has worked in so high a percentage of cases that it is accepted as the most reliable approach to this all-important problem.

## CHINA CARRIES ON

A Central News Report from Shiukwan, wartime capital for Kwangtung

province, says despite the fact that 31 out of 97 hsien (districts) in Kwangtung are under enemy "occupation" at present, the educational programme in this province has been pursued during the war years with such success that an estimated 70 per cent of the school-age population is attending some public school. The five-year mass education programme decided upon in August, 1940, is being carried out with such zeal that 3,500,000 youth and 14,745,256 adult illiterates are being taught in Free Kwangtung.

A total of 15,389 public schools are operating in Kwangtung to-day despite the fact that 50 per cent of the province's elementary schools and 159 middle, intermediary and technical schools have been destroyed by Japanese war activity. This success is largely due to the support given by the provincial government, whose 1942 appropriation for educational expenditures was \$14,428,720 a figure representing an increase of nine times that of the 1938. A novel feature of education in Kwangtung is the maintenance of 7,210 elementary schools in what is called "guerilla territory" or the "no-man's-land" areas of the province. About half a million students attend these schools.

*(China Information Bulletin).*

### EDUCATION IN WARTIME CHINA.

In modern warfare, education is as important as munitions, tanks, cannon and aeroplanes. For a country to resist aggression successfully, the people must have the ideals and the will to fight, and education is all-important to build

such elements. It is with the above in view that our Minister of Education, Dr. Chon Li-Fu lays particular emphasis on character building, intellectual development and physical training as the 3 essentials of education. It is our aim to train citizens to be loyal, filial, faithful, benevolent, righteous and peaceful. We encourage them to be broad in outlook, devoted to service, and courageous in action. We impress upon them the Generalissimo's dictum that "in peace-time we should prepare for war-time and in war-time we should carry on as in peace-time."

For five and a half years the educationists of China devoted all their energies to this task of rebuilding China's educational system under the leadership of the Generalissimo and the Minister of Education. In our national programme for 'People's Education' which combines primary education for the children and mass education for the adults—we have divided the country into units each containing 100 to 150 families. These divisions serve as political, economic and educational units. As 'People's Education' is free and compulsory, not only the children of school-age are sent to school but also the illiterates of the country are being educated.

### Vanishing Illiteracy.

Up to the summer of 1942, People's schools in the villages aggregated 320,000 in number, averaging more than one school in three units. The number of school children reaches 18 millions, about 50 per cent of the children of school-age. The percentage of illiteracy is reduced from 75 per cent

to less than 40 per cent during the five years, an average yearly decrease of more than 38 million people. It is our hope that there will be one school in each of the units and illiteracy will totally disappear in the near future.

As the living standard increased from year to year during the war, many students found it difficult to finance their tuition and maintenance. It is the policy of our Government that all the worthy students who lost their homes on account of war and were unable to finance themselves are to be supported by the Government. Over 16,000 students received such assistance annually. Apart from that, the Government provides loans for needy students to be repaid after the war. Teachers in China are now paid on the same scale as civil servants. Their salary is supplemented by war allowance and food supplies.

### **In The Fighting Services.**

It might be interesting to you to know that the Chinese students have been rendering help to the farmers assisting in harvesting. Many of them have also been called by the Government to serve in war. Students in the universities and colleges have to answer the call of universal conscription. University graduates are drafted for war service and some of them now serve as interpreters in the Chinese forces in India.

It is admitted that a great deal is yet to be done. But it must also be said that much has been accomplished during the last five and a half years. Our soldiers have indeed been fighting valiantly, our civilians struggling bravely. But no one will deny that our professors, teachers and students have also played an important part. They are the unsung heroes in peace-time as well as in war. (*Communicated.*)

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## **Indian Adult Education Association.**

**Extract from the Monthly Report of the South India Organising Secretary from 16th April to 22nd June, 1943.**

The Secretary was on tour for 48 days during the period under review. His work for the first 8 days was covered in the special note published in the June issue of the journal. He visited a few places in Pudukottai State *viz.*—Pasumalaipatti, Perungalur and Alangudi to meet 5 of the students of the Maharaja's College who had had training, and Katpadi, Melvisharam of North Arcot Dt. and Madanapalle to see something of the work of the lady students of the Sherman Municipal

Girls' High School. Reports of all these students are expected before the end of this month. Certain areas where enthusiastic students were at work could not be visited due to heavy rains and breaches on the road.

The Secretary visited:—Tirupattur N. A. District Viruthamput, Katpadi, Thondantholasi, Chittoor, Nangaman-galam, Madanapalle, Villupuram, Somarasanpet, Trichinopoly, Salem, Karai-kudi, Tirupattur of Ramnad Dt. and Madras.

Opportunities offered by the Y. M. C. A. Boys' Workers' Conference at Tirupattur and of the annual Chitnirai festival in the Serkad area, were availed of. Contacts with leaders associated in some way with the Scout Movement, and Junior Red Cross Societies which judiciously use boys and girls for adult literacy and other phases of social welfare work, and of the intelligentsia among the mass of about 3,000 at Nangamangalam were of distinct advantage for the movement.

**Propaganda and Results:** (1) Under the auspices of the City Youths' Union, Choolai, Madras, the Secretary spoke to a group of 22 persons on 'The Education of the UNDER-privileged' under the presidency of Dr. V. J. R. Asirvadham. Most of the young men have been associated with Adult Literacy and general sanitation work in a slum close by. Proposals for strengthening of this work are being considered.

(2) Following informal talks with the Municipal Commissioner and the Chairman, Karaikudi, the Secretary explained the machinery and functions of the I. A. E. A. to the members of the Council who are keen on this work. Adult Literacy work on a fair scale was being carried on in this area a few years ago. For various reasons the work was closed. It is hoped that the work will be revived with renewed vigour. Mr. S. Muthu Ramalingam, the present Municipal Commissioner is keenly interested.

(3) In Melvisharam, where one girl undertook to do some work, the Secretary did house-visiting, demonstration teaching to small groups, and also

addressed a public meeting accompanied by Exhibition of multi-coloured posters. About 40 persons were present.

(4) The Secretary and Mr. A. C. Satya visited Thondantholasi and addressed a group one of whom was an influential person,—President of the Forest Panchayat. Mr. Satya who is in charge of the area also spoke to them. In one of the two adult schools in this village, the attendance register showed that there were 10 adults on 23rd May 1943 and 7 youngsters under instruction excluding the 7 persons who were made literate and enlisted for war-service.

(5) In Somarasanpet the Secretary addressed a group of Elementary teachers and a 100 boys and girls as to how they could promote this work. Here an old man asked the Secretary to do some reading for him and when the Secretary was doing so, a woman of about 35 years who was anxiously listening got up and said that she had learnt a little through her husband and then addressed the group on the value of education.

At Villupuram, Trichinopoly, Salem, Vellore and other places mentioned above, interviewed officers of local bodies, members of District Boards, Municipal Councils, Educationists, War propogandists and social workers of all kinds. Various schemes of work are being considered, with the co-operation of the Secretary, for spreading the adult education movement. The Secretary has also been exploring possibilities of co-operating with Reading Circles, 'Grow more food campaigns'

and Educational programmes of the National War Front. At the instance of the Director General of Welfare and amenities and under instructions from the General Secretary of I.A.E.A. the Secretary has been organising a Union of editors of Popular Education books besides collecting available material for educational courses meant for Indian soldiers. Mr. P. Dharumar, assisted by Mr. Durai Raj and Miss

Soundaram are carrying on good work in Nangamangalam area. Through the generosity of a donor the Secretary secured presents of clothes to the value of Rs. 10 for two faithful workers associated with Mr. P. Dharumar of Nangamangalam, and Mr. J. Sudarisanam of Vellore. A member of the I.A.E.A. presented Rs. 50 for literature relating to post-literacy work.

P. M. G.

## News from Far and Near

### LITERACY CAMPAIGN IN INDIA

In a pamphlet on this subject prepared for the National Christian Council of India, Dr. H. C. Laubach, well known for his literacy work among the backward races in the Philippines, stresses points noted in his more recent work for India. The 1940 census shows one-eighth of the population as literate. It suggests also that on present lines the population is increasing five times as fast as the number of literate adults. In his framework of a more aggressive campaign he attaches special importance to motivation. The practical advantages of reading ability must be brought home to communities by demonstration welfare work which creates a desire for further information. Simultaneously there must be a constant flow of vernacular literature which meets clearly felt needs, and machinery for quick and steady distribution. Schools for children cannot in the near future keep literacy in line with the increase in birth-rate. There must be a corps of part-time voluntary workers among the adult population. Dr. Laubach does not add

what those who know him and tropical conditions know well that the first requisite is an organizer, endowed like him with restless energy, real faith and infectious zeal.

(*Overseas Education*, January 1943.)

### BENGAL

Two largely attended Rural Reconstruction Conferences were held in Shahzadpur range, Sirajganj Sub-Division,—one at Enayetpur on 9-4-43 and the other at Shahzadpur on 10-4-43. Both the conferences were well attended in spite of the sowing season. Mr. H. H. Nomani, S. D. O. presided and Mr. H. S. M. Ishaquem, Director of Rural Reconstruction delivered speeches stressing the importance of adult education in the scheme of rural reconstruction.

At the Conference at Enayetpur Maulvi Md. Abdul Aziz, Inspector, Jute Regulation and Rural Reconstruction, Shahzadpur, reported, among other things, 98 night schools with a total strength of 2,196 on the rolls and

16 libraies. He also reported having distributed 250 copies of 'Parar Bai' and 10 copies of reading charts to further adult education.

It is also reported that an adult education drive with the help of teachers and students during the summer vacation is being organised.

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### CAWNPORE

#### Literacy—A means to the country's progress

One of the standards by which a country's progress may be measured is the percentage of literacy. In India the percentage of literacy was as low as 11% according to 1931 census. Since then steady efforts have been made to improve this percentage and many provinces have undertaken the work seriously. Notable among these are the efforts put in by the United Provinces.

In Cawnpore district, for example, the J. K. Industries are making an independent effort to raise the standards of literacy by setting up a Primary School Building Trust with a capital of 3 lakhs of rupees. They have a programme of building 100 schools in the villages surrounding Cawnpore.

The seventh one under this programme, a school for girls, was opened on the 27th of last month at Biramau (Bilhaur Tehsil) by Raja Maheshwar Dayal Seth, M. L. C. (*J. K. Review.*)

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### MADRAS

A meeting of the Parents was held on Saturday evening (12-6-43) at the premises of the Adults' Association,

Thousand Lights under the auspices of the Parents' Association. Mr. T. P. Santhanakrishna Naidu spoke on the importance of Adult Education. Mr. A. Chakkaravarthi, I. E. S., who presided, said that the important part played by elementary schools should be recognised.

Mr. U. K. Gopal Raj Urs, Zemindar, presiding, a night school for adults was opened in the village of Udhoor in the Mysore Taluk under the auspices of the Mysore State Literacy Council.

*The Hindu.*

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### MYSORE LOCAL SELF-GOVT. MINISTER'S SPEECH

Mr. H. B. Gundappa Gowda, B.A., B.L., Minister for Local Self-Government and Public Health in Mysore, opened the Conference of Adult Education Workers in Mysore and Mandya Districts, on the 27th day of March 1943. The following are extracts from the speech delivered on the occasion:—

"The problem of adult education is a very important one, and I need hardly add that a nation that is backward in education is backward in all other respects. As you are aware the number of educated persons in our country bears a small proportion to the total population which rather retards progress. As you are aware only 13% of our countrymen are literate, inclusive of those who can only sign their names. In the West, however, there are countries where 90 to 100 per cent are literate. This high percentage of literacy is the main reason why those countries are so advanced.

It is very much to be regretted that although the Government is spending lakhs of rupees annually for the spread of Primary Education, the results are not commensurate with the heavy expenditure involved. No amount of money spent on Elementary Education will be productive of adequate results so long as parents in rural parts continue to neglect the education of **their children, while it is to be conceded that unless parents also become literate, the percentage of literacy will not improve.** During my tours in the State, I asked the raiyats as to why they did not send their children to school, and they replied "who will work for us if they go and sit in the schools?" This is a clear indication of the attitude of illiterate parents towards education. Illiterate parents are not willing to bear the cost of their children's education nor are they interested in the education of their children. **It naturally follows, therefore, that so long as adults remain illiterate, a large portion of the money which the Government spend on Elementary Education will be a waste.**

### Mass Education

"Mass education is one of the primary duties of Government. All progressive Governments have been giving greater and greater attention to the problems connected with adult education. The condition of Russia, a few years ago, was somewhat akin to that of our own country while at present seventy per cent of her population are educated. Russia is now in the forefront among advanced nations and I hope you will all agree with me if I say that what was achieved in Russia could surely be made possible here also.

"If the people should realise their responsibility in this behalf, the work of spreading literacy among the masses becomes easy and its progress can be accelerated. I have no doubt whatsoever that no substantial progress can follow unless the people are able to appreciate the various facilities provided by the Government and to make use of them. One really wonders how many of our countrymen can realise the importance and implications of the several legislative measures adopted by the Government and calculated for the benefit of the people themselves. What a lamentable feature it is that most of our countrymen are illiterate and they can only affix thumb-impressions which many a time results in their becoming innocent victims of unconscionable and fraudulent transactions. I need hardly add that it is our paramount duty, therefore, to spread education among them.

"It is clear, therefore, that viewed from any standpoint the problem of adult education is very important indeed and it is quite necessary as well. The villages do not command the same facilities for education as towns and cities do and it therefore behoves the educated young man to return to the villages and spread literacy among their less fortunate brethren. This would be a commendable way of discharging their indebtedness to the rural population whose taxes fill the exchequer and have financed their own education. Much progress can be achieved in adult education if every educated person should impart literacy to ten at least of his countrymen. Officials also can help to spread literacy among people by

teaching the menials in their offices how to read and write. This will also contribute much to the intelligent discharge of official work.

"As you are aware, there were in our State a few years ago Night Schools established for the education of adults. But they languished and they had therefore to be abolished. It is a refreshing feature, however, that latterly the public are evincing greater interest in adult education. I am glad to note that adult literacy drive has made great strides in Mysore and Mandya Districts. The Literacy Council has prepared a scheme of literacy drive which they are pushing through with

the aid of Government. It is necessary, however, that this literacy campaign should be pushed through vigorously. I feel that adult education forms an essential part of the Rural Reconstruction Scheme, which the Government have recently launched for the improvement of villages and for the uplift of the rural population. The success of the scheme depends to a large extent on the efficient working of the adult literacy scheme. When you requested me to inaugurate this conference, I accepted it with great pleasure, feeling as I did, that it would afford me an opportunity of placing these ideas before you."

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## Book Review Section

### OXFORD PAMPHLETS ON INDIAN AFFAIRS

*Pamphlet No. 11:*—'Languages and the Linguistic Problem' by Suniti Kumar Chatterji. As. 4. (Oxford pamphlets on Indian Affairs).

This booklet represents an excellent effort to solve the problem of a *lingua franca* for India. Although the Linguistic Survey of India enumerates 179 languages, and 544 dialects, there are only 15 major or literary languages, 11 of them Aryan and 4 Dravidian. The author lays emphasis on the fact that for a vast country like India it is the languages of the large and organised groups that matter, and that Sanskrit which is the original Aryan speech in the country has considerably influenced the Dravidian languages fostering cultural and national unity. In his view a polyglot state may well maintain its unity by its people adopt-

ing voluntarily an inter-provincial medium of speech. Through a historical survey of Race and Language in India and an analysis of the Present Position, he shows that of all the spoken languages including English, Hindi (Hindustani) is best suited to be the *lingua franca* of India. The High-Hindi versus Urdu is largely the Hindu-Muslim question on the linguistic plane, but capable of solution in course of time. The adoption of a common script would ease the situation, for which he suggests a combination of the scientific Indian arrangement with Roman letters in place of Nagari or Persian. The place of English as a culture language has not been questioned. The rights of the mother tongue have also been fully recognized.

V. M. KOSHY.

*Pamphlet No. 12:—'The Health of India'* by John B. Grant, pp. 32. As. 4 each.

It is fortunate that the author selected for this pamphlet is a member of the International Health Division of the Rockefeller Foundation, and being on loan to the Government of India since 1939, is Director of the All-Institute of Hygiene and Public Health, Calcutta.

Dr. Grant begins by recalling that the average expectation of life in British India is 27 years in contrast with 67 years in Australia and 47 years in Japan. The health of a community, according to him depends on 3 factors *viz*: living standards, education, public health services. "The standard of living is low and there is no social or economic machinery with which to level it up. Education is limited and poor in quality." Public Health Service is incomplete and in the initial stage.

"It is obvious that there can be no results if a school medical service in India, with its annual per capita income of Rs. 65 (£5), is planned on the same administrative basis as in England—a country with an annual per capita income of £76 (1936) where the school medical service alone costs 7s. per capita of school population per annum. The economic problem must first be solved in India before there can be a significant school health programme," (p. 5) and later:

"With a purchasing capacity of only about 2½ annas a day, the average Indian is only able to meet his energy requirements with cheap carbohydrate foods like rice and cannot afford sufficient protective foods. Deficiencies in diet such as animal protein, calcium and vitamins A and C are widespread." (p. 7).

There is a brief section on Health Education and a well-prepared and

longer one on Public Health in its different aspects. We are reminded that the 6,500 curative dispensaries and hospitals in India can only treat 35 million new and old patients per year. The bulk of medical relief for the 400 million still comes through indigenous pre-scientific systems of medicines and their practitioners. But "as modern social services come into being, with personnel trained for their discharge, the old systems will disappear even as they did in Japan in the past half-century." (p. 16).

"There are approximately 42,000 doctors of whom two-thirds are licentiates. This total is less than Japan's for a population approximately the same as Bengal's. If there were one Physician per 2,000 of population, India would require 2,000,000 doctors." (p. 24).

and again

"The example of less than 5,000 nurses for a population of 400 million precludes further comment." (p. 32).

The above quotations will indicate the trend of Dr. Grant's thinking. He declares that the corner stone of any organized community effort is law. Public Health legislation in India is disconnected and incomplete. Every educated person living in India, Indian or foreigner, will benefit by a perusal of this pamphlet.

R. M. C.

## OXFORD PAMPHLETS ON WORLD AFFAIRS

*Pamphlet No. 62: 'Soviet Asia'* by Violet Conolly, pp. 32. Price 4d. net.

This pamphlet was first published in India last Spring. Soviet Asia is to most residents in India a closed book. The information made available here is, therefore, peculiarly welcome at this time,

"Soviet Asia forms the great land mass lying east of the Urals and the Caspian Sea, and contains the entire Arctic coastline of Asia from the Kara Sea to the Bering Strait. It also stretches deep into the heart of the continent of Asia to the boundaries of Persia, Afghanistan, and China, and overlooks India. The Asiatic territory occupies more than three-fourths of the Soviet Union." (p. 1).

Territorially it consists of 3 main divisions: - (1) Siberia from the Urals to the river Amur; (2) the Far Eastern provinces of the U. S. S. R. including Kamchatka and Sakhalin; (3) the 5 Soviet Central Asian Republics (formerly Russian Turkistan). Attempts at Russian colonisation of Siberia date back to the 16th century. With superior forces the European invader put down the native population. To Central Asia, however, the Russians came only in the second half of the 19th century. "It was a much speedier and bloodier adventure." "In a series of ruthless campaigns during the second half of the nineteenth century Russia reduced the old Moslem Khanate of Turkistan - Bukhara, Khiva, and Kokand to a state of submission." (p. 8) In Central Asia Russia acquired a most important colonial territory at her back door, remarks the author, and points out how in this regard she is better off than Great Britain and France who are separated from their possessions by difficult sea communications.

"Great vision and energy have marked the schemes to develop the rich natural resources of this area and to graft them...on to the older industrialization of European Russia. This dynamic planning has penetrated to all corners of the country from the Polar Circle to the Oxus. As a result many dormant mineral resources have been opened up and new industrial settlements built...work them. On the cultural side, written languages and schools have been

created for the many peoples of the Soviet Union who formerly lacked them. It has been well said of the Soviets in Asia that no group of men ever tried to do so many things at once in any period of history, save perhaps in wartime." (p. 9).

The only producing oil-field in the Far East is in the Island of Sakhalin. The oil-fields are worked by the Russians and Japanese on a chequer-board arrangement. The Island also has coal-mines, forests, and fishing grounds. Skilled workers from all parts of the Soviet Union were introduced there during the 5 year plan period. For her canned fish exports Japan is dependent upon Soviet workmen operating canneries for Japan on Soviet soil in the far eastern coastal fisheries. "Thus economically Soviet Russian and Japanese interests are very closely intertwined in the Far East."

The U. S. S. R. which has the largest Arctic territory, by a decree of 1926 "claimed all the lands and islands, discovered or undiscovered, north of its territory up to the Pole." The people of Central Asia are to-day "called up to the Red Army on a basis of equality with the other citizens of the U.S.S.R. according to the Universal law of military service" and

"The percentages of literacy, the number of schools and social institutions, and the general cultural level of the people has greatly risen since the Soviet Revolution, and the Mullah's influence been severely curbed in the drive to replace the traditional Moslem pattern of life by Soviet ideals. These non-Russian speaking peoples must now write their languages in the Cyrillic (Russian) script, following an official decree of 1943. The position of women has also been completely changed. They have been encouraged to throw off their veils, to enter many fields of work, and to take their

places in party and municipal life beside the Men-folk in a way completely alien to Moslem social conventions." (p 21).

The many regions like Usbek, Outer Mongolia, etc., are also introduced and the "natural orientation" towards the Soviet Union of Sinkiang (Chinese Turkistan) is interestingly pointed out.

The pamphlet appearing as it does when interest centres on Russia from many angles is bound to prove highly educative and enlightening.

R. M. C.

*J. K. Review*: *Kamla Tower*, Cawnpore, Annual Subscription Rs. 5.

A monthly and the official organ of the J. K. Industries, a combine of 26 manufacturing and trading concerns managed by the Singhanian family of Cawnpore. It contains articles of a high standard on subjects like trade, commerce, industry finance, etc. It also contains statistical, commercial and industrial news which is of much value to all connected with industries and commerce. We are sure it serves a genuine want in the industrial and commercial world.

N. B.—The Report of the Mysore State Literacy Council will appear in our October issue.—*Ed.*

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OCTOBER, 1943

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FRIENDS' SETTLEMENT, HOSHANGABAD, C. P.

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*Contd. on page 4 of cover.*

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# THE INDIAN JOURNAL OF ADULT EDUCATION

VOL. 4

OCTOBER, 1943

NO. 6

## Editorial Notes

We are happy to be able to announce that Mrs. A. E. Parker, who is Hon'y. Secretary of the Literacy Committee of the U. P. C. C., has kindly agreed to serve as a member of the Editorial Board of this Journal. As Miss Dorothy Dragon she wrote for this journal from time to time. Her interest in scientific work connected with literacy experiments continues and readers will be glad to read her article on "Timed Tests for Reading" which appears on another page.

Mrs. Parker's assistance will be of particular value to us at this time as the only American member of our Board, Miss Ruth Ure, has gone to the U. S. A. on leave.

**Our December Issue:** We plan to devote a large part of the December Issue to a discussion of the question of a national script for India. We have already secured certain articles but would welcome short articles or notes from persons, who, by special knowledge or experience, have come to feel strongly that a particular script should be used in India. The Indian Army is making a great many people literate in Hindustani using the Roman script. There are on the other hand advo-

cates of the Devnagri script as there are of the Persian-Urdu script.

With the beginning of the first number of Vol. V. *i. e.* December '43 issue this journal will be published from Delhi instead of from Hoshangabad. The location of the office of the Journal in Delhi will be announced in the December issue. Till then all correspondence should continue to be addressed to us at our old address, Friends Settlement, Hoshangabad, C. P.

### A Correction

We regret that in the last issue in the concluding paragraph of the Report of the South India Organising Secretary on page 18, a mistake has crept in. It was reported that a member of the I. A. E. A. presented Rs. 50 for literature relating to post literacy work. The amount actually presented was Rs. 5 and not Rs. 50.

The Proceedings of the Third Indian Adult Education Conference held at Indore, December, 1942, the Constitution, Office-bearers and list of members as well as a Statement of Account have been published. Copies can be had from the Hon'y. General Secretary, Indian Adult Education Association, Indore.

## The Adult who is an Adult Indeed.

### II

BY PROF. ANJILVEL V. MATTHEW, B. A., M. ED., KOLAHPUR.

#### Becoming an Adult.

The adult who is an adult indeed does not attain to the fulness of his adulthood in one day. Like all other living things, human personality is something that grows; and in its growth it passes through certain stages. Let us cast a glance at these stages of growth.

The little child—the infant—is not capable of taking any interest outside of his simple needs. His business is to grow up and he depends on his mother and father and others around him for food, security and love. He finds himself (without knowing that he does, he is not yet self-conscious) in an amoral stage—a stage untroubled by questions of right and wrong, and questions of propriety regarding one's own interest in relation to the interests of others. In the course of a few weeks, he recognizes people; and in the course of a few months he is able to recognize whether one is pleased or displeased with him. Soon he comes to feel that he is praised for doing certain things and that for doing certain other things he meets with the disapproval of others. His reading of other people's attitude may not always be correct; still this is the beginning of a social sense in the child's life. He spends his time in play; but in the first few years he is content to play alone or with adults. He is not uninterested in other children, he thinks of them in the same way as he thinks of adults; they are helpful to serve his pur-

poses. But in his play with other children he slowly begins to recognize that others also have their rights and that they, must be respected by him. Thus he is obliged by force of circumstances to take an active interest in the attitudes and likes and dislikes of his playmates. Even this, however, is not a fully developed social sense. When the child is about 8 or 9 years old, he wants the company of other children in his school or play-group. He conforms to their manner of life and moves about with them in small parties and secret gangs. With the advent of adolescence the social sense comes on him still more clearly. He now wants other people not only to serve his own purposes but he also finds that his life is not complete without his active co-operation and partnership with them.

Corresponding to these stages of growth in relation to others there is a growth in relation to the moral sense within. Following McDougall we may demarcate this growth-line as made up of four stages: the impulsive stage, the fear stage, the prudential stage and the stage of idealism. In the early years the child has no moral sense as such. In the second stage he learns to avoid these things the doing of which brings punishment on him. In the prudential stage he not only avoids doing wrong for which he might be punished, he is also keen on doing things that would bring him the approval of his parents

and others in authority, and on avoiding the doing of things that merit their disapproval even when he might not be punished for it. Even this is not a fully developed moral sense; for in this stage also the individual does not obey so much an internal as an external standard of authority. The internalization of external standards starts early in years as a rule, but it becomes an integral part of one's moral nature only with the advent of adolescence. It is in this period that altruistic principles as such, begin to operate in most individuals. This development of the moral sense may be seen in what McDougall describes as the development of sentiments. First the small child has no sentiments at all. Then he develops sentiments of love towards persons like the mother and the father; gradually sentiments are formed regarding persons outside the family circle such as playmates and schoolmates; and finally, towards adolescence, sentiments are formed about abstract moral virtues. These various sentiments which may and often do come into conflict with one another are held together in an integrated manner when they all subserve and are co-ordinated by the formation and development of some noble and up-lifting "master-sentiment."\*

\* This idea of a master-sentiment, elaborated and lucidly presented in several works in the course of a long life-time by McDougall, has been referred to by Wieman, an American author, without mention of McDougall's name or the term master-sentiment. He calls it "a crowning value in the hierarchy of values of sufficient worth to provide a basis for a comprehensive interorganization of all the interests of life." See Wieman (H.N. & R.W.): *Normative Psychology of Religion*, Ch. XVI, p. 311. Crowell, 1935.

### The Stunted Adult

In all these developments we meet with an important characteristic of life already mentioned *i.e.*, growth. Unfortunately, however, we often come across instances of stunted growth (fixation) and sometimes even of regression (going back to a type of reactions appropriate to an earlier stage of life). This is true of physical growth and still more remarkably so, of psychological growth. Freud and Adler, each in his characteristic way, speaks of what may be called the infantilism of the grown-up person. Adler's *Private Logic* is a logic or scheme of reasoning and arriving at conclusions which is appropriate to children but which persists into adult life. A grown-up man who behaves in a childish manner in the realm of conduct, has a sense of values appropriate only to a child, however much he has advanced in the sphere of intellect. Freud refers to the infantilism of the grown-up very frequently, as a matter of fact it is one of the corner-stones of his psychological structure. As he says in his *Inhibitions, Symptoms and Anxiety*, there are certain reactions that are appropriate to certain stages of growth. "It seems quite normal that at four years of age a girl should weep painfully if her doll is broken; or at six, if her school-mistress reproves her; or at sixteen, if she should be slighted by her young man; or at twenty-five, if a child of her own dies. Each of these determinants of pain has its own time and each passes away when that time is over." But the common thing is that people do not cease to hanker after objects of interest that were appropriate to an earlier age, but still are grieved

and anxious when they are obliged to drop familiar attitudes or habits. They continue to feel frustrated when the objects of desire of the past are not within reach to-day. For, as Freud sums up; "Being grown-up affords no absolute protection against a return of the original traumatic anxiety-situation." \*

What happens to these people is that they fail to see any absorbing meaning or purpose in life which makes them forget their difficulties and handicaps and forge ahead. They do not have what Jung calls a directed life. "I have observed," he says, evidently referring to his wide experience as a medical man, "that a directed life is in general better, richer and healthier than an aimless one, and that it is better to go forward with the stream of life than backward against it." † In my former articles (contributed last year) reference was made at some length to middle-aged people who regard old age with dismay, and old people who shrink from thoughts of death. The point here to be remembered is that these fears and hesitations do not come upon them suddenly. Very often the adult fears of growing old and of the approach of death are the continuation of fears that were harboured from early years. For healthy *growing-up* requires courage and confidence. It is expensive not only of physical but also of psychic energy. Pierre Janet—Charcot's great student whose glory in psychotherapy was overshadowed by that of Freud—

\*Freud: *Inhibitions, Symptoms, and Anxiety* Ch. IX, 17. 125, Hogarth Press, 1930.

† Jung: *Modern Man in Search of a Soul*, Ch. V., p. 128.

thus observes for instance, with regard to the transition from childhood to youth: "The passage from infancy to youth demands not only an expenditure of physical force for the organization of the body and the preparation of the functions of reproduction, it demands also extensive and difficult moral adaptation. It is the period when all the problems of life obtrude themselves at once and sometimes brutally, problems of love, of fortune, of occupation, of society, and of religion." \* As a result of inadequate efforts to solve these problems, some people are oppressed with what Janet calls "the fear of life." In *The Child and His Upbringing*, I have cited a number of dreams of boys and girls which show their fear of entering the realm of adult life. Some of them compare themselves, unconsciously of course, to people who enter a forest without a guide. A number of these adolescent folk dream that they lose their way in the wilderness, and are pursued by wild men or are attacked by ghosts and devils. Here is an instance taken from that small work. The dreamer is about 14. "One day, I dreamt that I went into a great forest and walked about twenty or thirty miles in moonlight. When I walked this distance I found a group of tigers, and being afraid climbed up a tree. In that group of tigers there was one that was particularly large. When they disappeared I got down. I went on and on, when I saw two elephants come running very fast. I was again afraid and began to run. I

\*Janet: *Principles of Psychotherapy*, Ch III, p. 161, George Allen, First Published in Great Britain 1925.

ran and ran for a long time, and at last I found a small hut. When I saw it I felt very glad and entered it. There was no one in the hut and I found there many bones and skins. I understood that it was a giant's house, and being afraid I began to run back by the same way by which I had come and woke up."

Like this boy there are many others who try to go back the way they came. The new world of experience into which they enter is to them so strange and terrible-looking that they are unnerved and wish to go back. They like to be children and do not wish to face the dangers and temptations of manhood. Another adolescent dreamer (18 years) sees the stage of manhood as "a fierce and mysterious figure, walking to and fro in my room with a long knife in hand." But there is no escape. If they do not have the courage to enter it like fighters, they will be taken there like prisoners. Here is a picture of such a one (17): I was sleeping soundly having read hard till midnight. It might have been near the break of day when I dreamt a curious dream. I was walking on a road by a river when all of a sudden I saw a dark man with a grim cruel-looking face. I lost my heart and feared that my days were numbered, for I took him to be the God of death. "Yet summing up all the courage in me I said 'Good-day, Sir.' He said, 'Cold night. Are you a school boy? If so what class are you in?' 'I am in the seventh class, Sir,' was my humble and trembling answer: 'All right, follow me' said the demon, 'I want to take you to my hall.' Then I followed him as a poor condemned pri-

soner follows a policeman. By and by we reached a great building in which the black man locked me up. The hall was dark and I could hardly see anything. There were some unhappy persons like myself, whom I could hear crying bitterly. All of a sudden I thought I was sinking, when suddenly I heard the sound of the bell from a neighbouring temple and woke up."\*

The adolescent dreamers feel that the new world into which they enter demands all that they possess. They cannot find in it a very easy time. It requires all their strength and resources to meet the new situations. Some of the boys whose dreams I have collected dream that some ferocious person demands of them to give to him their all. They cannot spare themselves. One boy sees himself killed by a railway train and carried to the cremation ground, a pictorial expression of the fact that the old order changeth yielding place to new. A new phase of experience demands the sacrifice of some old thing and the greater the new experience the bigger the sacrifice it demands of things of the past.

The adolescent folk are on the whole willing to make great sacrifices for the causes that capture their imagination. The small child cannot do it as a rule—it requires a certain amount of maturation to rise equal to a challenging cause or an ideal. An ideal, however, is not attained in a day, nor once attained does it remain unimpaired for ever

\* Matthew. *The Child and His Upbringing*, Ch. VI, (Seshachalam and Co Masulipatnam, 1943.)

A review of this book will be found on another page. Ed. I. J. A. E.

without effort. One has to think about ways and means of making progress with it: One must use creative imagination on its behalf. One must get into close co-operation with other people, with a readiness to accept not only their approval but their suggestions and criticisms as well. Every new step is a stage in a continuous advance. One cannot halt in the way without doing damage to the continuous growth-line. But there are many who are not prepared to make this continuous adjustment of themselves to the ever-occurring new situations. They are tempted to be satisfied with the amount of achievement already made and are ready to rest on their oars, forgetting that in life's battle there is no permanent resting ground. To fail to move forward means inevitably to go backward. To cease acting

creatively means repetition of stereotyped movements and processes; and to continue stereotyped processes without the element of creativeness means disintegration. The gaze of such a person is a backward gaze, not a forward one. "It is as if unknown and dangerous tasks were expected of him; or as if he were threatened with sacrifices and losses which he does not wish to accept; or as if his life upto now seems to him so fair and so precious that he could not do without it.\* It is not a rare thing to come across such failures—we come across friends and school masters to use Jung's words again, "who were promising and idealistic youngsters, but who, when met with years later, seemed to have gone dry and cramped in a narrow mould."

\* Jung: *Modern Man in Search of a Soul*.  
Ch. V, P. 121.

## 48 ✓ The Half-Educated Adult

BY M. J. SARGUNAM, M. A., L. T.

"A little learning is a dangerous thing,  
Drink deep or taste not the Pierian Spring."

—A. POPE.

Democracy is a dangerous and deadly device in the hands of demagogues and administrators who are but half-educated and intellectually not fully drawn out. For the lust for power has been roused in them by a well meaning beurocrat who, in his anxiety to gain support for his policy and prop up his position has to lean on persons of influence and local standing, alas too often but adults who have grown up physically but whose minds have remained innocent of any pursuit of knowledge after they left the portals of the school!

In unhappy India, the masses are illiterate and only 8 per cent of her millions have become *literate*, even after two centuries of British Rule in India. Only the most monstrous and devastating machinery of war is making a few more literate before they are taught to handle the engines of destruction and are caught helplessly in its toils calmly to meet the sabres of doom. Yet even war does not help the half-learned to steadily drink at the Pierian Spring which the advanced countries in the west make available to workers, labourers and all those who

left their schooling to start a trade or profession. This type of adult in India needs education even more desperately than his compeer in England, because in India the responsibility to govern falls on the microscopic minority of literates as against the cent per cent literate population of, say, England or France.

This type of adult who either left school in the middle or after spending many weary years in school in vain attempts to gain the S. S. L. C. occupies the seats of the mighty, on the local boards and even the legislature and the numerous district or provincial banking, commercial and insurance and other business organizations, committees, boards and the like which direct and control the economic and social life of the country. These men with more money than they know what to do with, men with indisciplined minds constitute a real social menace when power and pelf accumulate in their hands while their intellect rusts and their soul is not illumined either.

Even more distressing is the fact that the large body of the subordinate staff of the departments of Government is of this type too. Government thinks that youths who are intellectually ambitious and seek University training are even unsuited for government service. This is one of the sad and unsatisfactory features of the proposed scheme of Re-organization of Secondary Education in Madras. There is no denying the fact that it is this type of officer that executes the policy of the government in these critical and troublous times. That is why

a comprehensive national plan of adult education both for the totally illiterate and the quasi-literate who are fast lapsing into illiteracy or stagnating in mind is so desperately and urgently needed to-day.

The chief means of educating them are:—recreational, literary, religious and practical.

The cinema is entertaining but not definitely recreational. At present it is of doubtful value. I trust I am not looked upon as too puritanical or pietist for feeling that the cinema is not adequately educative or recreative. Journals can play a large part in adult Education. *Kalki, Kalaimagal, Ananda Vikadan* etc. in Tamil afford good reading matter and are enjoyed by those who read. More and more books of a literary standard are needed in the languages of the country. Also devotional literature and lyrics which express man's deepest feelings and highest aspirations have an uplifting and edifying effect.

Much more can be learnt through practical experiments in the art of living together. The discoveries made in the attempt to share the common life together are even more invaluable. Groups of men living as a fellowship, toiling and learning in active association, loving each other, pooling resources and experiences and corporately tackling the problems of community will not only gain lessons of permanent value to themselves but will leave behind inspiring examples of educational and eternal importance for those who come after.

## 49 ✓ Timed Tests for Reading

BY MRS. A. E. PARKER

Some years back, about 15, there was a drive made to encourage literacy in our area. A 4-level course of study was worked out and a system of periodic examinations. Immediately arose the question, "How to examine reading in an impartial and just way?". Cases were quoted where one examiner passed any and all who could recognize the letters, while another insisted upon some degree of speed and clarity in the reading. The group finally decided upon Timed Tests, which they felt met the requirements. They set rather arbitrary standards but seemed to be successful.

Time intervened and this enthusiasm for teaching reading rather waned. A couple of years back it was revived and with it we revived the Timed Tests, both for Reading and Writing. I was dubious about this whole matter and so have kept rather close records of results, so as to test the validity of these examinations. However, before giving the results, I'd like to say a word as to the standards we set up and the way we conducted the tests. The standards were (for a 4-level or 4-course programme), First Course, 20-30 words in 1 minute; Second Course, 45-55 words; Third Course, 70-80 per minute; and Fourth Course, 95 and above. 5 errors were allowed in any course and such things as correct pronunciation, clarity of speech, as well as correct recognition of letters were checked for errors. Any word corrected by the reader, *with no prompting*, was not counted as an error, for we felt the time taken to make the

correction weighed a bit against him and that he should be penalized no further. Scores were written thus: I 25-2, meaning the test was on the First course books (at least 3 were required), 25 words had been read in 1 minute with 2 errors. This was a Pass.

Before beginning the examination proper, we always tried to break down any fear or shyness by talking with the pupil about himself, his work and his reading. He read bits here and there from his own books. When he seemed to be reading with more ease, the examiner took out a page of unseen material and said, "Just try this." This unseen material was gotten in 2 ways—first, by cutting out sentences from the books required for the different examinations and pasting them on a card; or second, by using a book of equal difficulty to the last one of the required books for that level. As the pupil began to read the unseen material, the examiner unobtrusively glanced at his watch (held in his hand) and checked the time begun and the word at which he began timing (for often the pupil read several words before the examiner checked the time). Errors were counted quietly on the fingers. At the end of the minute, the word was noted and the examiner said, "Enough, stop now." He then counted each word from the first one noted to the last one and recorded the total with the number of errors. We felt this method made ample allowance for shyness and any fear of examinations and yet was a fair test of ability.

I list now the actual results in the tests we made in each level.

<i>I Course</i>		<i>II Course</i>		<i>III Course</i>		<i>IV Course</i>		
35-0	45-8	61-2	90-3	83-2	73-3		100-1	
51-1	19-0	41-2	16-4	73-1	80-2		116-2	
55-2	14-7	51-2	60-2	95-3	98-2		97-2	
47-2	55-2	45-0	36-0	92-4	80-3		102-3	
25-7	25-3	37-1	56-3	90-1	81-2		102-3	
32-3	32-3	78-2	47-3	75-5	73-3		99-2	
35-5	27-2	75-2	48-3	100-2	70-4		105-3	
29-3	52-2	103-1	37-2	96-2	73-3		120-3	
19-0	20-3	71-2	40-3	80-3	80-3		74-3	
42-1	21-2	64-0	47-4	78-3	79-2		98-2	
17-2	30-2	92-4	53-1	88-2	75-2		57-3	
17-15	27-3	95-4	45-3	77-1	78-3			
31-3	18-3	70-1	42-3	75-3	78-3			
59-0	32-3	71-2	53-1					
35-0	28-1							
60-4	25-3							
55-1	22-4							
36-1	22-1							
27-0	22-3							
Average Words in Min.	...	32.63	...	57.85	...	85.38	...	97.27
Average Errors in Min.	...	2.88	...	2.14	...	2.57	...	2.45
Number Failed	...	7	...	6	...	0	...	2

It will be seen from these results that the arbitrary standards we adopted were not unfair to the pupils, in fact they should really be higher—First course, 25-35 words; Second Course 50-60 words; Third Course, 80-90 words and the Fourth Course 95 and above. It is true, the figures given for the Fourth Course tests are small, only 11 in number, but it would seem there is not much increase in speed between the Third and Fourth Courses. There should be, however, a greater clarity in reading and fewer errors. The figures given do not indicate this very clearly, but I think, if further study were made on advanced readers, that this would be more evident. The allowance of 5 errors on pronunciation, clarity, recognition, also seems ample. The

average number of errors for each level was between 2 and 3.

A few may be interested in the graduation of the Urdu books in our 4-level course, on which this study was made:—

<i>First Course</i>	<i>Third Course</i>
Hindi Praveshika	Ram Lal
Asan Bayan	Jidaun Bahadur
Susmachar Praveshika	Kripal ke Sawal
<i>Second Course</i>	<i>Fourth Course</i>
Dehati Bayan	Luqa ki Injil
Yisu Guru ki Shiksha	A'mal ki Kitab
Tin Kahaniyan	

In closing, I would like to say that I've come to believe in the validity of Timed Tests for Reading. Accuracy in noting the time and word at the beginning and end, and a reasonable carefulness in checking errors in recognition, pronunciation and clarity, will ensure valid and comparable results.

## Adult Education in Other Lands

### EDUCATION PROBLEMS AFTER WAR THE U. S. A.

#### Harvard University Committee

Harvard University, America's oldest higher educational institution, has appropriated \$60,000 and appointed a committee of professors to embark immediately upon a two-year study of post-war problems of education. Several of the appointees have been relieved of their academic duties in order to give full attention to promoting the aim of "broad and general education in a free society," based on the recommendations laid down in the annual report of Dr. James B. Conant, President of Harvard University.

The report says in part: "The problem is not how to prevent annihilation of the study of the arts and letters but how to adapt the venerable tradition of education to our modern age. Such an adaptation is long overdue. Therefore, the period of stress and strain on which we are now entering may well prove beneficial. Academic institutions are among the most conservative in human history. An occasional jolt may be wholesome; it forces adjustments to meet the new needs of society.

#### General Education for Free Men

"The basis of a free society is the education which the society provides. The problem concerns the general education of young men and women both on school and college levels. Scholars, teachers, philosophers, administrators, professors and schoolmasters should unite in a thorough-going inquiry. They know for what we fight. Let them attempt to formulate

policies by which our ideals may be perpetuated when the war has ceased. In short, let us attempt to formulate general education for free men in the nation, dedicated to the principle of educational opportunities for all. Surely the most important aspect of the whole matter is general education for the great majority of each generation, not for the comparatively small minority who attend four-year colleges.

"There is nothing new in such educational goals—what is new this century in the United States is their application to a system of universal education. The primary concern of American education to-day is not the development of an appreciation of the 'good life' in young gentlemen born to the purple—it is the infusion of a liberal, humane tradition into the entire educational structure."—*U.S.O.W.I.*

### COLLEGES FOR THE PEOPLE

#### Adult Education Plan For Britain

Sir Richard Livingstone, President of Corpus Christi College, Oxford, writes in the *Spectator*:

Take (in happier times) an air-cruise over the Scandinavian lands, and you will see, scattered about the country, large buildings, which might appear to be country houses or boarding-schools. Land and visit one, and you will find that it is a college where from sixty to 200 adults are living and studying. Each country has evolved its own type. In Denmark the students are largely farmers and smallholders, and the most characteristic studies history

and literature. In Sweden there are also industrial workers and members of the professional class, and the subjects include foreign languages, psychology, natural science, politics, history, religion, geography, handwork, etc. There are (roughly) sixty of these colleges in Denmark to a population of 8-1/2 million (with 6,773 students in 1939), fifty-three in Finland to the same number, thirty-two in Norway, to less than 3 million, fifty-nine in Sweden to 6 million (with nearly 6,000 students in 1936). If on your return to England you ask what equivalents we have, you will discover that with a population of 44-1/2 million we have nine such colleges, attended in peace-time by rather over 300 regular students.

In other words, residential adult education in Scandinavia is a going concern, deeply affecting the life of the country; in these islands it is not. Here our practice, if not our theory, is that education ends at 14, 16, 18, 21, or at whatever age you leave school or college; the Scandinavians think and act otherwise; and rightly. For the world changes every year more rapidly, and the amount of knowledge needed to do one's own job efficiently, to give a vote with intelligence, to be a rational spectator of the panorama of life, increases. It is intellectual death when we cease to think and learn; but how, as things are can we escape this death? We answer this question in three ways, all unsatisfactory. Either we leave it to private reading, which must be unsystematic and incomplete and for which many people have not the time, the means or the guidance. Or we do nothing. Or, worst of all, we try to

crowd more into the curriculum of the schools, filling it with subjects outside the interests or comprehension of the adolescent, and setting up mental dyspepsia.

### Thinking Afresh.

There is surely only one way out, to provide an opportunity for methodical study in adult life, so that everyone can repair the omissions and fill the gaps of early education, think afresh about the problems of politics, morals, religion—and much else—keep abreast of the current of change instead of remaining marooned, with the outlook and knowledge of youth, while the tide traces past. That means Adult Education *for all*—not only for those who have missed complete education, but also for those who have received one. They too, like everyone else, need to think and learn throughout life.

It means, too, residential adult education. To say this is not to depreciate the importance of non-residential study. After the war we may hope to see this further developed through civic centres in our cities and institutions of the Cambridgeshire Village College type in the country. But there are obvious disadvantages in study in leisure hours after a day of hard work, and equally obvious advantages in being able to give the whole time and mind to it in quiet, pleasant surroundings. We ought to have residential colleges where this is possible.

A dream? There is no reason why it should not become a reality in England as in Scandinavia. What are the difficulties? The first is that the institutions for such study do not exist in

Britain. But there is no reason why they should not exist—this country can afford what Denmark and Finland afford—and they might come into existence in various ways. Every university already has an extra-mural department, which provides classes and lectures in its district. It would be a natural extension of this work to take some big country house near-by, which the university could use for residential courses of varying length, so serving its neighbourhood in a new way, influencing it, strengthening its hold on it. They should be of different kinds for different interests and levels of intelligence and education. Local education authorities, too, might, and should, provide colleges for adult education. And private enterprise should play an important part. In Denmark all, or nearly all, in Sweden many, of the People's High Schools are started by private enterprise—by individuals, groups of societies, which make the venture and are entitled to apply for grants from the State. (In this country the Bonar Law College at Ashridge is an example of residential adult education due to private effort; but though there is room for colleges organized by political parties, education in general should be kept free from political prepossessions or affiliations.)

#### **More Difficulties.**

A second and apparently more formidable difficulty is, that if such colleges existed, few people could afford time to attend them. To this I am tempted to reply that what is possible for Scandinavians is possible for Englishmen. But, it will be said, how can busy people throw up their work for three to six months (the length of the

Swedish courses)? It is possible in Sweden because firms release their employees, keeping their jobs open in their absence. There is no reason why private firms should not do the same here, and still less why the State and the municipalities should not do it. Apart from more idealistic reasons, they would be repaid by getting their employees back with intelligence stimulated and fed. The recent proposal for a Staff College, to which civil servants could escape from Whitehall for periods of study, shows that the Government is alive to this need and, if long courses are difficult, short ones are not. The national holiday is becoming general, and it might occasionally be spent in a residential college as well as by the sea, on the Continent, at Blackpool, or in Mr. Butlin's camps.

A third difficulty. It will be said that there is no demand, that if there were such residential colleges, no one would attend them. That is not a conclusive argument. If people are content with insanitary conditions we do not fold our hands and say that there is no demand for anything better, and nothing can be done.

But, in fact, there is ample evidence that people do want a chance to think and learn in adult life. Witness the surprising success of A.B.C.A., or of the Brains Trust. If you say that these are non-residential, consider the conferences on every variety of subject which meet in Oxford and Cambridge and elsewhere during the vacations, and the success of W. E. A. and other summer schools. In 1939 the Co-ope-

rative Union organized a non-vocational summer school, which was attended by 198 working-class students in 1942 454 came, and many were refused for want of accommodation. The raising of the school age, and, even more, compulsory part-time education to 18, will lead logically to Adult Education, and increase both the demand for it and the power to profit by it. What is needed are facilities for it and—this is important—the knowledge that they exist. Education has this in common with industrial products; it must be brought to the consumer's notice. Publicity is important.

The Scandinavians are not the first to have seen the importance of Adult Education. Plato, who demanded com-

pulsory education, urged that education should begin in the cradle, thought the post of Minister of Education "the greatest of all the great offices of State," and insisted that the governing class should at times retire from active life and think. (How different the world might be if they did! But it is not only Cabinet Ministers and M. P.'s who need it.) When we have got our colleges, a small tablet might be put in one of them in memory of the first champion of Adult Education; and, to remind us of a necessary subject in the curriculum, we might inscribe on it a sentence of his:

"The noblest of all studies is what a man should be and how he should live."

## Indian Adult Education Association

[Readers will find much of interest in the Report of the Organizing Secretary of the Association in South India. Ed. I. J. A. E.]

The Secretary was on tour for 30 days during the period under review covering Madras, Trichinopoly, Villupuram and Olakkur of South Arcot District, Thiruvannamalai, Vellore, Serkad, and Katpadi of North Arcot District, Nangamangalam, Kothapalle, Kattakindapalle, and Chittoor of Chittoor District, Karaikudi of Ramnad District, and Tanjore.

**Propaganda and results:**—In Serkad where work has been carried on for some time there was a meeting of about thirty men and a few women. Mr. Bojjinaidu, an influential *ryot* and leader of the village presided. The secretary with the aid of multicoloured posters spoke on the value of Adult

literacy and general Adult Education and presented suitable literature. The local Hindu teacher of the village Panchayat School aided by Mr. P. Dharumar, now in the employ of the Extension Department of the American Arcot Mission Agricultural Institute has been continuing the work. In the Adidravida quarters there are now many literates among them including Christians.

**Katpadi:**—(a) on the invitation of the Headmaster of the Arcot Mission Agricultural Institute Higher Elementary School talks, and demonstrations in quick literacy methods were given to about fifty students, and a few teachers. The Principal and the Head-

master propose to initiate adult literacy work in the neighbouring villages with the help of students.

(b) Thirty of the coolies of the farm had had demonstrations, and are taking advantage of the facilities provided.

**Kothapalle** was visited at the special request of Mr. A. C. Satya, 40 men and 15 women present at a preliminary propaganda meeting showed great interest as they found how easily they could learn. There are, however, difficulties, and time alone can reveal whether this contact will develop.

**Kattakindapalle:**—Here a number of orthodox Hindu young men have organised 'The Rural and Social Uplift Society No. 1' registered under Act XXI of 1868. They run a middle school, and have been trying to run a free boarding School. The secretary believes that this might develop into a good field for the promotion of Adult Education. He conducted meetings here for boys, teachers and others and expects to follow this up.

**Nangamangalam:**—Here the work was suspended due to the fact that the Guide in charge was preparing to join war services. Speedy arrangements are being made to secure a substitute.

Later places were visited on definite invitations from those who wanted to start some work. Four places, two in the Telugu area, and two in the Tamil area have to be fixed as Training centres. District Educational officers and others have been very sympathetic though they have to be convinced that we have a hold on the field. During the visits to Madras, the secretary met,

on three occasions, the General Secretary of the S. I. A. E. A., and discussed with him ways and means of working up certain projects together.

At Olakkur Railway Station small booklets were distributed to some persons. They began to ask intelligent questions on what they read. Quick literacy methods have created new hope in many a person over forty that he or she, too, can learn.

The long planned-for project of exploiting *Shandy*\* gatherings for the promotion of Adult Education became a reality. The secretary in company with Mr. S. A. Chinniah, the Scout leader and a few of the Boy Scouts of the C. S. M. High School, Pudukottai has initiated good work. Adult Education conveying practical knowledge of a utilitarian type on 'Health and Sanitation,' on diseases which periodically visit the area, and the display of posters meant to bring home to people the importance of literacy, was successfully begun.

The secretary has received several reports from places and Institutions which he had visited during his propaganda tours, and summaries are recorded under 'News from Far and Near.'

Certain schemes of work referred to in the reports published in the August I. J. A. E. continue.

#### News from Far and Near.

Rao Sabib G. Jogi Raju of the 'Swayamposhaka Krishi Ashrama,' Kondevaram, East Godavari District refers to his survey work in his village

\*The Weekly Market

and says that out of 630 male adults 122 are somewhat literate, and 47 can only sign their names. A small committee has been set up to do necessary propaganda, and twenty volunteers will be recruited for literacy work after necessary training under the auspices of the I. A. E. A.

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Mr. A. G. Ramadoss of the Nizam's State Railway at Lallaguda, Secundraabad Division writes of his work with the aid of his Rover Scouts. A hundred copies of Adult literacy Telugu charts were purchased. There are also libraries to enlighten workers and others.

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Mr. A. C. Satya visiting Thondantholasi (N. Arcot Dt.) reports that owing to the fact that 9 out of 18 literate adults have joined war service as also to the scarcity of kerosene oil night school work has been irregular for sometime. He is arranging for a regular supply of kerosene oil, and has urged the guide Mr. T. P. Rajagopal Reddi to meet individual learners during the day time for giving instruction.

From the Educational Institutions, and volunteers amongst them:—

Miss E. Sluyter of the Sherman Memorial Girls' High School, Chittoor reports that following the propaganda lectures and demonstrations given by the organizing secretary of the I. A. E. A. an Adult Education club was instituted under the auspices of the Y. W. C. A. During the holidays five

students have taught five persons with varying degrees of success. Though progress is slow there is enthusiasm and perseverance on the part of the students. The club has five active members at the time of reporting.

For the current year 1943-44 girls in the school have divided themselves into four groups of two each. They will teach servants in the compound on Tuesdays and Thursdays. The work is so devised that a girl has a turn only once a week.

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The students trained in April, 1943 at Pudokottai (as reported in June issue of the I. J. A. E.) have done some work during their holidays. Some of them have reported. Eight adults were made literate while a larger number were taught how to sign their names.

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The annual report for 1941-42 of the Union High School, Coimbatore, refers amongst numerous social service activities to night schools for adults.

The Hindu students belonging to several colleges of the University of Travancore have formed an organisation for themselves and report social service activities in which working up of night schools is included.

There has been a steady increase of membership, and the movement, notwithstanding its limitations and handicaps is steadily gaining ground.

—P. M. G.

## News from Far and Near

### ADULT EDUCATION IN HYDERABAD STATE

#### Literacy.

According to the latest census report, the population of India including native states has reached the alarming figure of about four hundred millions, while the percentage of literates does not exceed 10%. The population of the Hyderabad State, excluding Berar, is nearly fifteen millions but the number of literates is no better than that in some of the British Indian Provinces. This hard fact is keenly felt by all concerned. The Government and the progressive elements in the public realise the necessity for the removal of illiteracy at an early date. With this object in view, the Department of Public Instruction has launched a scheme for adult literacy in co-operation with the municipal authorities—the Department provides buildings and furniture, while the municipality bears the expenses for stationery and the salary of teachers. At present, there are 63 Adult Schools with about 2,000 pupils on the rolls at Hyderabad. At present most of the Adult Schools are limited to the capital and some large towns.

#### Voluntary Agencies.

One hopeful feature of the campaign against illiteracy is that some private associations are quite alive to it and are working for the spread of literacy in their own way. Of these, *Idara-e-Adabyat-e-Urdu* is pre-eminent. Even though it was originally founded by Dr. Mohiuddin Qadri Zoor for the promotion of Urdu language and lite-

ature, of late, it has started a section mainly for the education of adults, both literates and illiterates. Its activities are conducted through various grades of examination for which special books, whenever necessary, are prepared and published by the *Idara*. Certificates and diplomas are awarded to successful candidates, which have resulted in making these examinations increasingly popular with all sections of the population. Their popularity, which is proved by ever increasing numbers of candidates every year, in and out of Hyderabad, is all the more surprising as certificates and diplomas of the *Idara* are not recognised by any government authority nor has the *Idara* attempted to get them recognised so far.

The *Idara* holds the following examinations every year :—

- (1) Urdu Literacy Certificate.
- (2) Urdu Language Certificate.
- (3) Urdu Alim (Proficiency in Urdu Language and Literature).
- (4) Urdu Fazil (Proficiency in Urdu Language and Literature Higher).
- (5) Urdu Calligraphy (Lower).
- (6) Urdu Calligraphy (Higher).

Illiterate adults, both male and female, prepare for the Urdu Literacy Certificate. The *Idara* has published a set of books for this examination, which were prepared by Mr. Azheruddin, under the guidance of the Principal, Osmania Training College, Hyderabad, Deccan. This series called '*Urdu Dani ki kitaben*' was well-received in various parts of India and is being used for

adults. How effective this examination has been in inducing illiterates to learn reading and writing can be gauged by the fact that the number of candidates increased fourfold in three year's time. This year about 1,000 candidates have applied for the examination and a good proportion of them is of the fair sex. Another interesting feature is that illiterates, whose mother tongue is not Urdu, are increasingly appearing at this examination. Educationists might condemn the system of examinations but experience shows that an illiterate adult in India is deeply attracted by it, in spite of the fact that it has no market value. The *Idara* makes a point of holding a big function for awarding certificates and diplomas every year. This too has proved advantageous to the spread of literacy as these functions are held at each centre of examination under a prominent person. As there are about 50 such centres, spread all over the State, and their number is on the increase, the campaign for literacy in Hyderabad is gaining strength year by year.

#### Special Literature.

For literates, there are not only some higher examinations to enable them to keep up their interest and studies, but books on various topics and in simple language are prepared and published for those who do not wish to take up examinations. A book called '*The Adult's Urdu Companion*' by Mr. Mirza Asmatullah Beg is in the press. This has been specially prepared for such adults as have attained literacy. It is a sort of compilation which will be a charming friend in leisure. A handbook for the teachers

of adults has also been prepared by Mr. Zahid Hussain, M. Ed. who has made a special study of the subject. Other books are also being planned and prepared, for it is realised that there are not many suitable books in Urdu for adults.

Further information about the *Idara* and its examinations can be obtained from the Secretary, *Idara-e-Adabyat-e-Urdu*, Khairatabad, Hyderabad, Deccan.

#### REPORT OF THE MYSORE STATE LITERACY COUNCIL, 1942-43

The Council which is now 18 months old, took up the tradition of the Mysore City Literacy Council which inaugurated the literacy movement in Mysore with success a few years ago. The Council has built up this foundation, and to-day it has almost perfected its technique of quick literacy and follow-up courses.

*Organisation:*—The Council resolved at its first meeting to affiliate other organisations in the State with similar aims and work. The Council, prepared a scheme to form District Literacy Committees in all the Districts of the State. Already six committees have been formed in the Districts of Mysore, Mandya, Bangalore, Chitaldurg, Shimoga and Hassan. The Deputy Commissioners of the Districts and the Presidents of the District Boards have agreed to be Presidents and Vice-Presidents respectively of these committees. The District Education Officers have been approached to act as Secretaries of the Committees with the assistance of non-official joint secretaries. These committees

work under the control of the Council and help to organise and supervise literacy work in the Districts with the assistance of officials and non-officials. Some of the District Committees have organised *taluk* and town committees under them in regions where intensive literacy work has been undertaken. The Council has given the services of whole-time trained organisers to five of these committees, to help in their organisation work.

*Meetings of the Council and its Committees*—The Council met 3 times to review the progress of work.

The Kannada Committee met twice during the period. It has revised its alphabetical chart and primer. A third revised and illustrated edition of the chart and primer are now in the press. A second edition of the post-literacy reader was issued after revision in the light of the suggestions received from teachers.

The Urdu Committee met twice to prescribe courses of study and text-books. At its last meeting the committee had the privilege of having present at its discussions Dr. Syed Mohiuddin Kadri Zore of Hyderabad, and Dr. Abdul Haqq of Madras.

The Tamil Committee met once to arrange for the preparation of a primer and reader on the lines of the Kannada primer and reader.

At the request of the Telugu residents of Bangalore, a Telugu Committee was formed, which has met once and drawn up its programme and plan of work. The committee has started

a few classes in Bangalore City as an experimental measure.

The Council concentrated, during this year, on the planning of 'Follow-up' work in order to make sure that the fresh literates do not lapse into illiteracy. The Library and Continuation committees were amalgamated, and this joint committee met three times during the year. The committee examined in detail various schemes of Library Organisation, including the existing Rural Library Rules of the Department and have prepared the outlines of a scheme suitable to the State. It has also suggested suitable modifications of the existing departmental rules to enable the starting of a large number of Libraries during the coming year.

The Publication Committee met twice during the period and made valuable recommendations towards increasing the efficiency of the department and expediting the publication of booklets for the adult education series and books for rural libraries.

The Executive Committee acting on the resolutions of the Adult Education Workers' Rally and the State Women's Conference, called a preliminary meeting of a few lady literacy workers to examine existing methods of literacy and propose suitable measures to spread literacy more rapidly among women. The report of the committee is before this Council for consideration.

*Literacy Classes*:—At the beginning of the year the Council planned to open 150 literacy classes in various parts of the State, expecting a grant of

Rs. 32,000 from Government and a contribution of Rs. 20,700 from local bodies and others. The Government grant was Rs. 20,000 and the total promised contribution from local bodies amounts to Rs. 14,100.

Till now 488 classes have been organised in various parts of the State, with a total strength of 6,201. Of these 179 classes finished, the complete literacy course and literacy certificates have been issued to 1,942 adults. Very soon the remaining classes will be ready to take the final literacy test.

The Council could not use the grants made by local bodies during the year completely as there was delay in stocking the necessary literacy materials owing to late receipt of Government grants. Besides, the uncertain political atmosphere in the early part of the year caused a slight setback in the progress of many centres.

One of the serious problems that face our teachers in the literacy classes is irregular attendance during the post-literacy stage. To maintain the enthusiasm of the adult students the Council has been publishing a weekly news-sheet 'Belaku' which is distributed free to every student of the post-literacy classes. The paper is published in big type and contains in simple language stories, current news, fun and frolic likely to interest adults. The paper seems to be very popular among our students.

Great care is being given to supervision of these classes through the appointment, whenever possible on a part-time basis, of supervisors who are

expected to pay surprise visits to the classes and report on their condition.

There is great demand from members of the Adikarnataka community in rural parts for literacy classes. And much as the Council would wish to start classes for them, lack of finances prevented us from doing much. However there are 12 classes in Mysore District specially opened for Adikarnatakas. The Council has approached the Government for an additional grant of Rs. 8,000 on this count.

The Mysore District Literacy Committee takes the credit of starting the largest number of rural classes in the State during the year.

Mention must be made of the literacy classes conducted in the Sri Krishnarajendra Mills and the Spunk Silk Factory, Chennapatna, the Silk Filatures Ltd., T. Narasipur, Iron and Steel Works, Bhadravathi. The management of Sri Krishnarajendra Mills especially are giving great encouragement to their employees to join the literacy classes by granting each student a bonus of eight annas per month for good attendance and by meeting the entire expenses of teachers' salaries. The Mills have also financed the publication of a booklet in A. E. S. entitled 'Namma Hatti Battagalu'. They have proposed to open a library for all their employees and house it in a handsome new building.

The Rural Welfare Centre, Closepet, has organised 10 classes in their area which are being supervised by us. The Public Works Department have been financing literacy classes at K. R.

Sagar and Thippagondanahalli Water Works.

Seven Literacy classes for women are being conducted by the Mysore City Literacy Committee with the co-operation of the Maternity and Child Welfare Centres. A few other classes for women are being conducted in Bangalore City and in Mysore District. The organisation of literacy classes for women bristles with difficulties. The recent Conference of Lady workers has suggested various measures including the inauguration of a 'Make the Home literate' campaign and the appointment of full time lady workers.

*Training of teachers*:—Training classes were conducted in several Districts and Taluks and the total number of persons, mostly teachers of primary schools, who were trained in the quick literacy method was 444, trained in 12 areas.

*Libraries*:—The Mysore City Literacy Committee has taken the lead in organising the first libraries. Encouraged by the President and members of the Municipality which gave a grant of Rs. 654 for six months, seven libraries have been started in the slums of the City, where a large number of literacy classes had been conducted successfully. The scheme of circulation of books from one library to another has been tried with success in this area. The Literacy Committee supervises the working of these libraries through a trained organiser specially appointed for the purpose. To recruit librarians for these libraries the Library department of the Council organised a course of training covering a fortnight in the principles and practice of librarianship.

More than 20 workers received this training. Eight Rural Libraries have already been started in Mandya and Mysore Districts and arrangements have been completed to inaugurate 12 more libraries within a fortnight. These libraries have become very popular. According to the scheme of the Council, the entire initial equipment of books, shelves and registers required for the library will be met by the Council and the recurring expenses will have to be met out of village Panchayat funds and the Rural Library Fund of the Department. Besides organising the Libraries, the Council undertakes to train Librarians, supervise their progress and arrange for circulation of books from one Library to another, if needed.

*Adult Education Lectures* were arranged at places where Libraries had been started. 85 programmes were arranged in the Urban areas but only 13 in the Rural areas. The Education Department have placed their entire equipment of magic lanterns and slides at our disposal and arrangements are being made to collect them from various institutions in the State and to put them in order.

The Council has attached great importance to the organisation of Libraries and Adult Education Lectures in Literacy centres as part of its follow-up work, to prevent lapse into illiteracy. And with this view it approached Government to lend the services of another Officer of the Education Department, on the same terms as Mr. S. V. Srinivasa Rao, to assist in the organisation. Government were pleased to sanction our request.

*Organising Secretary*:—Mr S. V. Srinivasa Rao, B.A., B.T., has been the Organising Secretary throughout the period. He toured the State for 272 days in the year; and he has been mainly responsible for the progress of this campaign. Besides giving training to teachers of the literacy classes and paying surprise visits to Centres, he has been responsible for the great and growing interest evinced by Local Bodies and Officers in the movement. The Organising Secretary was deputed by the Council to attend the All-India Adult Education Conference held at Indore, where all our publications, reports and other literature were exhibited. Through him the Council has established contact with all sister Adult Education Organisations of the country and important Adult Education workers. The Council is now an Institutional member of the All-India Adult Education Association. The President of our Council has been elected a member of the Executive Committee and our Organising Secretary has been elected a member of the Council of the Association.

*Rural Reconstruction Scheme and Literacy*:—A comprehensive scheme of adult education inclusive of Library and Follow-Up work to be carried out as an integral part of Rural Reconstruction was prepared and submitted to the Government. Government have been pleased to accept our scheme and have sanctioned Rs. 80,000 for the purpose. The Hubli workers selected by Government for Rural Reconstruction work, were given training for 8 days in the Organisation of Literacy and Adult

Education methods by the Organising Secretary.

*Publication Department*:—The Council has now obtained the services of Mr. K. Chidambaram as whole-time Editor of our publications including *Belaku*. The first No. of *Belaku* appeared on Deepavali day last year and His Highness the Maharaja graciously sent a message. Within the last six months 16 manuscripts have been edited and sent to the press for printing.

The weekly *Belaku* is now making its appearance regularly with illustrations and articles on various topics of interest.

Text-books in use in the Kannada Literacy classes to the value of more than Rs. 10,000 are being edited and seen through the press by this Department. An Adult Education supplement of 'Belaku' is being issued once a fortnight for the use of teachers of workers interested in the theory and technique of Adult Education.

The Council has prepared a scheme on a business scale for the publication of popular epics in simple language for the use of Rural Libraries and the General Public.

*Conferences*:—A Rally of Adult Education Workers of the Mysore and Mandya Districts, presided over by Mr. M. Venkatesa Iyengar was conducted during the Princess's marriage week in Mysore, and the Minister for Local Self-Government kindly consented to open the Rally. An exhibition of the publications of the Council, and literacy organisations outside the Province,

along with charts and posters was on show for three days and was one of the most interesting and popular features of the Rally.

A Conference on Library Organisations was called during the Spring Literacy Festival arranged by the Kannada Sahitya Parishat.

The Organising Secretary and Organisers of District Committees attended Taluk Conferences. The Organising Secretary on invitation from the Coorg Education Association attended the Education Week held at Napoklu last month and addressed the Conference on the quick literacy scheme.

*Visits and interviews:*—Rajamanthrapravina Mr. A. V. Anatharaman, Minister for Revenue and Mr. J. Mohamed Imam, Minister for Public Works, kindly visited the Office of the Council and gave valuable suggestions. The office-bearers had the pleasure of interviewing in their chambers Mr. J. Appaji Gowda, new Minister for Education, who has been connected with the work of the Council since its very inception.

The D. P. I. has encouraged the Council by attending its meetings and frequent discussions. The Chairman and the Secretaries called on the members of the Chinese Educational and Cultural Mission at Mysore and discussed with them the ways and means of Adult Education in China.

*Finance and Accounts:*—The year has still 15 days more to close and it will be sometime in July when the Auditor's statement regarding our accounts will be ready. Besides the

Government grant of Rs. 20,000—a sum of Rs. 10,518—has been contributed by local bodies and others. Of this a sum of Rs. 1,120—represents the contribution towards Libraries. The expenditure of the Council has reached the sum of Rs. 1,800 limit on the 1st of May, and if all the bills of the year have to be paid the year is likely to close with a debit. If the additional grant asked for from Government reaches the Council in time, the accounts will close with a safe balance for next year.

The Council is highly grateful to the Government for the grants made and for permitting Officers of Government to co-operate with the Council. Government have also kindly directed that Officers of Government who are members of the Mysore State Literacy Council and its sub-committees be treated as absent on duty when they attend the meetings of the Council or its sub-committees.

Local Bodies like District Boards Municipalities and Panchayets have evinced very keen interest in the Campaign and given their full co-operation by way of sanctioning grants and other ways. The Council offers its thanks to all these institutions.

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## MADRAS

### Sir N. Gopalswami Iyengar's Suggestions.

MADRAS, August 20.

Opening a night school for adults for imparting instruction upto the High School standard, to be conducted by the Madras Presidency Adult Education Association at the Corporation

Boys' School, Strahans Road, Perambur Barracks, last evening, Sir N. Gopalswami Iyengar, retired Prime Minister of Kashmir, said that in this country neither the Government nor the public had given to the problem of adult education the attention it deserved. As Registrar-General of Panchayats in Madras, one of the things he tried to do was to make the village panchayats in each village responsible for education in that village. As many as 1,500 panchayat schools were then started in this presidency.

Proceeding Sir N. Gopalswami Iyengar said that in his opinion it was a mistaken view to seek to identify education or culture with mere literacy. When he went to Kashmir he tried to put these ideas into execution through panchayats, about 900 panchayats being established in the State. A committee appointed to reorganise education in the State recommended that along with the education of children should be taken up the question of adult education as well, with the result that a definite sum had been allotted in the budget and there were now about 60,000 adults receiving instruction in the State. The teachers were paid an honorarium calculated on the results achieved. In conclusion Sir Gopalswami Iyengar said that the object of adult education was to make the recipient broaden his outlook on life and intelligently follow various problems. They could not have a democracy

without educated people. He wished the institution every success.

*'The Hindu.'*

### Madras Mayor's Suggestions.

Rao Bahadur C. Tadulinga Mudaliar, Mayor of Madras, inaugurated the Dr. Laubach Adult Education Training Centre at "Gandhi Peak," Royapettah, on 8-8-43.

Mr. G. Harisarvothama Rao, Vice-President of the S. I. A. E. A., after detailing the efforts of the Association in the direction of the opening of training centres, appealed to the Mayor to constitute a permanent Mayor's Committee to deal with the problem.

The Mayor said that every effort at removal of illiteracy was to be encouraged as it would raise the level of the people economically as well as socially. It was his wish that every graduate should, before being permitted to take his degree, have worked for turning at least ten illiterates into literates. He would take the opportunity to appeal to the Universities in the province to introduce some such scheme. Adult education, in his view, could be divided into two kinds, one to those classes of workers, who had already received middle school education, and the other to the absolutely illiterate. The Mayor said that the Mayor's Civic Association, along with its other activities, could have a Committee to deal with the problem of adult education co-opting on it select members of the S. I. A. E. A.

## Book Review Section

**The Child and His Upbringing.** by Prof. A. V. Matthew, published by M. Seshachalam & Co., Masulipatam, price Rs. 3.

This book will be found most interesting and instructive by Teachers, Parents and all others who are interested in the upbringing of the nation's children.

Professor Matthew's outstanding contribution to Educational literature consists in writings in which he has brought his personal experiences to bear on the various psychological theories, principles and truths. There is hardly a page in this book which does not present to the reader something which provokes thought and reminds him of some incident, some experience, in his own life which corresponds to what Prof. Matthew has to say in his book.

Books on the New Psychology (or on *Depth Psychology* as Prof. Matthew calls it) and its bearings on the upbringing of the child are many. But they are mostly written by Western authors. Prof. Matthew's book gives almost all that an average Teacher and Parent should know on this subject; but it also successfully attempts to bring the matter home to the Indian reader by examples and illustrations from Indian life.

Prof. Matthew writes simple but elegant language and what strikes one most is the way in which great principles are summed up in short pithy sentences in which the book abounds.

Every one who wishes well of the rising generation ought to read the book. He will be amply rewarded.—R. V. PARULEKAR.

### Oxford Pamphlets on World Affairs.

*No. 63—An Atlas of the U. S. A.*, 19 maps with explanatory text by Jasper H. Stembridge, price Annas 6.

This is a timely and therefore welcome addition to the series. The average reader will find in it much more than one ordinarily looks for in an Atlas. Map No. 8, A bird's-eye view of the U. S. A., though set in the centre of the book (for the printer's convenience), provides a valuable introduction to the series of maps giving as it does a clear idea of its position in the world. To many Indian readers maps 2, 8, and 10 (The expansion of the U. S. A.; Political divisions and Geographical regions; Population) will give a valuable introduction to the U. S. A. All the maps are clear and Mr. Stembridge's comments will enable the reader to understand better news of the U. S. A., as he reads it in his newspaper from day to day.—R. M. C.

### Oxford Pamphlets on Indian Affairs.

*No. 13 Iraq*, by Seton Lloyd, price. As 6

This pamphlet by an eminent archæologist gives the reader most interesting information about the country, its economic resources, the people and their history and the modern State of Iraq. One is as struck by the similarity of

many of Iraq's problems to those of India to-day—a peasantry largely landless and everywhere under-privileged, great natural resources coveted by outside Powers, yet trade industrial development in the country itself, an unemancipated womanhood, an alarming infant mortality and poor national health. In both countries there is need for reform and extension in education. For as Seton Lloyd says "In almost every sphere education must and will be the primary instrument in bringing about the reforms necessary to the fuller social and economic life of the nation." (page 32)—DORIS E. CHETSINGH.

*No. 14 The Aboriginals*, by Verrier Elwin, price Annas 6

The author is well-known throughout India for his deep interest in and knowledge of the aboriginals. He writes here with sympathy and insight. He points out that the 25 million aboriginals are distributed throughout India and speak many languages and are at different stages in their adjustment to the impact of the modern age. He puts them in at least 4 classes and believes that each class (and within each class each sub-division) requires a different approach from the Government and from the people of this country. He believes that much of the education offered to the aboriginals does them harm. "The Pumblebooks of India try very hard to make the aboriginal good; they only succeed in making him dull. It is hard to convince the missionary and reformer, of whatever religion, that the romance and gaiety of tribal life is necessary for its preservation. But it is true. 'The tribe that dances does not die.'" (pp 17, 18). The normal human being will find it difficult to sympathise with the extreme anthropologist in Mr. Elwin when he declares, "Until modern life is itself reformed, until civilization is itself civilized, until war is banished from Europe and untouchability from India, there is no point in trying to change the aboriginals" (p. 31). Not only is 'Civilization' in need of reform, but the customs of the aboriginals which charm and please Mr. Elwin so much are also in need of change. The world cannot wait for a perfect dictator to arise and pronounce what is good in civilization. The gradualness which he recommends in our dealings with the aboriginals has of necessity to apply to other phenomena in this world as well. We, therefore, hope that the appeal which he makes,—in spite of his loud denial of it!—to keep the aboriginals as a subject of study and interest for scholars like himself will not find too ready and wide acceptance. No one will, however, disagree with his conclusion that "The aboriginals are the real *swadeshi* products of India, in whose presence everyone is foreign. These are the ancient people with moral claims and rights thousands of years old. They were here first; they should come first in our regard." (p. 32)—RANJIT M. CHETSINGH.

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