

1943

1944

VOL. V

NO. 1

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,
Punjab, Sind, U. P., etc.

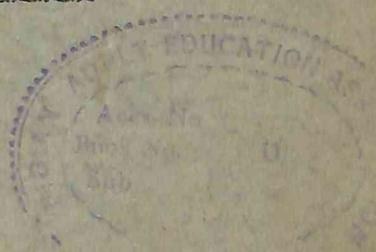
DECEMBER, 1943

OUR PRESENT ADDRESS

42/53, Western Extension Area,
Behind Tibbia College,
P. O. Karol Bagh,
DELHI.

5503

EDITOR:
RANJIT M. CHETSINGH,
DELHI.



THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

Advisory Board of Editors :

- A. N. Basu, M.A., *Head of the Teachers' Training Dept., Calcutta University, and Vice-President, I. A. E. A.*
- R. D. Choksi, M.A., *Professor, Wilson College, Bombay, and Secretary, Bombay Adult Education Association.*
- E. W. Franklin, M.A., M.Sc., *Supdt. of Education, Chhatisgarh Division, C. P.*
- P. M. Gopalakrishnan, *Secretary, Y. M. C. A., and Associate Secy., Indian Adult Education Association, Pudukottai State, South India.*
- Sajjad Mirza, M.A., *Principal, Osmania Training College, Hyderabad, Deccan.*
- B. C. Mukerji, M.A., *Secretary, Bengal Adult Education Association and Associate Secy., Indian Adult Education Association.*
- H. A. Popley, B.A., *Principal, Teachers' Training School, Erode, South India.*
- S. R. Qidwai, *Head of the Dept. of Adult Education, Jamia Millia, Delhi.*
- H. B. Richardson, M.A., *Minister of Education, Holkar State, and Hony. Treasurer, Indian Adult Education Association.*
- Miss R. Ure, B.A., S.T.B., *Secretary, National Christian Council, Nagpur.*
- Mrs. A. E. Parker, *Allahabad.*

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.

CONTENTS.

| | PAGES. |
|---|--------|
| Messages | 1 |
| A National Script for India | 2 |
| What Script for India ? | 5 |
| The Roman, Urdu and Nagari Scripts | 7 |
| Do We Need One National Language ? | 10 |
| The Adult Who Is An Adult Indeed—III | 12 |
| Indian Adult Education Association | 17 |
| News from Far and Near :— | |
| Central Govt. Scheme | 19 |
| Bombay Adult Education Committee | 20 |
| Bengal Nari Siksha Samiti | 20 |
| Hyderabad Adult Literacy Report of the M. C. S. A.... | 21 |
| Delhi | 22 |
| Book Review Section | 23 |

A Message from the Educational Adviser to the Government
of India:—

I am very glad to have this opportunity of sending a few words of greetings and congratulations to the Indian Journal of Adult Education on its entry on its fifth year of useful work.

The question of Post-war Developments is already very much in the minds of all those interested in the cause of Indian Education, and it is hardly necessary to stress the point that in view of the particular circumstances of this country provision of educational facilities for adults and particularly for the large army of illiterates must take a prominent place in any comprehensive scheme. I look forward with confidence to the valuable assistance of the Indian Journal of Adult Education in this connection when the time for an advance arrives.

JOHN SARGENT,

Educational Adviser

18th November, 1943.

to the Government of India.

THE INDIAN JOURNAL
OF
ADULT EDUCATION

VOL 5

DECEMBER, 1943

NO. 1

Messages

THE HON'BLE SIR JOGENDRA SINGH, Member for Education in the Viceroy's Executive Council has kindly sent the following message to the Editor for publication in the first issue of the V volume of this journal:—

“I wish the Indian Journal of Adult Education every success. In any post-war programme of reconstruction, the problem of Adult Education will receive every consideration.”

Yours sincerely,

JOGENDRA SINGH,

New Delhi: Member of Council for
10 November, 1943. Education, Health & Lands, India.

PROF. AMARANATHA JHA, Vice-Chancellor of Allahabad University and President of the Indian Adult Education, in a message says,

“The Indian Journal of Adult Education has completed the fourth year of its existence. It has during this short period already made its mark and is now indispensable for all those who are interested in the Adult Education Movement. The importance of Adult Education is recognised all over the world; in India the need for an intensive and widespread Adult Education Movement is imperative. I trust that in the coming years the Journal will receive the active support and assistance of the Central Government, the States and Provincial Governments. I wish it ever increasing success.”

AMARANATHA JHA,

Vice-Chancellor,
University of Allahabad.

Allahabad:
1 November, 1943.

A National Script for India

BY SHAHID PRAVIN, *Calcutta.*

[We are glad to be able to publish this article by the General Secretary of the Bhasha Samiti Calcutta. We trust readers will secure copies of the Chart which the author recommends towards the end of his article. We hope to review his little book BHASHA in our pages. Mr. Shahid Pravin is, probably, known to some of our readers as the author of the stimulating and fearless, if somewhat controversial, book "Must We Fight."—*Editor, I. J. A. E.*]

The formation of scripts or wholesale changes in the shape of such characters are not new things to the world. To any one who cares to go through a book on Paleography it is clear that none of the present day scripts had the same shape a few hundred years ago. It is contested whether Sanskrit had a script at all when Panini wrote its grammar and if it had one, definitely it was not the Devanagari characters which you and I can read and recognize to-day. We had in India the KHA-ROSHTI script which according to the best of information was written from right to left. This script came to be totally discarded to give room for the new way of writing, that is from left to right. Even the scripts of European languages, practically every one of them, have changed during the past centuries and who knows they will change hereafter as well.

Next we must consider what influences this change in the scripts of languages. Mostly this is due to the progress in civilization and the consequential changes in the mode of writing. The characters written from right to left were influenced by the manner of inscribing them, *i.e.*, of chiselling them on rocks, metals or other hard surfaces holding the chisel in the left hand leaving free the right hand for hammering. From all available evidence it is to be surmised that the

angular writing adopted in the North of India and the round characters adopted for the languages of the South originated from one and the same source. Then what influenced this change in the shape of these two sets of characters? In the North the medium of writing was the berch bark (Bhurja Patra) with some sort of pen and ink (smearing substance) and in the south the Palm leaf with the pointed iron rod. It is more convenient to write rounded characters with the pointed iron rods and this factor alone influenced the shape of the characters of the alphabets of the South Indian languages and not any difference in the cultures of the two peoples, North Indians and South Indians, as claimed by the philologists and racial Pandits. In fact the scripts of India were evolved by Indians themselves; Aryans (synonymous with Iranians) are never credited with a script of their own. The foreign scripts are all of Semitic origin, or inspiration to be more correct.

To-day in the mode of writing, the printing presses, typewriters and Lino-type machines play the leading rôle and these must definitely influence the shape of the scripts of all the languages of the world (not of India alone) and until such time as some new mechanical devices or means of duplicating or writing take the place of these

machines, the scripts which are the most suitable for use with the Printing Presses, typewriters and linotype machines will be the most favoured in use. In India our agitation to have a common script should therefore be guided principally by the progress of present day science and civilization and not by mere sentiment.

Some writers including Pandit Jawaharlal Nehru are of opinion that scripts essentially are parts of our literature. This is, however, incorrect on a dispassionate view of the subject. Our old scriptures,—the Vedas and the Puranas were not transmitted to us through any written medium. And Devanagari script (Nagari to be more explicit) is subsequent to the era 650 A.D. Prior to this there were the characters of the cave inscriptions, the Gupta writings, the Asoka characters and other varieties of contemporaneous inscriptions and scripts. With all these scripts our literatures are almost the same for the entire length and breadth of the country. How many of us know the Ramayana of Valmiki in Sanskrit, but all of us know of the Ramayana through the translations in our provincial languages.

Very many of us are opposed to adopting the Roman script thinking that the script is of English origin because we find the script in use for the English language. We can have the same claims as Englishmen to this script and in fact that is the attitude of all Europeans. Germans, Spaniards, Slavs, French and various other people regard the script as their own, and I do not think there is anything inappropriate in our regarding it as our

own. This has influenced the Bhasha Samiti to call the script *Bhasha Lipi* instead of the Roman script. Much of our sentimental opposition vanishes when we think in this light.

There are, however, differences of opinion re the adaptation of this script to Indian languages, particularly in regard to its phonetics and the use of diacritical marks. Some claim that we must abide by the method and the diacritical marks made use of for transliterating old Pali texts, but the difficulty is that various editors adopt different methods. Even the efforts of the International Phonetic Association do not seem to be getting us out of the difficulty. As regards *Bhasha Lipi*, in the choice of the diacritical marks the present arrangements on Standard Typewriters have been the guiding factor, the movement being voluntary and only three diacritical marks are made use of, *i.e.*, the dash above the letter, the apostrophe and the colon. The dash being the most widely accepted notation for long sounds of vowels, however, has one defect, in the sense the present typewriters do not have the necessary key to imprint the mark above letters. However, in the post-war design of typewriters for India, it would be simple enough to have one key in the place of the key for denoting foreign currencies to do both the operations of back-spacing and printing the dash in one stroke, as a standard feature. Some Editors make use of the dot in the place of the dash, but this dot is not suitable for denoting the double sounds of consonants, say for example above T, h, D, etc. For these reasons

and for simplicity only three diacritical marks have been chosen which can be made use of with ease.

Only twenty-three characters out of the twenty-six of the English alphabet are necessary in addition to the above three diacritical marks for rendering the alphabets of all the Indian languages in Bhasha Lipi and the entire alphabet including the rules for forming compound letters can be mastered by a child in eight hours of instruction in the place of nearly 600 characters needed for some of the present day Indian languages requiring nearly two to three months of instruction for studying. For detailed methods of adaptation readers would find the Bhasha Samiti Chart published by Record Publishing Co., 2/15A, Kanklia Road, Calcutta (Price As. 4 plus postage) of much help. In the matter of adult education such a simple system would be a great time-saving factor.

BY J. DANIEL, B.A., L.T.

In the October issue of the Indian Journal of Adult Education, the Editor has invited short articles from persons who have come to feel strongly that a particular script should be used in India. Presuming that this does not imply that ideas against a National script for India are unwelcome, I venture to give expression to my opinion on the topic.

The problem should be viewed in its proper setting. Two questions arise on this:—1. Is the National language script meant to be a second script to be learnt besides the script of one's own mother-tongue? or 2. Is it to be the objective towards which all efforts at literacy are to be directed and

therefore the medium of all further instruction also? Much will depend on the answer to these questions. If it is to be of secondary concern, urged mainly by political motives, I am afraid that activities in this direction will side-track Adult Education workers into an interminable maze away from their goal. In any consideration of the question the following facts relevant to the issue should not be lost sight of.

A language with its script is but one form of the expression of the soul of man. Geographical, environmental, traditional, temperamental and cultural differences have helped to form the variations in the different languages and scripts of the world. The language of a nation or of a community is as much an expression of the soul of a nation or a community as music or any type of art. Attempts at regimentation in these directions are bound to fail because the soul revolts against such forces directed towards artificially imposed uniformity.

All languages and scripts, particularly those of the Tamil-nad the Andhra *desa* and the Hindusthan have each a genius intrinsically its own. Those, for example, who know the rationalistic formation of every letter of the Tamil script would certainly not be willing to lose all the heritage and richness of the idea behind each letter. The different language scripts are like the different strings of a musical instrument, each different in timbre but contributing to general harmony. Striving to wring out of it a monotone will be a degeneration, not an evolution.

What Script for India?

BY HARRIET WILDER, M. A.

[Mrs. Wilder has rendered distinguished service to the cause of literacy and of Adult Education in South India. She understands our problems and has the right to be heard.—*Editor, I. J. A. E.*]

It is necessary for our country's welfare to choose the kind of script which will advance adult education until at least 80% of our people can read. Those now illiterate must have access to the treasures of practical knowledge on all public questions. They must read of better ways of doing things in agriculture, village improvement, sanitation and industry. Thorndike in America has proved by experiments that adults can learn in a quarter of the time required by children, which means also a quarter of the expense.

There are two kinds of script from which to choose; syllabaries and alphabets. Most of the scripts of India are syllabic, therefore cumbrous and complicated, and require a year or more of time, and much labor and patience to learn. They are expensive of time, money and energy. In contrast to these is the alphabetic script, composed of some 16 to 30 letters, and much easier to teach and to learn. Such a script requires less labor to print and less paper, and is easier on the eyes. We should choose an alphabetic script for economy of time and money.

Among the chief alphabetic scripts

| | | | | | | | | | |
|----|----|---|---|---|---|---|---|---|--------|
| 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 | - |
| j̄ | j̄ | e | r | t | y | u | i | o | ṁ p̄ i |
| r̄ | s | d | ā | g | h | a | k | l | ; ḍ |
| z | ē | ū | v | b | n | m | r | . | . |

are Hebrew, Arabic, Greek, Russian and Roman. These are all derived from the same Semitic script from which the ancient scripts of India, Kharosthi and Brahmi, came. On Feb. 9, 1941, the Madras "Hindu" printed an article in which appeared an illustration of one of Asoka's rock edicts carved two thousands years ago, in an alphabet clearly derived from the same source as the Roman. This recalls Sir Monier Williams' defence of his use of the Roman letters in his Sanskrit dictionary: "Let me remind the great pandits that the Romanized character will be found to be neither modern nor European, and may turn out to be more ancient than the Nagari."

Because of its simplicity and the worldwide use it has attained, the Roman script is the most desirable of all for India. It is already known to educated people. The types are available in every printshop. It is acceptable for telegrams and easily adaptable to the typewriter and the linotype. The Roman letter typewriter would be a stimulus to business in the new industrial era which many believe is already dawning for India.

Indian grammatical rules do not require capital letters. If in coming years it should seem desirable to add them, the forms of the lower case letters in a slightly larger size could be used.

Handwriting can be done swiftly and legibly with the usual cursive script, using an alternative form of the letter "r" for the one called in Tamil the "im r," printed in Roman Tamil as the inverted "r."

Turkey abandoned the Arabic script in favor of the Roman in 1928, requiring all between the ages of 16 and 40 to attend night schools and learn to read Roman Turkish. Kamal Pasha taught his officials so that they might teach others. Classes were held in the streets, railway stations, on trains and along the roads. The Turkish journalists who visited India have reported to us the great increase in literacy this change has made in their country.

For every Indian language we would not need exactly the same selection of letters from the Roman alphabet. Spanish, Turkish, English, Hindustani, Tamil or Urdu, are each supplied with the letters required to represent the sounds of those languages. The selection used for English, for example,

is not perfectly phonetic, and therefore adds much difficulty to the task of mastering its eccentric spelling. Those who design the alphabet for each language must choose the letters necessary for a perfectly phonetic script for that particular language. No letters express sounds, which are only expressed by the speech organs. But our minds learn to associate certain marks on paper with certain sounds.

In a perfectly phonetic script each letter represents always the same sound. The symbols must not be taught through artificial names of the letters of the alphabet, but each letter must be named according to its sound, so that when the learner makes the sounds properly associated with the letters of a word, he has pronounced the word.

* * * * *

Most of our Indian language contain some 50 sounds different enough to require separate symbols. We need not have as many different letters, as we can

use two or three letters for some sounds. This is illustrated by the system for Roman Tamil, which uses only 21 of the letters of the Roman alphabet, adding macrons to 7 of them, to represent the 47 sounds of the Tamil language. Probably the other Dravidian languages could use the same alphabet and typewriter keyboard. Only slight modifications would

உருத்திரிந்து கொல்லாம்.

| | | |
|-----------------|-----------|-------------|
| a, அ | ā, ஆ | ī, ி |
| i, இ | ī, ி | ī, ி |
| u, உ | ū, ஊ | l, ல |
| e, எ | ē, ஏ | v, வ |
| o, ஒ | ō, ஓ | dr, (ன்)ற |
| ai, ஐ | āi, ஆய் | tr, த்ற |
| oi, ஔ | ōi, ஔய் | īj, ஈ, ட்ச |
| ei, ஏய் | ēi, ஏய் | sh, ஷ |
| ua, ஔ(ன) | āu, ஔன | dh, த் |
| | | th, த், த்த |
| k, க, க்க, க்கி | n, ந, ன | gn, ஞ |
| h, க், ஹ, ஹி | p, ப, ப்ப | īd, ட |
| g, க | b, ப | īt, ட்ட |
| s, ஸ, ச | m, ம | īn, ன |
| j, ஜ, (ந்)ஞ | y, ய | īnd, ன்ட |
| j, ஜ, ச்ச | r, ர | īl, ள |

need to be made to make it suitable for printing the other chief languages of India.

In past years nationalistic sentiment has shown a short-sighted prejudice against the Roman letters, as distinctively western, merely because they are used for the English language. With

increasing knowledge of the true origin and worldwide use of that alphabet this prejudice is subsiding. A much stronger and more noble patriotism is fast coming forward to advocate the Roman alphabet for all India, as the only script by which our people can advance and our country step forward into its rightful place among the nations.

The Roman, Urdu and Nagri Scripts : An Appraisal

BY SAJJAD MIRZA, M. A. (CANTAB)

[Readers will find the rational approach of Principal Sajjad Mirza most refreshing. It was largely because of this scientific approach that the Lucknow University, sometime ago, decided to include Roman in its curricula. Mr. Mirza has experimented with this problem of script for the last 20 years. We hope to publish later an article on the Persian script from his pen.—*Editor*, I. J. A. E.]

Hindustani, the *lingua franca* of India, has no script of its own. It is written in Urdu, Nagri and in Roman characters also but on a smaller scale. The British have used Roman for nearly a century.

In every human being there are senses of obligation as well as of licence, of submission as well as of domination. Unfortunately, Urdu and Nagri Scripts are associated with our general behaviour and create feelings of inequality, superiority, inferiority and snobbery. The Roman Script occupies a neutral position.

Hindustani is the *lingua franca* of India. Roman will bridge the ever-increasing gulf between Urdu and Hindi. It will help in the development of a truly national terminology and language for India, just as the terminology for sciences has been developed in Europe on an international basis. To handle new situations, new instruments must be forged.

Nagri Printing

(a) The Nagri Script is cumbersome and defective. Its reform under the auspices of Mahatma Gandhi attempted by the Lipi Samiti, Hindi Sahitya Sammelan in 1935 has not yet been achieved. The writing of Nagri is acknowledged to be difficult. Printing is still worse. Deva Nagri comprises of 49 independent letters but in printing it employs through combination of consonants with vowels or other consonants about 700 different printing characters thereby providing a voluminous composing system. "To set a single letter in Nagri involves three different operations, since above and below the consonant, vowel symbols are added and from about 700 boxes, the compositor has to pick up the required characters, set the line and then place the characters back in their respective boxes....." (Hari Govind Govil) Other fractional systems of printing are equally difficult and defective.

(b) The Nagri Script has certain communal associations which do not make it acceptable to Muslims and others with religious or communal susceptibilities.

The Urdu Script

(a) Urdu Script though comparatively simple is no better for printing. Its orthography is still in a state of evolution. Litho printing is out of question for accuracy and scientific works. *Nastaliq* type has proved a failure. Arabic *Naskh* type is not a practical proposition for Urdu for "the printing of fully vocalised text is a very expensive, because a very difficult, business. It is only the Quran (for dogmatic reasons) and certain school books which are either heavily subsidised or can command large enough sales to recover expenses, which enjoy the luxury of being vowelled. The newspaper and all other printing with the two exceptions just mentioned, appear either entirely unvocalised or at most with a few vowels inserted to assist legibility" (Arberry).

Type of small points like 6 or less could not be made owing to complexity of initials and medial joints etc. Father Anastase, Member of Egyptian Academy of the Arabic language, in his *Risalah fi Kitabat al Arabiya*, exposes the shortcomings of the Arabic alphabet as compared with the Roman; but to forestal the objections of the religious conservative he adds that his new system will make the.....learning of the old script easy.

(b) The Urdu translations and technical terms of the Osmania University

have a restricted field on account of the Urdu Script. The price, of the publications owing to conservative methods of Urdu printing is beyond the reach of the average man.

(c) Urdu Script is not acceptable to the majority of Hindus and other non-Moslems.

Roman

Roman will facilitate the learning of Hindustani by the non Hindustani speaking people of India, especially by those who know English. It will be an example for the various regional languages with different scripts. It will help in the adaption of a common script for all Indian languages. Even as an auxiliary Script it will symbolise the unity of India in its diversity.

(a) The Script is a mechanical device for expression. It should be judged from the scientific and utilitarian point of view. The Script for the common and the national language of India should be scientific, economical, secular and inter-communal or inter-national. Roman fulfils these conditions.

(b) Prejudice against Roman as foreign is not justified. "English is historically a distant relation of Sanskrit, both belonging to the Indo-European family of languages." (Firth). Roman is a new clothing which does not interfere with the real contents of Hindustani.

(c) Roman has all the advantages of the latest improvements in typography. It is easiest and most economical in printing and typing. For these very reasons, it has been adopted by Turkey

and by Russia for Eastern languages. Nationalist China is using Roman for the removal of its illiteracy with remarkable results. In Japan in 1900 the Education Department appointed a committee for the discussion of this problem; as a result 'Japanese system of Oithography of Romanised Japanese was evolved.' In 1905 the magazine 'Romanji' appeared as the organ of the Society for extending Romanised Japanese, which aims at a change of characters from the Chinese and Kana into Roman characters.

There are several systems of Roman which aim at safe-guarding the features which are supposed to be inherent in the Urdu or Nagri Scripts.

(1) The scheme of Roman characters adopted by the International Congress of Orientalists at Athens in 1912. It has been acknowledged as satisfactory for both Urdu and Hindi. The scheme is adaptable for typing from the ordinary English type-writer.

(2) The scheme of the International Phonetic Association for Hindustani. It also claims to ensure correct pronunciation.

(3) I have also proposed a simple scheme for 'Romanised Hindustani' for printing, typing and cursive writing.

In this connection, one should remember that though individual variations may be infinite, the repertory of the principal types of sound which the human mechanism of utterance can produce is limited and well within the range of our (English) alphabetic resources if extra letters and diacritical marks be added to the Roman alphabet. At the present moment about 160

symbols are necessary—120 or so for consonants and about 40 for vowels." (Firth).

* * * *

Arguments against the adoption of the Roman Script for Hindustani.

1. "There is a natural accord between a language and its script. If this relationship were to be done away with, it would be difficult for a language to preserve its natural form and character. (Nawab Mehdi Yar Jung, Education Member, H. E. H. The Nizam's Government.)

2. The Urdu language is as much linked up with its Persian or Arabic Script as Hindi with the Devanagri Script. Both Scripts have an individuality and a sanctity of their own.

3. The Urdu Script is a kind of shorthand. It has speed and occupies less space.

4. The Urdu Script is allied to several scripts common in N. W. India, Middle East, N. Africa and Malaya. It has an international character in the East.

5. The Nagri Script has a close connection with the scripts used for several Indian languages like Maharatti, Gujrati, Bengali etc. It is truly Indian and native in character.

6. If the Urdu and Nagri Scripts are defective from the point of view of typography the defects should be removed. Defects in printing do not warrant and justify the adoption of an altogether new and foreign script. Reformed type fonts have been made for both Urdu and Nagri. It is claimed

that they are as efficient and economical as the Roman fonts.

7. The examples of Turkey or Russia, etc. do not suit India as their adoption of Roman was due to some special circumstances which do not exist in India.

8. Roman does not possess all the advantages claimed for it. It may be suitable for printing and typing but simplicity and economy are not the characteristics of the proposed Roman Systems.

9. The adoption of a foreign script for the common and national language for India will be detrimental to the language, damaging to the dignity and harmful to the national spirit of India.

10. If a common script for Hindustani or other Indian languages is desirable, the Muslims claim that it should be Urdu (Sir Abdul Kader at the All-India Urdu Conference) while the Hindus demand that it should be Nagri: "the Nagri Script is the most perfect in the world" (Mahatma Gandhi).

Do We Need One National Language?

BY M. C. SAMADDAR.

[The views of the Editor of the *Behar Herald* will be of interest in a consideration of our problem. *Editor, I. J. A. E.*]

Need India be in quest of a national language? I would go in for an answer of my own question in the affirmative. And what would that be? English—that's my emphatic reply. English may not be our *national* language in the literal sense, but it would be so in the sense of a common language.

The arguments in favour of English are simple: (a) British or no British, English has come to stay in India; (b) it is spoken and understood all over the world; (c) as our higher education is through the medium of English, an Indian from northern India would understand an Indian from the South through English, but hardly through any Indian language, barring of course the bazaar variety of Hindi and Urdu; (d) it has a simple script; (e) quite a small number of alphabets; (f) rules

of grammar are comparatively easier; (g) phonetic spellings are making the words simpler still; (h) it has a rich literature; (i) wide range of words; (j) English letters are easier to write whether singly or in continuous combinations.

Objections may be raised. Firstly that if the bazaar variety of Hindi and Urdu, or Hindustani as it is popularly known, is understood by the majority of Indians why should it not be our common language? It would be a national language as well. But the question of script—Hindustani would have two scripts—cannot be solved so easily. If, however, our national sentiment is not to be hurt, as also that it would be necessary to continue Hindusthani for some more time to make ourselves understood to common

people, and specially as the mother-tongue is a part of each individual, (which makes the problem all the more difficult) we might let Hindustani thrive only as a spoken language, with Roman script for its deciphering whenever necessary. This would solve all the problems at a stroke. Santali is a spoken language, without a script. When forced to take to a written language they would prefer Bengali, though Christian Missions are doing a lot to educate the Santalis in their own language through Roman script. Assamese and Maithili are spoken languages with Bengali alphabets; of course recently they have introduced a few alphabets of their own. In other parts of Bihar are also dialects akin to Bengali, without a script.

There are a few Bengali-speaking tracts in Orissa as well. If numbers are taken into consideration, adherents of Bengali would probably be larger than pure Hindi and pure Urdu taken separately. Bengali has a sweetness of its own; it has also a rich literature. Urdu is equally sweet. Barring the rules of gender, Hindi is a much easier language than Bengali. English, therefore, being absolutely "foreign" would put all parochial controversies on the language question to an end.

An average Indian who would like to have university education has to learn three languages (which means three scripts as well),—English, Sanskrit or Persian, mother-tongue—(Those whose mother-tongue is Hindi need only go in for two scripts). Besides this there is the question of learning a bit of Hindi and occasionally another foreign language.

A child has to be, or rather generally is, brought up in its mother-tongue. An illiterate adult has to be educated through the mother-tongue. The education of grown-up children is also being gradually diverted through their mother-tongue, as it is an easier task—the children learn more in a lesser space of time. Environmental influences (specially in the language sphere) have a contributory effect—but it may also be pointed out that in most cases they are not. Can we not embark on Roman script for all Indian languages? For literary studies we may stick to the original script.

Critics would hold that it will have to be a big experiment. What is the harm even if it is so? We have not progressed much towards the evolution of a common language and a common script for us; literacy in our country is still in a condition worse than deplorable.

The second objection, and the greatest, to the introduction of Roman script for imparting a workable knowledge of the different Indian languages to Indians, as also for facilitating adult education work in India, would be that Roman script is not suitable for the pronunciation of Indian words. If TAJ can be, and is, pronounced as तज, why should we read AJ as अज. Of course हज has to be written as Hj. It is of course a difficult task. (Diacritical marks would only worsen the situation.) But would not an omission of a dot in Urdu make a lot of difference? Persons residing in North-west India cannot pronounce correctly proper names in Eastern Indian lan-

guages. Does not a child, even an adult, experiences difficulties in learning his or her *own* alphabets? It is also not necessary that some sacrifices—to those who have strong sentiments for

their own tongue, it is nothing but a great sacrifice)—are necessary to make ourselves understood amongst throughout the length and breadth of India?

The Adult Who is an Adult Indeed

III

THE ORGANIZED SELF

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

There are warring elements within ourselves, and the integrated personality is one in which the warfare is brought to some satisfactory end. No one has shed more light on internal conflict than Freud. But there are a few assumptions in Freud's presentation of internal conflict which we cannot accept without question. One of these has been dealt with by me at some length elsewhere, *viz.*, the presupposition that all conflict centres round the libido, which to Freud is essentially of a sexual nature. Even non-Freudians admit that sex is present throughout life. As a South African psychiatrist puts it: "The young are intrigued by it as a matter of curiosity, to the adolescent it is a matter of thrilling urgency, for the adult it is a necessity, and to the elderly a matter for regret that the passing years have deprived him of its joys."¹ As a matter of fact a de-sexualised person is only half human—for it is the urge of the sex-love that draws an individual out of himself,—as we saw in the previous issue of this Journal,—and leads him to

seek perfection, through union of the spirit as well as of the body with another person in creative enterprise. But love is not everything, either. A modern writer, whose out-spokenness about sex matters was one of his chief characteristics as an author, once observed: "Love is not the only dynamic. Taking love in its greatest sense and making it embrace every form of sympathy, every flow from the great sympathetic centres of the human body, still it is not the whole of the dynamic flow, it is only the one-half. There is always the other voluntary flow to reckon with, the intense emotion of independence, and singleness of self, the pride of isolation, and the profound fulfilling through power."²

A cursory glance into Freud's writing is likely to give one the impression that he considers that any restraint in the realm of sex is detrimental to the integration and wholeness of personality. This impression is due to the fact that he frequently refers to the adverse effects of repression. A more careful reading of Freud will show,

1. M. Minde: *In search of Happiness*, Ch. XI, p. 188. Frederick Muller Ltd., London, 1937.

2. D. H. Lawrence. *Fantasia of the Unconscious*, ch XI. p. 117. (Heinemann, London).

however, that when he talks of the consequences of repression, he presents only one side of the question; and that he nowhere says that, because there are grave evils that follow repression, there should be no self-restraint or voluntary inhibition on the part of a person. He takes it for granted that in modern civilization men and women and children are bound to exercise self-restraint. He refers to unbridled gratification of desires being considered by some as the most alluring principle in life, but he has no doubt himself that it "entails preferring enjoyment to caution and penalizes itself after short indulgence."³ This principle can work to satisfaction neither in the case of the young nor in that of the old. He puts it unequivocally that "psychologically it is fully justified in beginning by censuring any manifestation of the sexual life of children, for there would be no prospect of curbing the sexual desires of adults if the ground had not been prepared for it in childhood."⁴ Melanie Klein is a follower of Freud who sees more sex in life than the master himself. It is interesting to note that she too wants the super-ego of the child to be strengthened by prohibition from outside "to lend support to prohibition from within."⁵

While all this is true, it is worth noting that there is a general impression that Freudian psychology and Freudian therapy means giving an in-

dividual free scope to indulge in his natural impulses. That this is not merely the impression of the man in the street is clear from the kind of advice given to their patients by certain practising psycho-analysts, analysts who ignore the moral or ethical aspects of life in their narrow purpose of healing some physical or mental trouble in which sex plays an unmistakable rôle.

Case B. No. 32 SV. Norborg speaks of a patient, a man of forty-two, who had been pestered by a mother-complex, and was psychoanalysed by a Freudian medical man whom Norborg describes as "a well-known authority on psycho-analysis." As a dogmatic Freudian he found that sex was at the root of the trouble. After an analysis, that lasted a long time, "with the usual exorbitant price," that M. D. advised him "to go to a given address to start a life of adultery with a masseuse, who had (as the doctor stated) healed many of his patients." The result was that the man driven deeper and deeper into the abyss of depravity, until he grew desperately angry and said to a friend that one day he should shoot the doctor.⁶

Respect for Personality

It is true that from the kind of reactions set up in a patient whose treatment was only half complete we cannot argue against the wisdom or effectiveness of a course of treatment, nevertheless experiences of this kind violates against the moral sense of patients, and judging from the words of the foremost psycho-analysts in France, Dr. Rene Laforgue, there are many psycho-analysts like himself who think that the purpose of psycho-analytical treatment is to liberate the ego from the super-ego. Be it also noted that the

3. Freud: Civilization and Its Discontents, ch. I.

4. Ibid: Ch. VIII, p. 74, Hogarth Press.

5. Melanie Klein: The Psycho-Analysis of children ch. X, p. 259.

6. Reneo Laforgue: Clinical Aspects of of Psycho-Analysis, Lect. IV, p. 87.

super-ego referred to in *Clinical Aspects of Psycho-analysis*, for instance, is not, so far as I can understand it, what is usually known as a morbid moral sense, it is the ordinary sense of sex-morality that leads one to respect the personality and the person of a member of the opposite sex. Laforgue tells us that he does not agree with those analysts who recommend "a certain reserve in everything concerning sexual relations."⁷ There are examples in his book where he has advised persons in the course of the treatment to go and have sex relations in order that troubles like impotence or homosexuality may be cured. Of course he does not give this advice off-hand or in the beginning of the treatment. He waits for the right time. But when the opportune or critical time comes, he does not have any hesitation in giving such sex advice. He does not want to support the exactitudes of a super-ego, "The analysts who would put himself at the service of a neurotic super-ego and who would sanction its sentences would certainly avoid certain of his patients' resistances, but he would not succeed in liberating them from the exactitudes of the super-ego. It is only when the advice given is in the direction of normal liberation—and is given at the right moment, namely when the patient is capable of following it in spite of the reactions which it produces in him—that active intervention on the part of the analyst conforms with our line of conduct."⁸

Jung's attitude towards sex is definitely different from that of the Freudian attitude depicted (possibly a little more candidly than is usual with other authors) in the above quotation. Jung does not hesitate to tell a patient when such need arises that he should change his way of life. He tells us the story of a young man who came to consult him.

Case B. N. 33. The young man brought with him his autobiography containing even incidents of his early days, and asked Dr. Jung why he was not all right in spite of this knowledge which he possessed of himself. In further conversation with him the doctor found that the young man was living on the money supplied to him by a woman, thirty-six years old, a teacher in a public school. When the doctor suggested that the kind of life he was leading had something to do with his neurotic trouble he laughed at "the absurd moral intimation," which according to the patient's idea, had nothing to do with the structure of his neurosis. The patient defended himself further, saying that he had discussed the point with his friend and that both of them agreed that it did not matter. When the doctor still held to his view that mutual consent did not rectify the situation, the patient indignantly rose and left the room. "He is one of those many people," observes Dr. Jung, "who believe that morality has nothing to do with psychology, and that an intentional sin is no sin, inasmuch as it has been intellectually rationalized."⁹

Other patients of Jung also have complained against what they regard as Jung's "moralistic" attitude, and left off being attended to by him. Many psychologists too find fault with Jung

7. S. V. Forborg: *Varieties of Christian Experience*, Lect. IV.

8. *Ibid* p. 88.

9. Jung: *Contributions (Analytical Psychology and Education, Lec. III, 355.*

on the same ground.¹⁰ In defence of Jung it may be pointed out, however, that the moral sentiments of a person are also part of his mental structure, a fact admitted, at least tacitly, by Freud too; for he describes the super-ego as a structural part of the ego and not merely as one of its functions. As such he cannot throw aside the moral sentiments without doing violence to the wholeness of the integrated personality. An instance mentioned by William McDougall illustrates this point well.

Case B. No. 34. :Z was a man of thirty years, who complained of depression, general incapacity to work, and of certain compulsions and anxieties. He was afraid that he had some venereal disease, though he had been examined by several doctors all of whom said that he was free. He was not only afraid for himself, but he was also afraid that he might pass on the disease to someone else. He picked his nose and wiped the mucous from his nostrils on newspapers or other objects, but he was not very careful to burn the soiled papers, etc. McDougall found that he was living as a lodger in the house of a friend with whose wife he had illicit intimacies. Z's attitude to the woman was one of sheer lust for he had no respect for her. "I explained the situation to him," says McDougall, "(and) told him that an absolutely necessary condition of his cure was that he should leave the household and firmly resolve to close that episode." After many excuses he agreed to leave the place, but came back a few weeks later with a new symptom, *viz*, when he rode out in the country even under pleasant circumstances the enjoyment of the trip was spoiled for him by a constant anxiety whether he had left the door of the car open, which might strike some person on the roadside. It was explained to him that the anxiety symbolized the fact that he had still left the door of his unsatisfactory life unclosed. The doctor urged on him the need of his breaking off his

relations entirely. The man at last took the doctor's advice and broke off the relationship for good. After some months he wrote to the doctor that he was perfectly recovered.¹¹

What happens in a case like this is that the sex act becomes isolated as a means of enjoyment, and the enjoyment is purely a physical enjoyment. Sex is a great unifier: it unifies one individual with another, and it unifies the various impulses, aspirations and ambitions of an individual round a love-object, the loved person. But when sex is pursued for its own purpose, it does not serve as an uplifting influence in personal life. As Jung says in a talk on the 'The Love-Problem of the Student': "The less the sexual complex is assimilated to the whole of the personality the more will it remain independent and instinctive in character. Sexuality is then purely animal, recognizing no psychic distinction. People as a consequence lose their self-respect, and are ready to find enjoyment in any woman however inferior she may be."¹²

The Power Urge

The same applies to any other instinctive drive. Take the "power-urge" for instance. Like the urge to be interested in sex, the urge to exercise power also may pervade, as we saw in Part III, the whole life of an individual. The small child seeks to exercise his power through his tears and appeals, the elder child by its quarrels and practical jokes, the adolescent by his criticism of the existing order of things and his attempt at reform or revolt, the middle-aged man by the per-

10. See for instance: Clifford Allen: *Modeth Advances in Medical Psychology*.

11. McDougall: *Abnormal Psychology*, ch.

12. Jung: *Contributions* p. 125.

suit of his work and business enterprises, and the old man by criticisms of the young through adverse comparison of the performances of the latter with those of himself and his contemporaries in the good old days that were and are no more! But like sex enjoyment, power too is inadequate to be envisaged as an end in itself. A humorist is reported to have said that he played golf to keep fit, and when asked why he wanted to keep fit, answered "To play golf." If the end of power is to acquire more power, then, as an inspiring thinker of the last generation said, "I may as well ask the first turkey-cock I see to exchange souls with me. The passion for power as such (apart from the interest in the ends it is to serve) is a recognized form of neurosis"¹³ It is an over-compensation for a felt sense of inferiority, and as such is a symptom of weakness, not of strength.

The more a person enjoys his life in a single direction, without reference to other and wider aspects of life and without reference to his individual obligations and responsibilities in an organized society, the less he is of an integrated personality. The integrated person exercises freedom and discretion in his *libidinal cathexis* (discharge of his natural energy) but the unintegrated person is a slave of what Freud calls a *repetition-compulsion*. The more one does a thing in a particular way and the more one persists in a certain attitude, the more that act or that attitude gets fixed or set in life, and the future of such a person is determined to that extent. Here one perfectly agrees with Freud.

But there is a certain subtle danger in stressing "repetition-compulsions". Freud's general attitude that there is nothing in psychic life which cannot be accounted for by events that happened before is carried to its logical conclusion by his followers to mean that life is nothing but a scheme of cause and effect. According to this view blocked instinctive urge means repression, repression means psychic conflict, and psychic conflict means neurosis. The cure also should then naturally mean, as pointed out by Rollo May, reversing this process—observe the neurotic symptom, trace down the complex, remove the repression, and then assist the individual to a more satisfactory expression of his instinctive urges."¹⁴ Freud does not say that a person's life can never be changed, otherwise he would not have been able to heal people. Nevertheless in his writings we do not find anywhere an optimistic assurance that a person's life can be changed by a change in his outlook or philosophy of life. Even though he speaks frequently of sublimation in his works the trend of his emphasis is on the evil of repression and the need of removing the inhibitions that interfere with an individual's enjoyment of life. This trend is seen grossly exaggerated in the attitude of followers like Rene Laforgue, who takes it that the chief purpose of psycho-analytic treatment is to liberate the patient's ego from the exactitudes of his super-ego. Coming back to Freud, we find that he believes that life's attitudes can be modified if a person

13 B. H. Streeter (Ed.) *Adventure*, p. 65.

14. Rollo May: *The Art of Counseling*, Ch. II, p. 48.

undergoes psycho-analytic treatment but, as Van der Hoop truly observes, this is "rather an indirect result of the treatment and not (its) chief object. By attaining to a better understanding of themselves, the patients are naturally led to improve their internal organization and to feel their way gradually towards better conditions."¹⁵ Or as Rollo May puts it in a pithy remark: "Freud's therapy succeeds precisely be-

15. Van der Hoop: Character and the Unconscious, Ch. IV.

cause it does not bind itself to the strict causological theory". The implication of the theory is that left to themselves and to the social and spiritual influences around them all people will continue to be slaves of their *repetitive-compulsions*. This is why Freud's view on personality is regarded to be a deterministic one: his writings produce the impression that he believes that human nature cannot get out of the rut into which it got in infancy: that *what was* is, and that *what is* will be.

Indian Adult Education Association

SOUTH INDIA : AUG. 23—OCT. 31, 1943.

The Organising Secretary writes:—

The Secretary toured 51 days visiting Ariyalur, Lalgudi, and Trichinopoly of Trichinopoly District, Tanjore, Thiruvallur and Ikkadu (Chengelpet dist.) Madras, Nangamangalam, and Chittoor of Chittoor District, Katpadi, Sholinghur, Virupakshipuram, Viruthamput, and Vellore, N. A. District.

New contacts and work of great value were possible. Leaders of voluntary agencies have learnt by experience that to speed up literacy work, men and women should be attracted through a systematised cultural programme designed to enrich their lives. The scientifically proved fact that six betel leaves with necessary lime, betel nut, and catechu will supply assimilable calcium obtainable in 10 ounces of milk, that soured water containing nutritive elements such as yeast and other similar ferments got by allowing cooked grains in water for 12 hours, makes an excellent, nutritious and cooling drink, that from the point of view of nutritional value *cumbu* (*Bajra*) is superior to other cereals in many respects, and that the expensive plantation of babul trees offer shade, and enrich the soil by absorbing nitrogen from the air, would mean regular

supplies of firewood, and kernels in the pods, if given with concentrated feeds to cattle, improve the condition of the cattle to mention just a few amongst many other facts arouse the interest of the people. Such practical talks bearing on problems that they have to meet in their daily lives will create in the minds of the despondent people a genuine thirst for knowledge.

The Secretary and his honorary associates in various fields have also been securing facilities to give effect to this knowledge in a practical way following the 'Grow More Food Campaign and Adult Education.' Further information may be available for next issue of the I. J. A. E.

Further Propaganda and Results:—

In Madras, the Secretary attended the Health Exhibition of the City Youth League and later, addressed meetings in one of their slums in Kricheripuram on 'Education for life' presiding over a meeting when about 35 young men were present. Follow-up work is being done to make this a good educational centre.

Tanjore:—

(a) Under the auspices of the Y. W. C. A. a public meeting of the ladies of the town

was convened by Miss S. Chinnappah, B.A., L.T., it's Honorary Secretary. About 65 ladies were present when the Secretary spoke on 'Adult Education amongst women,' its limitations and possibilities. Steps are being taken to initiate work.

(b) The Secretary took advantage of the Central Regional Conference of the M.R.C.C. when some 60 men, and 10 women were present. He appealed that the members should explore possibilities of promoting Adult Education in various ways.

(C. D. and E.) Three adult literacy demonstrations were held:—one in the Boys' School, one in the Girls' High School with a lecture, and one in the women's Social Service Centre in which 60 boys and 4 teachers, 30 women, and about a hundred girls and ten teachers respectively attended with profit.

North Arcot District :—

(A and B) under the auspices of the South Vellore Teachers' Association representing many schools, and Sholinghur Range Teachers' Association presided over by the respective Deputy Inspectors of schools talks were given to men and women teachers numbering about 150 and 30 respectively on the importance of Adult Education as the inevitable course to bring about the education of the masses.

(C) *National Higher Elementary School at Vellore*:—'How young pupils aided by teachers could make adults literate on the Bihar model was explained here at length to about 100 pupils and 8 teachers followed by demonstrations on quick literacy methods.

(D) *Vellore*:—At the meeting of the Committee Members, officials and others numbering about 40, besides about 75 men and women municipal teachers under the auspices of the Vellore Adult Literacy Association the Secretary spoke on "My Experiences as Adult Education worker, lessons and warnings." Mr. A. S. P. Aiyar, District Judge, presided.

(E) *Virupakshipuram*:—The Secretary spoke to about twenty adults giving them discourses on 'Meaning of Life' followed by lessons on quick literacy methods. Here was a night school that functioned for a time,

well-conducted by a very resourceful teacher of the local Board School Mr. Loganatha Mudaliar. Vigorous steps are being taken to revive the school.

(F) *Viruthamput*:—Under the auspices of the Tamil Sangam of the Union Mission Training School two addresses were given to about 75 students on 'Adult Education' in the Programme of Rural Reconstruction with demonstrations in literacy methods.

(G) *Katpadi Farm*:—The enthusiasm of Mr. Masilamani the headmaster of the Higher Elementary School is responsible for the interest shown by a section of the boys tackled in August last who had had talks on practical problems

(H) *Sholinghur*:—In connection with the Education week celebrations two addresses were given by the Secretary one on Adult Education in the programme of National Reconstruction, and the second on quick literacy methods to audiences of about 50 and 100 respectively consisting of men and women teachers on two days.

Vigorous propaganda by tackling individuals and groups continued. Possibilities were explored to organise district Associations in Trichinopoly, Chittoor and North Arcot, and in this connection, several officers of the Government, local Bodies and others were interviewed. It is indeed a mercy that while there have been developments in the country and the world over, to make the stoutest optimists to lose courage, those with spiritual insight still have hopes of building up a regenerated India.

Encouraging features:—Response of volunteers in many quarters has been a matter for rejoicing. The Vellore Adult Literacy Association, the creation of the indefatigable efforts of Mr. C. Amirtha Ganesa Mudaliar, the Municipal Commissioner is making headway. Great credit is also due to Mr. Vijiaraghavan, an advocate who keeps the furnace hot. Apart from the co-operating officers of the Educational Department, the most notable work is that by Mr. S. Sachidanandam Pillay, a retired Educational Officer. The critical but sympathetic and discriminating President Mr. A.S.P. Aiyar

the District Judge, is ever a source of inspiration. The Secretary visited their two schools consisting of nineteen pupils, and the work has been satisfactory. The President, at the last meeting, suggested that the ideal to be worked for should be one adult school for men, and the other for women.

At Sholinghur, the long suspended work was revived, and the first of the night schools was started on 12-10-1943. The Secretary visited the night school where there were about 15 pupils. The officers of the place have promised whole-hearted support, and are keen to make this work permanent. Inspired by the Revd. C. J. R. Price, Messrs. David Dyream and Venkatesa Aiyar are forging ahead. Mrs. Koil Pillai has assumed responsibility for developing work amongst women.

Mr. A. C. Satya reports his preparations to take up (with his Student Volunteers) work at Kalinjur. His work in Thondan Tholasi is gaining strength. Mr. T. P. Rajagopal Reddi reports 15 pupils.

Mr. P. Dharumar from Nangamangalam reports that two more centres are in the

making from one of which there has been persistent and earnest appeals.

With regard to Chittoor, Mr. Daniel, of the Board High School has assumed responsibility for work. The groups at the Sherman Girls' High School led by Miss E. Sluyter have had a few more classes. Mr. Daniel has started a series of lectures with the aid of magic lantern slides related to literacy.

Mr. S. Devanesan, of the C. M. S. High School, Pudukottai and his associates continue to hold on in their posts as torch-bearers

Dr. S. Gurubatham, the eye specialist at Vellore has been a great source of strength and inspiration. The coming days will reveal something of his contribution to the Adult Education *movement*.

There have been numerous calls from even unexpected quarters. It was not possible to respond to all as the floods and rain caused much dislocation. Though these demands on him and his volunteers are happy signs the Secretary feels that with increased organization the demands may be met

News from Far and Near

CENTRAL GOVERNMENT SCHEME

NEW DELHI: A scheme for a national system of education, to provide all children with basic education, and to enable promising children to pass on to high schools, universities, and technical, commercial and art institutions is outlined in a report by Mr. J. Sargent. Educational Commissioner submitted to the Central Advisory Board of Education, for consideration as part of India's Post-War reconstruction.

He stated that it aimed at no more than has been accomplished in Britain and other countries and should be the minimum to be aimed at. For British India the scheme was estimated, when fully established, at the end of about

50 years, to cost Rs. 313 crores annually, of which Rs. 277 crores would have to be found by the state. The present expenditure on education was about Rs. 30 crores, of which the state found Rs. 17½ crores. Universal elementary education for British India was estimated to cost Rs. 200 crores annually, and would call for about 2 million teachers for about 52 million children.

Adult Literacy

With the creation of a national system of high schools there would be a call for an expanded university system, with 240,000 seats, or double the present number. He advocated an Indian University Commission to co-ordinate all university activities, avoid

overlapping and dispersing of effort. He also envisaged a 20 year plan to deal with adult illiteracy, preceded by a 5-year scheme of preparation.

INDIAN TROOPS HOLD DISCUSSIONS

Ensclosed in comfortable chairs at the Indian Soldiers' Club in Teheran (Persia) can be seen every Thursday evening, an animated gathering of Indian troops debating on successful Allied strategy in the Sicilian campaign, or waxing eloquent on what, in their opinion, should be done to drive the Japs out of Burma.

They are members of the recently formed Discussion Groups for Indian troops daily growing in popularity with the "jawans." An Indian officer first gives a summary of the week's headline news and then comments upon it, raising some subject of particular interest to Indian troops. The men are then invited to express their own points of view on the matter concerned.

Discussions held so far have been very well attended and much interesting comment has been forthcoming from the soldiers.

BOMBAY ADULT EDUCATION COMMITTEE

The First Session of the Current Year

The first session of the current year's Campaign is coming to a close in July. During this session 416 literacy and 160 post-literacy classes were maintained. Nearly 8,000 adult pupils were enrolled. The usual literacy tests of the classes are being held at present and it is expected that about 6,000 adults, men and women, will be declared literate before the end of this month. Thus the total number of literates made so far will come to 53,200.

The number of 160 post-literacy classes is the highest ever maintained by the Committee since the inception of the Literacy Campaign in the City four years ago. Nearly 4,500 of the new adult literates used to avail and will avail themselves of these classes as long as they like, generally 6 to 8 months.

(From the Secretary and Special Literacy Officer)

BENGAL NARI SIKSHA SAMITI

Work in Calcutta '41-'42

The Samiti having felt the urgent need for educating adult women, started centres for the purpose in different villages. This has been possible with the help of the endowment of Rs. 1,00,000 donated by the late Sir Jagadish Chandra Bose. This trust fund according to the wishes of Lady Bose has been named the 'Sister Nivedita Women's Education Fund' in order to perpetuate the memory of that noble lady who dedicated her life to the service of India.

The syllabus for adult education scheme includes: (a) General education upto the primary stage. (b) Industrial education. (c) First-aid, Home-Nursing, Dai-training and child welfare (d) An elementary training in Kitchen-gardening.

In accordance with the syllabus mentioned above, the Samiti opened its first centre for adult education at Rajpur, a village in the 24 Parganas on 1st August, 1938. Two peripatetic teachers, one for general and the other for

industrial education were appointed. These teachers according to the scheme of the Samiti, were deputed to Sthalnahata a village in the district of Pabna and the Junior Trained teacher of the Primary School at Rajpur has been continuing the work of the adult centre. An industrial teacher was also appointed there since August, 1941 at the request of the local authority to keep up the general interest of the elderly students. The total number of students on 31st March 1942 was 19.

Another centre for adult women was established in the two villages Nali and Rupsa Nilgram combined in the District of Dacca. A trained lady teacher has been conducting the education there. The total strength of students there is 12 during the year under report.

The third centre was started in the village Sthalnahata, in the district of Pabna, in February, 1941. Another centre was also established a year later amongst the artisan women of the same village who are very eager to get elementary education. The work of these two centres has been conducted by the two peripatetic teachers with the assistance of trained teacher at Sthalnahata. The total number of students in these two centres was 24 during the year under report.

The interest for general education is keenly felt among women everywhere. They are specially interested in that kind of education where there is provision for sewing and cutting and tailoring and such other similar subjects along with general education.

HYDERABAD* ADULT LITERACY REPORT OF THE M. C. S. A.

| Mission District. | No under Instruction. | No attained literacy |
|-------------------|-----------------------|----------------------|
| Bidar | ... 145 | 10 |
| Elsele | ... 106 | 21 |
| Hyderabad | ... 85 | 44 |
| Narayanpet | ... 91 | 26 |
| Tandur | ... 129 | 7 |
| Vikarabad | ... 150 | 67 |
| | 706 | 175 |

This year two adult Literacy Programmes were given. Nine such programmes have been given in eight different villages in the past two years when seventy literates received badges. These programmes are helpful in creating interest in the adult learning. From the monthly reports of the village work we find that the number of Adult learners is 284 twenty more than there were last year. Among these learners are eighty women thirty-eight of whom have become literates. The number of literate men and women in the literacy classes is 155 which is an increase of forty-four more than the number recorded last year in the work under our supervision.

'Let me read before I die'

In Nagaram (M. C. S. A.) is an old man 80 years old. He is very anxious to learn to read but cannot see very well. He says "I do not like to die without learning to read the black letters on white paper." Now he is reading the first chart. He is also a good singer.

*From the Report of the Methodist Church in Southern Asia, 1942.

DELHI.

The Delhi Students Literacy League has been in existence, now for about 3 years. During that period it has been running a number of Literacy centres in the different localities of the Delhi city and doing propaganda for Adult Education work among students and the general public. For this it organised the All-India Literacy Exhibition which was opened by the Educational Adviser with the Government of India and a Summer Vacation Literacy Campaign in connection with which Dr. Zakir Husain, the Vice-Chancellor, Jamia Millia Islamia, addressed meetings in the Hindu College, the Arabic College, Commercial College and the Ramjas College. The League, thanks to the keen interest taken in the Movement by Khan Sahib Ali Ahmad Jaffery, Superintendent, Municipal Education, succeeded in persuading the Delhi Municipal Committee to start centres in each ward.

The Subzimandi Centre

The war affected the League rather badly,—as it affected all Societies doing social work,—and its revenue decreased. As a result the activities also had to be cut down. At present the League is running two centres one in the Reclamation Colony, Subzimandi which is inhabited by a criminal tribe called "Sansis" and the other in Kashmere Gate. The work in the Reclamation colony began on 25th August, 1941. Before starting the centre statistics were gathered of the number of male adults, and the number of literates among them. The school has been running ever since. Though only about 15 attend daily, this has created

quite an enthusiasm among the members of the locality for learning the three R's. This can be noticed by the sale of "*Meri Kitab*", a Hindi Primer, published by the League which is sold at a nominal price of two pice each. The primer also contains a few chapters on Arithmetic.

There is another way in which the residents of Reclamation Colony benefit. Normally they are obliged to register their attendance with the Supervisors of the Colony twice a day. But if they can produce a certificate showing that they have passed the 4th class, they are exempted from daily attendance. Every year four or five persons get exemption in this way and so Literacy is proving of some practical value to them.

It has now been announced that in the first week of January, 1944 a literacy test will be held and the residents passing that test will be awarded Literacy certificates.

The Kashmere Gate Centre

The second Centre is situated in Bara Bazar Kashmere Gate. This centre apart from holding regular evening classes also encourages the formation of entertainment clubs. For the last six months a foot-ball club, which was formed at the initiative of the centre workers, has functioned well.

The residents of this place have been feeling the necessity of a Reading Room. The need is particularly felt for those who pass out of our night school or acquired primary education in their childhood. It is hoped that this institution for post literacy and proper Adult Education work will be very soon opened.

The most important feature of the Kashmere Gate centre is that it is almost entirely self-supporting. The students of the Literacy class pay Re. 1 per month and a similar subscription is charged from the members of the foot-ball club.

Exceptions are however made in the case of persons who cannot afford to

pay this amount and in such cases the fees are reduced or they are granted freeships. The charging of fees has had a very salutary effect. It has made students more regular, more punctual and more serious about their studies than they used to be when no fees were charged.

V. S. M.

Book Review Section

The Journal of Education and Psychology:— A quarterly edited by T. K. N. Menon, Principal, Secondary Teachers' College, Baroda, Annual subscription Rs. 4. Single copy Rs. 1-4-0.

It contains stimulating and thought-provoking articles by competent writers on problems connected with education in general and psychology in particular. Teachers and others engaged in moulding the young will find this a very use-

ful and profitable guide dealing as it does with all aspects of the requirements of the teacher and the taught.

* * *

We regret that owing to pressure on our space we are compelled to hold over to the next issue notices of various books sent us from England and from India.

EDITOR, I. J. A. E.

THE INDIAN JOURNAL OF SOCIAL WORK

Editor : J. M. KUMARAPPA

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

Issued in June, September, December and March

Vol. IV, No. 2

September, November, 1943

CONTENTS INCLUDE :

| | | |
|--|-----|--------------------------|
| Professional Organization Among Beggars | ... | <i>Amar Chand Bhatia</i> |
| Legislation Relating to Beggary | ... | <i>John Barnabas</i> |
| A Plea for Social Security to Prevent Pauperism | ... | <i>J. M. Kumarappa</i> |
| Behaviour Disorders and the Breakdown of the Orthodox Hindu Family | ... | <i>W. S Taylor</i> |
| The Santals in a Changing Civilization | ... | <i>Charulal Mukerjee</i> |
| Tata School News | ... | |
| Alumni Chronicle | ... | |
| Book Reviews | ... | |

NOTES AND COMMENTS.....BOOK REVIEWS

Subscription : Rs. 10/- per year (Inland.) Single copy : Rs. 2/8/-

Founded in 1940 and Published by
The Sir Dorabji Tata Graduate School of Social Work,
Bombay 8.

BUSINESS NOTICE.—(Contd. from 2nd page of Cover.)

SUBSCRIPTIONS: Rs. 2-8-0 per annum. Single copy Rs. 0-8-0.

Foreign: Empire: Four shillings 6 pence or Three Rupees,

Others: Six shillings or Three Rupees Eight annas.

RATES OF ADVERTISEMENT ON APPLICATION

JUST THAT OF GOD IN EVERY MAN OUT

being

A simple statement of the Faith and Practice of

THE QUAKERS

(Society of Friends)

Edited by

RANJIT M. CHETSINGH, M.A.

Ten Annas post free

TO BE HAD FROM

THE WARDEN, FRIENDS' SETTLEMENT,

HOSHANGABAD, C. P.

OXFORD PAMPHLETS ON INDIAN AFFAIRS

The following two new titles have just been published :

No. 15. **THE EDUCATIONAL SYSTEM.** By K. G. Saiyadain, H. V. Hampton, Amaranatha Jha, Ranjit Chetsingh, K. Venkataraman and P. N. Joshi.

Double Pamphlet, 64 pp. As. 12.

No. 16. **ATLAS OF INDIA.** By A. M. Lorenzo. As. 8.
Special maps are devoted to the main natural regions; to industries, trade and transport; to plant, animal and human life; and the pamphlet concludes with geopolitical and sociological maps.

HOW TO SECURE INDIAN INDEPENDENCE. By 'Sutlej' As. 8.
A topical and thought-provoking pamphlet.

OXFORD UNIVERSITY PRESS

BOMBAY

CALCUTTA

MADRAS

JOURNAL OF EDUCATION & PSYCHOLOGY

Editor : T. K. N. MENON.

SECONDARY TEACHERS' TRAINING COLLEGE, BARODA

Vol. I No. 3

BARODA

October 1943

CONTENTS

| | | | |
|--|-----|-----|-----|
| Editorial Notes | ... | ... | ... |
| Emotional Reaction for Stimuli Presented in Foreign-Tongue and Mother-Tongue— By N. S. N. Sastry, M.A., D.LITT. | ... | ... | ... |
| Psychology of Laughter : The View of an Eminent Art-critic on Ancient India— By K. R. Pisharoti, M.A. | ... | ... | ... |
| Backwardness in Indian Education—By D. N. Mukerjee | ... | ... | ... |
| A Theory of Emotional Experience—By B. Kuppaswamy, M.A. | ... | ... | ... |
| Sanskrit Through Sanskrit—An Idle Caprice!—By D. G. Apte, M.A., B.T. | ... | ... | ... |
| Administrative Problems in Secondary Schools under Private Management— By P. K. Chhatre, B.A., DIP ED. (Leeds) | ... | ... | ... |
| Gleanings and Comments | ... | ... | ... |
| (i) Sir Mirza Ismail on the Future of English Language in India | ... | ... | ... |
| (ii) Reading Investigations | ... | ... | ... |
| (iii) Spelling Reform | ... | ... | ... |
| (iv) A Plea for Stream-lined Punctuation | ... | ... | ... |
| (v) Problem of Education and Internationalism | ... | ... | ... |
| Correspondence | ... | ... | ... |
| Reviews | ... | ... | ... |

Inland : Rs. 4

Single Copy Re. 1-4-0.

Foreign 7 Shs.

VOL. V

NO. 2

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,
Punjab, Sind, U. P., etc.

FEBRUARY, 1944

OUR PRESENT ADDRESS

42/53, Western Extension Area,
Behind Tibbia College,
P. O. Karol Bagh,
DELHI.

EDITOR:
RANJIT M. CHETSINGH,
DELHI.

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

Advisory Board of Editors :

- A. N. Basu, M.A., *Head of the Teachers' Training Dept., Calcutta University,
and Vice-President. I. A. E. A.*
- R. D. Choksi, M.A., *Professor, Wilson College, Bombay, and
Secretary, Bombay Adult Education Association.*
- E. W. Franklin, M.A., M.Sc., *Supdt. of Education, Chhatisgarh Division, C. P.*
- P. M. Gopalakrishnan, *Secretary, Y. M. C. A., and Associate Secy., Indian
Adult Education Association, Pudukottai State, South India.*
- Sajjad Mirza, M.A., *Principal, Osmania Training College, Hyderabad, Deccan.*
- B. C. Mukerji, M.A., *Secretary, Bengal Adult Education Association and
Associate Secy., Indian Adult Education Association.*
- H. A. Popley, B.A., *Principal, Teachers' Training School, Erode, South India.*
- S. R. Qidwai, *Head of the Dept. of Adult Education, Jamia Millia, Delhi.*
- H. B. Richardson, M.A., *Minister of Education, Holkar State, and
Hony. Treasurer, Indian Adult Education Association.*
- Mrs. A. E. Parker, B.A., B.R.E., *Allahabad.*

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.

SUBSCRIPTIONS: Rs. 2/8/0 per annum. Single copy 0/8/0

Foreign : Empire : Four shillings 6 pence or Three rupees.

Others : Six shillings or Three Rupees Eight annas.

Contd. on page 4 of cover.

CONTENTS.

| | PAGES. |
|---|--------|
| Editorial Notes | 1 |
| Adult Education in Post-War India | 2 |
| Universities' and Adult Education : | |
| Annamalai University | 4 |
| National System of Education :— | |
| Mr. J. Sargent's Education Scheme | 7 |
| Pandit Kunzru's Suggestion | 8 |
| News from Far and Near :— | |
| Indian Adult Education Association | 9 |
| Bengal Adult Education Association :— | |
| Cooch-Bihar | 13 |
| Rangpur | 13 |
| Krishnagar | 13 |
| Government of Bengal | 14 |
| Shahzadpur | 14 |
| Bombay | 15 |
| Adult Education in Other Lands :— | |
| Turkey : The House of the People | 17 |
| Book Review Section | 20 |
| Late News | 22 |

ever, that the Central Advisory Board of Education of the Government of India has, under the leadership of Mr. John Sargent, prepared an exhaustive scheme for the education of India. We have seen this Scheme and have no hesitation in saying that it embodies the first practical effort to envisage machinery for the tackling of the immense educational task before our country. Never since the days of Gokhale has the question of education been considered more broadly. We are glad, therefore, to be able to put before our readers the main principles underlying this Scheme as set forth by Mr. Sargent himself. These will be read with interest together with Pandit Kunzru's suggestion thrown out by him in his convocation address to the Benares Hindu University in November last. We would like to draw particular attention to his statement that "*Our future will depend not on the selected few who have enjoyed the advantages of higher education, but on the ability of the common man to understand the world he lives in and the position which he occupies in it.*"

It is in the fitness of things that our main article raises the question of adult education in post-war India. Our

colleague, Mr. Popley, raises some vital questions and speaks some blunt truths. Mr. Popley will, doubtless, be pleased to see that the Annamalai University proposes to take some active steps this spring which might well serve as a model for other Universities and institutions of higher education as they learn to discharge their obligations to the Indian adult.

In view of what Messrs Sargent, Kunzru and Popley have to say we are sure our readers will be glad of the following announcement:

Our Next Issue

Our next issue will be a special number dealing with the question of an adequate plan for adult education in India. We hope to set forth and examine in detail the suggestions contained in the Sargent Scheme so far as adult education is concerned. We also hope to publish special articles dealing with various aspects of this whole question. News-items and other matter for inclusion in this number should reach us by the 16th February at the latest. Single copies of this issue will be supplied on receipt of Rupee One in advance. Regular subscribers will of course get their copy in the normal course.

Adult Education in Post-war India.

BY H. A. POPLEY, B. A.

Very little is being done to face up to the tremendous problems of Adult Education in post-war India and yet it is manifestly of great importance that steps be taken as early as possible to ensure that plans and agencies are

ready to bring into operation in both urban and rural areas schemes of Adult Education which will continue for a period of at least five years, as suggested in the Sargent Scheme. It is unfortunate that political leaders

give little time and thought to this most pressing problem and seem to think that it can be easily settled after self-government is established. They seem to forget that an illiterate and uneducated electorate will be a much more serious problem in self-governing India than it is to-day. It is well worth-while for the national leaders to throw themselves into the movement for Adult Education and perhaps in this way they will be doing more for freedom and self-government than by merely political agitation. An India ninety per cent illiterate can never be really free or make any success of self-governing institutions.

The Journal of Adult Education and the various Provincial organisations for Adult Education are certainly doing something to stimulate interest in and to organise efforts for Adult Education but it will be readily admitted that the efforts made are almost negligible in comparison with the need. This sphere of social work provides an opportunity for the middle-class intelligentsia, especially the youth, to show its mettle and to prove themselves capable of tackling the problems of self-government. In other lands Adult Education has been started and carried on for many years, with little Government help and backing and there is no reason why the same thing should not happen here if only a little of the energy expended in the political sphere were transferred to this urgent need.

It is unfortunate too that in India Adult Education has been regarded as the education of illiterates with the object of making them literate. That

this is the first stage in Adult Education in this country is admitted but we must never regard it as more than a first step. Many of those working for adults are quite satisfied if they can produce a superficial literacy in a certain number of adults and after that leave them to their own devices. They forget that real Adult Education only begins after literacy has been achieved and means education in the art of living in a community and sharing in a rich community life—economic, social and religious. So it must include such ordinary subjects as mathematics and literature as well as history, geography, hygiene and arts and crafts. All these are essential aspects of Adult Education and while they can only be fully achieved in a literate community they are not synonymous with the production of literacy and many of them need not even wait upon the attainment of literacy.

The war itself provides a good springboard for an Adult Education programme. Everywhere people are keen to hear about the war and it is easy to link on geography and history to war news. The making of war albums, of copies of various weapons will also provide stimulus to craft work. The present food situation makes a good beginning for simple talks on rural and national economics. So there is to-day a real opportunity for starting and carrying on a worthwhile programme of Adult Education, to be greatly increased and intensified after the end of the war. By throwing ourselves into such a programme to-day we shall be making a contribution of very great value to the whole national

movement for swaraj and to begin to make such a contribution we do not need government help or large funds. We need the enthusiasm and deter-

mination of half a dozen workers in each centre and the result will be a real campaign of Adult Education in many villages.

Universities and Adult Education

Annamalai University

We are glad to reproduce below the Report of the Committee on the organization of work for Adult Education by the Annamalai University. We hope other Universities will take up the matter in the same spirit.—Ed., I. J. A. E.

The Resolution of the Syndicate passed on Saturday, the 30th January, 1943, restricts the consideration of the resolutions sent from the Senate on the formation of Extension Boards and the organization of adult education and the liquidation of adult illiteracy to the question of organizing adult education. The Syndicate agreed with Sir Meveral Statham in the view that the best way of liquidating illiteracy would be to increase the number of pupils undergoing elementary education and to increase the number of years in which such pupils would be kept at school. The liquidation of illiteracy is too big a task, requiring, as it does, continuous all-round the year effort, for a University to undertake and the small results obtained from College and University Night Schools do not encourage one to call upon Universities to undertake this work. But Universities may make some contribution to the further education of people already literate. It is work, not only coming up to the competence of University teachers, but may arouse their enthusiasm, as it does not involve the time and drudgery required for making illiterate adults literate, and gives them an opportunity to diffuse knowledge to a larger number of people

than those that undergo intramural instruction at Universities.

Annamalai University being a Rural University has a duty in this regard to its rural neighbourhood. If a University is to have any meaning to the people of the neighbourhood it must do something for their education, for the further education of those that are already literate. Taking the people of Chidambaram taluk alone we find there are about 19,500 adult literates. In the district of South Arcot there are about 104,565 adult literates. Among these are to be found the Karnams and heads of villages, mirasdars, well-to-do ryots and others who might be considered to be the leaders of the people. It is this class of people, ordinary electors as well as their leaders, that are in need of the further education that the University can give them. It is from them that the University must draw its subjects for instruction. They are numerous and important enough for the University to devote itself to their education. Not only would it be good for larger and larger numbers of these people to enlarge the bounds of their knowledge but the country would benefit greatly. If popular government is to be a blessing and not a curse to the country, the

electorate should become more and more educated. And this work of education must be undertaken here and now. The adult electorate of to-day and to-morrow must begin to be educated. The political needs of the country cannot wait for the growing into manhood of the young pupils of to-day.

Two Methods

Granted that the University should take upon itself the task of further educating the literate in the Town and Taluk of Chidambaram, and later in the rest of district, the question arises how should it set about this task. There are two ways in which adult education has been imparted elsewhere. One is by means of Extension lectures delivered or Tutorial classes conducted away from the University in the localities of the would-be adult pupils. The other is by the University conducting special courses of study and instruction for such adult pupils in its own halls and rooms. By the former method the University goes to the pupils, by the latter the pupils come to the University. While Extension lectures and Tutorial Classes away from the University have their uses they would be impracticable, in the circumstances of the University and its neighbourhood. If Extension lectures or Tutorial classes were to be organised they would have to be only in towns like Chidambaram and Cuddalore, the villages would not have the necessary facilities, and the main objective of adult education organized by this University, *i.e.* the education of its rural neighbourhood would be frustrated. The other method of the University organizing adult education classes

and courses in the University itself is the one that is practicable. It is also educationally the better way. The adult pupils would have the benefit of regular continuous instruction for a definite period. They would have the benefit of tutorial guidance, and they would profit by the great advantages of life in a residential University, *i.e.*, education through social life. All the intellectual and social resources of the University would be open to them—its library, its laboratories, its playgrounds, its Music College, the Hostel, etc.

Courses of Study

Coming down to particular arrangements in pursuance of this way of providing adult education at the University. It is suggested that the time for the courses would be four or six weeks from the first week of April, when the University examinations would be over and the classrooms and Hostels would be free of its regular students. The Harvest season also would be over and the adult pupils would be free to come to the University. Six weeks of 4 hours teaching each day, Sundays excepted, would give the teachers enough time in which they could lay the foundation of learning in one or other of the subjects to be taught. These classes would be held in the morning from 8 to 12, the afternoons being devoted to rest and study, writing of essays etc. The evenings would be spent in physical exercise, instruction in music and other arts. A tentative list of subjects taught would be English, Tamil, Social and Political Science, Economics, Everyday science, Botany or Zoology with special reference to Agriculture, Rural

Sanitation, Hygiene, etc. The instruction would be in Tamil and the experiment of University instruction in Tamil may well be begun in the Adult Education courses at the Annamalai University. Writing work in the shape of composition exercises and essays would have to be imposed on the pupils in each of the classes and in regard to each of the subjects. That is the only way to make the instruction effective. Tutorial guidance and discussion on these exercises and essays would also be available. Hostel life and the playgrounds and the societies which the pupils may form among themselves would give them opportunities of learning through social life which is the characteristic feature of the intellectual life of a University. Corresponding to the Annual Summer Schools of Oxford and Cambridge, this course of study may be called the Annamalai University Chitrai School as Chitrai is the Tamil month in which the school will be held.

Drawing Students

How to secure pupils for these courses is the next question. It is assumed that there is a desire for this education among the rural and urban literates of this taluk and this district. The courses would be advertised in an attractive manner by means of leaflets and posters. The help of Government Officials, local Board Presidents and members would also be utilized for this purpose. Leading men of the district may also suggest names. In the experimental years about 100 a year would be a feasible number. It would not be difficult to secure this number out of the 1,24,000 literates of this taluk and

this District. As the instruction would be free in the first year, the pupils paying only for their Board and lodging in the Hostel, the cost to the pupils would not be prohibitive. If the pupils that take these courses in one year should want to build on them in subsequent years they would pay for them as there would be enough enthusiasm to make them pay for what they get.

Finances

The last question is the important question of Finance. The University would have to place its lecture rooms, its laboratories, its library, its playgrounds and its play facilities free at the disposal of the new pupils. The Teachers who offer the instruction would be paid an allowance of Rs. 50 to Rs. 100 according to their present grades in addition to their vacation salaries. This may entail an expenditure of Rs. 1,000. A large Tamil Library consisting of copies of Tamil text-books used and other Tamil books necessary would have to be built up. An annual grant of Rs. 500 may be necessary. Other extra expenditure on laboratory and other contingencies may amount to Rs. 500. An expenditure therefore of Rs. 2,000 to Rs. 2,500 may be required. This may be met by a grant from the University of Rs. 1,000, a grant from Government of Rs. 1,000 and a grant from the Municipality and District Board of another Rs. 1,000. Government and Local authorities are as much interested in adult education as the University itself, and it would not be too much to expect this financial help from them.

It is given in England. There is greater reason for giving it in India.

* * *

With a view to giving effect to the scheme outlined in the report, the Government of Madras in the Education

Department, the District Board, South Arcot and the Municipal Council, Chidambaram, have been addressed on the subject requesting grants in aid of the scheme proposed. It is hoped to inaugurate the 'Chitrai School of Adult Education' in April 1944.

National System of Education

Mr. J. Sargent's Education Scheme

Presiding over the Psychology and Educational Science section of the Indian Science Congress on 6th January, Mr. John Sargent, Educational Commissioner with the Government of India, surveyed the position of education in India and set forth a plan of national education. Mr. Sargent stated that the following were the essential requirements:—

(1) Universal, compulsory and free education for all boys and girls from the age of five or six until 14, in order to ensure literacy and the minimum preparation for citizenship.

(2) A reasonable provision of education before the compulsory age for school attendance in the form of nursery schools and classes. This is important mainly in the interest of health, particularly in areas where housing conditions are unsatisfactory.

(3) Secondary or high school education for those children who show the capacity for benefiting by it. Probably to satisfy this requirement, provision should be made ultimately in high schools of various types for not less than 20 per cent of the boys and girls in each age-group. Variety both in types of school and in the curricula of individual schools is essential to suit

the varying tastes and aptitudes of the individual pupils on the one hand and the requirements of their future occupations on the other. In addition, so that no boy or girl of outstanding ability may be debarred by poverty from further education, liberal financial assistance in the form of free places, scholarships and stipends must be forthcoming.

(4) University education, including post-graduate and research facilities for picked students. It is difficult to fix a quantitative standard here but probably when a High School system as contemplated above has been fully established, about one pupil in every 15 should be found fit to proceed to a University.

(5) Technical, commercial, and art education. The amount, type and location of this will necessarily be determined to a large extent by the requirements of industry and commerce.

(6) Adult education, both vocational and non-vocational of all kinds and standards, to meet the needs of those who were denied adequate opportunities in their earlier years or recognise the importance of supplementing what they then received.

(7) Arrangements for training the vast army of teachers which a system of this kind will require.

(8) An efficient school medical service, which will see that children are made healthy and kept healthy. This means treatment as well as inspection and the provision of proper nourishment in necessitous cases. It is a waste of time and money to try to teach a child who is underfed or conscious in other ways of serious physical discomfort. Health also postulates the provision of hygienic buildings and suitable surroundings, the right kind of furniture and equipment and ample facilities for physical training and games.

(9) Special schools for children suffering from mental or physical handicaps.

(10) Recreational facilities of all kinds, to satisfy the craving for corporate activity and to counteract the drabness of the conditions in which so large a part of the Indian people otherwise spend their lives.

(11) Employment Bureaux, to guide school and college leavers into profitable employment and so far as possible to adjust the output of the schools to the capacity of the labour market.

(12) An administrative system which will place initiative and authority in the hands of those who understand and care about education.

Pandit Kunzru's Suggestions

Addressing the Convocation of the Benares Hindu University on November 28, Pandit Hirday Nath Kunzru referred to the question of educational

reconstruction and said that the knowledge that the ability of a country to preserve its national life and to maintain its position in relation to other countries depends on the intelligence and capacity of its individual citizens had stimulated interest in educational problems both in England and America and educational expenditure was regarded by these countries as a part of the national war effort. India could postpone the consideration of her educational future only at her peril. "Everyone of us," he said, "realises the need for equipping the people with the weapon of knowledge to ensure their survival in the keen struggle for existence that will arise after the war; but our educational system cannot be easily adapted to our requirements. Education has scarcely ever been viewed as a whole in this country. It has developed haphazardly under the pressure of events. It is designed to maintain the *status quo*. Its hall-mark is conformity to the existing political order, which requires subservience to authority and places a premium on the production of men qualified to fill subordinate rôles. We have, therefore, to view our educational problem from a new standpoint, and to devise a system which will provide for the rearing of a race of free men."..... "Our future will depend, not on the selected few who have enjoyed the advantages of higher education, but on the ability of the common man to understand the world he lives in and the position which he occupies in it.

News from Far and Near

INDIAN ADULT EDUCATION ASSOCIATION.

A meeting of the Indian Adult Education Association Executive was held in Jaipur on the 28th December last. We hope to publish an account of it in our next issue)—EDITOR, I.J.A.E.

Summary of the Report of the Organising Secretary for South India for November and December, 1943.

During the period under review, the Secretary was on tour for 49 days of which 11 days were spent in the north.

It seems desirable to explain the main considerations governing my programme of South India work. As far as practicable, and whatever I could do to promote the work in any part of South India I am always ready to do, and will unreservedly place myself at the disposal of those who are willing and able to take entire responsibility for substantial work. Limited funds and strictly limited effective voluntary leadership are the governing considerations. The unpreparedness of agencies to push ahead the abnormal conditions arising out of the war notwithstanding has to be taken into account. Naturally, adult education in action does not bear, in the early stages, any impressive relation to the pioneering propaganda that was carried on. These circumstances compel the Secretary to carry on such extensive propaganda as he can in certain areas, and by repeated visits to strengthen the intensive work in certain other areas. Even centres in these areas have had a chequered career. So far as intensive work is concerned, the Secretary ordinarily goes only *on invitation* and provided local leaders show earnestness and whole-hearted co-operation. He has endeavoured to co-operate with leaders of all social, religious and political schools of thought.

While in Madras he visited the Sri Ramakrishna Mutt, and Ramakrishnapuram and saw their splendid social and educational programme. He talked to groups of people there showing multicoloured posters. Swami Sarvajnananda and he discussed possibilities of expansion of mass educational work. He conferred on these occasions with representatives of the City Youth Union, Choolai, Madras who have been keen on pursuing this work. The Associate Secretary at Madras, Mrs. Savithri Rajan, after discussion with him, has planned for fuller co-operative efforts in the adult Literacy work of the Women's Indian Association. He visited the Hindustan Scouts Association at Mylapore. There and elsewhere he consulted leaders of distinction whose co-operation he expects to have during 1944.

At Tanjore, as in the previous years, he addressed the first of a series of three meetings at the Co-operative Training Institute (where about 80 students and four lecturers were present) on 'The meaning and scope of Adult Education' followed by "Quick Literacy methods" demonstrations. The Superintendent and one of the lecturers have promised to associate themselves with the summer school for the training of volunteers that is being planned for Tanjore in the month of May. It is hoped to organize 4 Training Centres in the whole area.

At Thiruverumbur (Trichinopoly District) propaganda work was resumed. Prospects here and in the surrounding area are promising, as District Educational Officer Mr. S. Murugesa Mudaliar and the veteran Educationist, Mr. S. T. Ramanuja Aiyangar are championing local effort. In spite of serious difficulties, Mr. Ramanuja Aiyangar is maintaining the Adult Education Centre started many years ago under the auspices of the Trichinopoly District Teachers' Guild.

In Pudukottai State, plans were discussed for work in 1944. The Secretary attended a meeting of the C. S. M. High School Teachers' Association when Mr. P. D. Kannudurai spoke to the Association on 'How best students and staff can promote social service.' He referred to the work of educational institutions described in the Social Service number of 'Teaching' (September 1943).

Scouters of the School, amongst whom were members of the Junior Red Cross as well, met and discussed plans for 1944. Social work including literacy, work among peons and servants, in the slum, shandy or mela and plans for work in holidays were dealt with. The Organising Secretary led the discussions.

In the intensive area, a meeting in one section of Nungamangalam near Bommasamudram Railway station was held. About 250 men and women including teachers of three villages were present when the Organising Secretary spoke on the need for many Adult Education Units to suit the needs of various groups, demonstrating multi-coloured posters. The existing 3 cen-

tres in the area report good work. Certain areas with tanks, and lakes full of water could not be visited. Thanks to the efforts of Mr. A. C. Satya, who in co-operation with Mr. M. Alexander, the Principal-elect of the Union Mission Training School, Kalinjur, a village in the neighbourhood of Virauamput, was opened up for work. There was a gathering of about 400 people. The street was well decorated. A local band was in attendance. There was a procession round the main streets with singing, announcing the meeting. Multi-coloured posters were hung up and explained. A variety entertainment was got up for the occasion. The personal Assistant to the District Educational Officer, North Arcot, Mr. A. C. Vilva Roy, presided... Messrs. M. Alexander, Satya and the Secretary spoke on the need for education for all. About 13 adult pupils-to-be were presented. Mr. A. C. Satya gave a literacy demonstration to a few illiterates who exhibited their dormant capacity to learn.

The Secretary visited Thondantholasi and checked up work. Mr. T. P. Rajagopal Reddi is a steady worker. Work among women by women was emphasised. The Secretary examined one of the three girls. Booklets are being read by these women. Adult education work is sought to be linked up with certain types of economic work.

In Vellore Mr. S. Sachidanandam Pillai, District Educational Officer (Retd.), has been for sometime tackling the retired officials in Vellore. He has plans to organise an Association of the retired officials for the promotion of

adult education. Information may be available for the next issue.

In Chittoor, the Sherman Students' Y. W. C. A. Adult Education Club has a good record. One of their Committee meetings was held with the Organising Secretary. The neighbouring hamlet was visited. A great crowd gathered, and the members showed and explained multi-coloured posters and demonstrated literacy methods. It is reported that since then there has been great demand on their time. The Committee has decided to become an Institution member of the I. A. E. A. and is considering the desirability of appointing part-time paid teachers. They are raising a fund of their own. The Secretary lent to the Committee a set of useful books dealing with educational programmes in other lands, and has supplied a set of posters.

The Chittoor District Board has shown sympathy and goodwill and it is hoped that constructive work of abiding value in the district may be undertaken. The Secretary has been preparing the way for the organization of District and Taluq Adult Education Association, but this work must needs proceed cautiously.

Due to rains and other conditions, time was lost to a certain extent and a few engagements have had to be given up. The Secretary supplied adult literacy and post-literacy and general literature to 5 Telugu Centres and 5 Tamil Centres during the period under review at a cost of Rs. 20. The Secretary is glad to have secured two more volunteers who have promised to give a helping hand in Chittoor and they are Mrs. Radhabhai, M. A., and Mr.

Ranganatha Mudaliar, B.A., B. L. an advocate.

The Secretary visited Jaipur during the closing days of the year and attended the meeting of the Executive Committee of the Association. He read a paper before the Adult Education Section of the All-India Educational Conference dealing with 'Adult Education in our National Reconstruction Programme' which will be published by the Conference. He had established contact with leaders of experience and vision. In co-operation with Mr. M. G. Dravid, M.A., B.T., the Secretary worked out a programme for organization of an Adult Education Association at Jaipur.

The Secretary has to report with much regret the death of Mr. K. P. Santhosh, who worked as the Headmaster of the Voorheese College High School for some time. He was an organiser of the National War Front at the time of his death. He was a very active member of the I. A. E. A. He was a Tamil scholar and author of many books in Tamil. He had promised his help in the matter of publishing books for adult education work.

Rao Sahib G. Jogi Raju, writing from Kondevaram, East Godavari district, reports that though literacy percentage survey was completed he has to postpone starting Quick Literacy and General Knowledge Training Courses with the co-operation of the I. A. E. A., since cholera has broken out in the area.

Mr. A. G. Ramadoss of Secunderabad writes about the Training Camp that he has had, and promises to send a report at a later date.

BENGAL ADULT EDUCATION ASSOCIATION

Time is rather inopportune for a report on Adult Education work in Bengal when the Province is just emerging out of a crisis unprecedented in its history. Thousands of lives have been swept away in the course of a month or two and the death-rate recorded in daily papers is still quite alarming. The response for relief from the people of Bengal (and also outside) has been most gratifying. Had it not been for such timely help, several thousands more would have perished. The Bengal and the Central Government too should be congratulated for what they have been able to do during the course of November.

But in spite of this catastrophe, the Adult Education work has gone on—though for the last two months most of our Centres have been converted into Relief Centres. Every catastrophe is a challenge and the Ad-ed workers in Bengal have risen to the occasion and have taken up the challenge with courage and conviction.

During the early part of the year, Mr. Ishaque, (the energetic Director of Rural Reconstruction, Bengal), attended a number of mass conferences in the districts of Pabna and Mymensingh, one of which was attended by no less than 5,000 peasants—all eager to hear what plans the Government has for educating the mass. For the success of these conferences and for the consequent organisation of schools in large numbers all over these districts, we congratulate the following Rural Reconstruction (also Jute Regulation) workers, and also others who helped to make this campaign successful:—

Maulvi Md. Abdul Aziz, Inspector, H. R. and J. R. Shazadpur, Dist. Pabna.

Mr. J. N. Hore, Inspector, H. R. and J. R. Ullapata, Dist. Pabna.

Maulvi Md. A. K. M. Izzatulla, Inspector, H. R. and J. R. Jhanjail, Dist. Mymensingh.

Towards the middle of last year, when there was considerable upsetting in the province due to the then prevailing panic, the Bengal Adult Education Association was faced with a difficult situation. All our literature went completely out of stock and the prospect of securing sufficient paper at Government-controlled rates was nil. The Association have always sold their publications at a reduced price and they could not undertake to re-print with paper available in the (black) market! Early this year, through the help of Mr. Ishaque, and the Treasurer of our Association, Rai B. Sukumar Chatterjea, we were able to secure 50 reams of paper and we take this opportunity of expressing our grateful thanks to:—

The Manager, Titagarh Paper Mills and

The Manager, Balmer Lawrie & Co.

We would like to mention in this connection that considering the vastness of our constituency, the supply is not adequate to meet even a quarter of our need. We do hope the good "Managers" will not misunderstand us or think us ungrateful. We mention the fact for their information and with an implied intimation that before long we shall approach them again and we trust they will see their way to repeat the favour! We say again to them "Thank you" for helping the

cause of Adult Education. Their paper could not have been better used.

Early in May, we were rather surprised to receive requests for guidance and for information regarding our literature from a large number of Union Boards in the district of Rajshahi. We wondered what had happened to the district! There were many conjectures until a letter arrived from the District Magistrate of Rajshahi, Mr. S. N. Mitra, I.C.S., a staunch supporter of Adult Education, explaining his extensive plans for a district-wide Literacy Campaign! More welcome news could not have reached our office. A large consignment of our literature was sent and arrangements were well in hand for the drive when the food situation began to worsen and the project was naturally postponed. To add to the disappointment, the Collector has now been transferred to Calcutta to tackle the more urgent problem of food supply but we are glad to learn that he is being succeeded by Mr. A. H. Quraishi, I.C.S., who comes with considerable experience in Ad-ed work, particularly in the district of Pabna. We hope that with other energetic officers who are in Rajshahi, among whom Mr. S. A. Matin and Mr. J. C. Mazumdar should be mentioned, the proposed Campaign will soon be launched.

Cooch Behar

At the pressing invitation of the Cooch Behar State (Bengal), the Bengal Ad-ed secretary visited the State in August last. He was most cordially received by the officers of the state, specially by the Education Minister and the Inspector of Schools, with

whom he held conferences in connection with a State-wide Literacy scheme, which has been since submitted to the administration. H. H. Maharaja Jagadipendra Narayan Bhup Bahadur is a member of our All-India organisation and a keen enthusiast and we hope for great happenings before long in the State. The slogan suggested to them is :

**EVERY MAN IN COOCH BEHAR LITERATE
IN 1950**

Rangpur

There are signs of life in Rangpur district. We have had enquiries from a number of places in this district lately and the name of Mr. Khagendra Nath Biswas, Inspector, Jute Regulation, Jatrapur, should be mentioned as one of the enthusiasts, who are going ahead in spite of discouraging forces at work.

Krishnagar

In closing, mention must be made of one of our able Jail Superintendents, R. B. Capt. N. N. Ghosh, Civil Surgeon, Krishnagar. He is an enthusiast with a remarkable record of Adult Education in Jails since 1938. Khulna, Comilla and Midnapur district jails had had the privilege of his guidance and the honour to be the only three district jails to receive distinction in this respect. In Midnapur, he interested the "detenues" in the work and later turned his attention to those who were detained for peculiar maladies. In spite of insufficient encouragement or appreciation, he has gone on with the work and many ex-convicts will look back with gratitude to those days inside the prison and for coming out as literate citizens, perhaps, to live a better life.

He has started his activities in the Krishnagar Jail and we send him our very best wishes.

We hear of great things to come: mass education is one of them, as being contemplated by the Government of India. We hope our expectations will be fulfilled.

B. C. M.

Government of Bengal

We reproduce below a relevant extract from the Annual Report of the Rural Reconstruction Department. The Director Mr. Ishtiaq Hussain continues to encourage sustained work in spite of handicaps. Ed. I. J. A. E.

Adult Education.—Of all the activities of the Rural Reconstruction Department the most affected by the war are the adult schools and centres. Soon after the fall of Burma, kerosene became a serious problem and as it was not easily procurable, many of the adult night schools had to close down. What kerosene shortage began, the Midnapur floods and the present food crisis served to accelerate, and the position deteriorated as months rolled on. Want of funds and teachers trained in the new technique of adult education was also being keenly felt. The Department did what it could. Rev. B. C. Mukherjee, Hony. Secretary, Bengal Adult Education Association, was requested to prepare a small manual for guidance of adult education workers and this was published by this Department which greatly helped the teachers in guiding the movement. On the whole, however, the movement received a severe setback and the total number of adult schools functioning at the close of the year when things

were not so bad as at present was reduced to 12,254, as against 15,528. The total number of pupils was 2,89,709 as against 5,30,178 of the previous year. All the same, it is gratifying to note that these schools had turned 1,37,885 totally illiterate persons into literates during the year.

Shahzadpur (Pabna)—Bengal

Two adult education conferences sponsored by Mir Abdul Aziz, Inspector J. R. and R. R. were held on the 12th and 13th December, 1943, at Shahzadpur and Porjana respectively. Khan Bahadur Mir Muazzem Ali Khan in the Chair for the 1st day and Mir Abdur Rashid Mahmood, Chairman D B., Pabna for the 2nd day. It was a monster meeting of not less than 5,000 people at Shahzadpur. Among those who attended were Mr. H. H. Nomani, S. D. O. Serajganj, Khan Shahib Sayed Akbar Ali, Vice-Chairman, D.B. Pabna, Khan Sahib Osman Ghani, Secretary, R. D. Council, Serajganj.

Prof. B. C. Mukherjee, Secretary, Bengal Adult Education Association gave two inspiring addresses. A short but beautiful drama composed by Mir Abul Hashem, S. I. of Schools was staged at Shazadpur and kept the audience spell-bound.

The local circle officer, Babu B. K. Guha Ray extended his whole-hearted co-operation in making the conferences a success. There are 122 Night Schools with 1,715 students and 750 copies of "Porar Boi," 20 "Reading charts" have already been distributed to different Night Schools. Vigorous attempts with comprehensive programme are being made for a drive. Prof. B. C. Mukherjee has inspired new hope and

enthusiasm for rural adult education among workers in the area.

BOMBAY

The Bombay Presidency Adult Education Association, in spite of financial stringency, has maintained its activities covering (1) Extension Courses for educated adults, (2) Free Popular Science courses in English, Marathi and Gujarati, (3) Free Literacy and Post-Literacy Classes for mill-hands, factory workers, and manual workers, (4) Free Reading Rooms and Libraries, (5) Co-operation with societies and institutions engaged in similar work.

(1) Extension Courses for educated adults

As usual the work in the City was carried on with programmes for Adult Education Extension Classes for the Monsoon and Winter terms. These programmes cover two-year courses, language courses, terminal courses and special courses in the city and terminal and language courses in Dadar, a suburb of Bombay.

About 266 courses were taken in the Monsoon term and 142 in Winter. The percentage of new students is as high as 50 to 60%.

(2) Free Popular Science Courses in English, Marathi and Gujarati.

Free Popular Science Courses of weekly lectures in English, Marathi and Gujarati were organised jointly with the Royal Institute of Science. Hitherto, lectures in Marathi and Gujarati were held. There was a request for courses in English. To meet the request, courses in English have been arranged since the Winter term, 1943-44. Lectures deal with subjects

related to everyday life and are largely attended.

(3) Free Literacy and Post-Literacy Classes.

In the beginning of the year the Association had five classes. The number of classes at the close of the year was 7. There were on the roll 116 students in the beginning; at the end of the year the number of students on the roll was 143, and 130 persons were made literate during the year.

(4) J. D. Bharda Institute and Library, 136, Apollo Street, Bombay 1. The facilities of a Free Reading Room to popularise the Library were maintained. The daily average number of visitors to the Reading Room rose from 15 to 20. The number of books issued during the year was about 100.

(4) Bai Motlibai Wadia Free Reading Room and Library (Byculla).

The Library and Reading Room continue to render valuable service to the people of the Byculla locality. The number of visitors to the Reading Room was maintained at an average of 135 per day.

(5) Contact was maintained with the following organisations.

(1) The World Association for Adult Education, London.

(2) The Indian Adult Education Association, Indore.

(3) Provincial Board for Adult Education, Poona.

(4) Bombay Adult Education Committee, Bombay.

(5) The Better Men League, Surat.

(6) Social Workers' Society, Bombay.

The Dadar School for the Blind was assisted by lending the Association's

rooms for a series of lectures for the social workers and friends of the Blind.

The Bombay Municipal Health Publicity Department sought help for organising Health Leagues for each Ward and the Association co-operated in giving free accommodation for their propaganda lectures towards a drive for a 'CLEANER BOMBAY'.

The Bombay Municipality was also helped in its work of organising a Literacy Class in English on new lines for the staff and workers of the Municipal Printing Press. The class has been working on the Basic English System and the progress of students is satisfactory.

Adult Education Exhibition

Mr. K. T. Mantti, Secretary, Bombay Adult Education Committee writes:—

It has been proposed to hold an Adult Education Exhibition in Bombay sometime in the month of March or April, 1944.

As this will probably be the first attempt in the field of adult education it is intended to give the exhibitor a free choice regarding the types and the number of exhibits to be displayed provided they are helpful to the adult education movement. It seems, however, advisable to give a general outline of the classification of the exhibits.

1. **Posters, pictures and other kinds of illustrations** which may serve either as a means of publicity or aids to teaching.

2. **Adult Literature.**—(a) The textbooks for the initial stage of literacy education and (b) those which may be used for supplementary reading and

or for general information. For the guidance of the future writers it may be pointed out that the books described in (b) for the new literates must be small in size—about two forms of crown size and the matter must be presented in easy style and bold type. (c) Books which are not written specially for new adult literates but can be used by them, may also fall under this head. (d) Reading cards both for pre-literacy and post-literacy courses which may contain easy reading matter, short stories, day-to-day news, etc., and carried by the readers to the places of their occupations and read at leisure. (e) Alphabet charts, basic words charts, etc., which may have been used as aids to teaching adults or which may be considered helpful as such aids may also be exhibited in this stall.

3. **News-Sheets.**—These will include the newspapers and periodicals which are in existence and meant exclusively or particularly for new adult literates as well as the wall news-sheets which may be produced on special occasions. Specimens of slogan boards and Black board news may be exhibited in this group.

4. **Lantern Slides and Cinema Films.**—These may be used as aid to teaching the beginners, for general knowledge or publicity.

5. **Gramophone records and literature.**—Those Gramophone records, which represent folk songs or stories or which are written on familiar topics and in popular language, will surely enhance the importance of the Exhibition. The texts of such records printed or in manuscript should accompany them.

6. **Folk Lore.** The folk songs and stories which have already been collected in books or which are yet awaiting production may be exhibited with interest.

7. The books, charts, news-sheets, Gramophone records etc., mentioned above are required for all the languages and will be exhibited in different groups.

8. **Plans of Adult Literacy Campaign.**—Copies of the plans which might have been put into operation or which have been awaiting operation may be exhibited with a brief note for guidance at the beginning.

9. **Statistics.**—Statistics regarding the progress of the plans of adult

literacy movements in any province or Indian state, preferably represented in graphs will prove valuable. These should include the growth of literacy, especially during the last decade, the number of adults made literate, the expenditure, sources of finance and other details.

10. (i) The periodicals which have been devoting their columns or pages to the propagation of the adult education movement in the Country, (ii) The books dealing with adult education in India and (iii) Those dealing with the movement and growth of the mass education in other Countries like Russia, China, Philippines and others will have an important place in the exhibition.

Adult Education in Other Lands

TURKEY: The House of the People

BY TESSA CADBURY*

In Turkey the Mosque is no longer the House of the People. To feel the new Turkey, and all its promise, one must go to Ankara, the power house of Kemalism.

When the Turks decided they could do without the unifying influence of the Moslem religion, they realised that it must be succeeded by something else. That something must be "laic" for religion, they said, was an individual and not a social or governmental matter.

They had a vast country, sparsely populated by peasants who had never had the chance of schooling—at the Revolution 90 per cent of the Turkish people were illiterate. The chief need

was to inculcate a national consciousness in a country that had been a composite of different minorities and to give cultural opportunity to all adults. It was no small job, for in Asia Minor there were few roads and getting to the villages was in itself a major problem.

Even Ataturk could not tackle it in the early years of the Revolution. But in 1932 four "Halk Evi" or "People's Houses" were opened which started an Adult Educational Movement of enormous and increasing importance.

The parent Halk Evi in Ankara is, to my mind, the most interesting institution in the capital. Now it is only one of about 400 similar houses, while in addition there are over 150 Halk Odalvi,

* From the *Common Room*—Winter Term.

or People's Rooms, in villages not large enough for community centres—as we would call them.

The movement is supported by the People's Party, and by grants-in-aid from the Central Government, the province or the municipality.

HALK EVI: A People's University

It is stressed that every Halk Evi is a people's university and every Turk who has had an opportunity must be willing to share this opportunity. The personnel of the whole scheme is volunteer men and women. Turkey could not yet afford to pay a staff of educators of this kind, and if it could the movement might lose much of the energy and self-sacrifice that gives it impetus. As the young Turkish poet, thrilling with enthusiasm for his cause, explained when taking visitors round the Ankara Halk Evi a Turkish cultured man's duty is not finished by doing only his official job—he must give of his experience in doing voluntary work with Halk Evi.

Perhaps this induces an element of moral compulsion to keen members of the People's Party who want to "get on," but the people I have met who were working for the Halk Evi did not appear to be motivated by anything other than a deep conviction of the rightness and importance of their movement.

Nor is one required to be a member of the Party in order to become a member of a People's House. Any adult Turkish citizen is admitted as a member, though only Party people can sit on the management committees.

Departments

Each People's House consists of departments and any citizen chooses

the subject which interests him most and is inscribed for that section.

History, Literature and Languages:

The first section is the promotion and study of History, Literature and the Languages of Turkey, or as it is sometimes called, "Finding ourselves." This consists in exploring the past—it must be admitted the reputable parts of the past which fit in with the new ideas of the present, and in helping to create together a new and living literature and language.

Cultivation of the Arts: The second section is the Cultivation of the Arts. Here again the modern Turk starts with little background since by Moslem law it was forbidden to make images and there were therefore no sculptures or paintings of human beings and art consisted chiefly of formal patterns. At the larger Halk Evi painting and drawing and creative art are encouraged, studios are available and the Arts Group organizes lectures and exhibitions of various kinds.

Drama and Histrionics: The third section is the encouragement of Drama and Histrionics. It was explained that this was purposely separated from the Arts for two reasons. First, it was regarded as a novel opportunity for creating a social life between the sexes which previously had been impossible in the Turkey where all women were veiled, and second because it appeals to two senses at the same time, that of sight and hearing, and is therefore a very strong suggestive instrument. People interested in this group are encouraged, individually and in groups, to write plays about native life and I gathered that these are produced all

over Turkey in preference to importations from abroad, although these are also used.

Sports: The fourth section is Sports, and here the promoters aim at developing a habit as well as giving entertainment. For instance, for the last few years they have been trying to promote ski-ing and to this end they have bought the equipment which they lend out free to members of the Halk Evi. After a few years regular skiers will be encouraged and helped to buy their own equipment.

Social Work: Fifth in the Halk Evi programme comes Social Work. Under this, the various activities of voluntary societies are co-ordinated and joint efforts in, for instance, raising money, are made. A certain number of people in need are helped directly through this branch of the Halk Evi. Here, as in all sections the amount and the scope of the work done differs according to the energy of the local committees and also the differing local needs. In a country where social work is in its infancy, the object of this is to awaken a social sense.

Library and Publications: Sixth comes the Library and Publications section. In some cases travelling libraries have been attempted, and various local researches have been published, so that gradually a literature of Halk Evi activities is being built up.

Villages: The seventh, and to my mind the most interesting section of all is that which is simply called "Villages." It is realized that much of the strength of a country where 80 per cent of the population are at present farmers comes

from the villages. It is immensely difficult to arrange even for elementary education for many of these scattered villages; consequently adult education as yet begins in many cases with reading and writing. Many of the larger Halk Evi possess a bus, in which the voluntary teachers go round the villages in their spare time, sharing their knowledge. I say sharing deliberately for the teachers know the value of some of the arts which have been handed down for generations in the villages and they want to preserve what is good in the old along with giving help in the newer knowledge of the cities. Advanced methods of agricultural technique are demonstrated and doctors spend much of their time in showing them the elements of hygiene and preaching in any way they can "preventive medicine." Museums and exhibits as organized, concerts or plays are given, and in all these it is the aim to draw in the villagers to take active part and to this end Halk Odalvi are started wherever possible so that the work can continue all the year round.

In this way the Turks, with little money, but with imagination, energy and idealism, have started a movement of great influence and importance to their own country, and which may prove an inspiration to other countries.

There are already signs that the Turkish people are missing the exclusion of religion from their public lives. Yet the zeal and unselfishness of some of these voluntary teachers is inspiring, and there is no knowing how their missionary service in education may develop.

Book Review Section

Indian Village Health by J. N. Norman-Walker; pp. 90 plus 8 plans. Oxford University Press.

This is one of the most useful publications which the Oxford University Press have placed at the disposal of the social worker in India. Written by a person who has had very valuable experience in Indian States as well as in British India, the 6 chapters of this book are a reliable guide in the field of education and social work. The chapters are:—Diseases caused by Insect bites; Diseases caused by Drinking Polluted Water; General Infections; Personal Protection from Disease; Public Health; Building Regulations for Small Towns. The book will be found useful not only for village work but as a Primer in health education in urban areas also.

Oil by Herbert McKay, Oxford University Press; pp. 71, price 1 sh.

This is one of the latest additions to *The Empire at Work* series. Young readers will find it interesting, educative and easy to read. The average adult will find that he has acquired a great deal of practical knowledge as he looks through these pages.

The author explains the nature and uses of oil and deals with vegetable, animal and mineral oils in the first 5 chapters; explains how an oil-well is bored, how engineers strike oil, how an oil-field is worked in the next three chapters. Chapters 9, 10, and 11 explain in a historical setting pipe-lines and tankers and give a correct description of Gushers and Fires and of an oil-refinery. The book should find a place

in class libraries in Indian schools. It would make a good prize-book for adolescents and junior boys.

OXFORD PAMPHLETS ON HOME AFFAIRS

No. H. 1, How Britain is Governed by R. B. McAllum, price 6d.

No. 2, The Newspaper by Ivor Thomas, price 6d.

1. This description of the governance of Britain by a distinguished Oxford teacher is remarkable for its achievements. In 32 pages he has given a terse and reliable account of what the British have evolved in centuries. He makes valuable observations on particular questions which will interest the student of political institutions in India.

"Northern Ireland is the only part of the kingdom where there is any serious attempt at devolution of the function of Government to provincial legislatures. The experiment in many ways has worked well, but it is of less value for comparison because one party, the Unionist, Protestant, or Orange party, is permanently in power while the Catholic, Nationalist, or Irish party is hostile to the whole conception of an Ulster state." (Page 9)

In 5 chapters he provides an excellent though necessarily brief discussion of this Party System as it obtains in England to-day. The following will be read with interest:—

"Whatever course party politics may take after the war it is probably safe to say that there will be much less fear of 'national ruin.' We have learned so much about national ruin in so many forms that it will not be the same sort of bogey. It would probably be an illusion to suppose that Englishmen will love each other more after the war, but having looked Nazi Germany in the face across the Straits of

Dover, they may fear each other less. Governments may be more willing to accept the ideas of the great classic age of our parliamentary governments, the days of Gladstone and Disraeli, to do what they think is right and even ride for a fall. Defeat in the sense of a mere electoral defeat will perhaps seem less terrible to men who lived through the Summer of 1940. Proletarian Russia may seem less terrible to those who have known her as an ally and capitalist America less odious to those who have used her armaments, been sustained by her food, and fought with her soldiers." (Page 81).

2. Mr. Ivor Thomas, M. P. writes with authority on the English Newspaper which he says, "is an excellent example of the principle of the survival of the fittest, where 'fittest' does not necessarily mean 'best' but implies adaptation to environment. The newspaper which is to survive must be continually adapting itself to changing circumstances." He deals with most of the notable English papers, and the Indian reader will learn a good deal about some of the English papers less known to him.

Of the 10,000 journalists, 7,000 are members of the National Union of Journalists and 3,000 of the Institute of Journalists. The National Union of Journalists aims at securing compulsory membership in every newspaper office. People in India will read the following with interest:—

"There is room for much improvement in the overseas representation of the Press. No complaint can be made against *The Times*, which maintains an unequalled organization of overseas correspondents. But too many editors think that any crime reporter is good enough to send abroad, without any previous understanding of the country to which he is sent. It needs to be realized that the representative of a

newspaper in a foreign capital holds a post equal in responsibility to the diplomatic representatives; he is, in fact, an ambassador from a people to a people, not from a government to a government." (pp. 31-32).

Many will wish that every newspaper reporter who comes from abroad should remember these wise words.

The value of the Series will be greatly enhanced if books for further reading are mentioned in each pamphlet as they are in *The Newspaper*.

RANJIT M. CHETSINGH.

Rabindranath Tagore by Marjorie Sykes' Longmans, Green & Co., Ltd., pp. 134, price Rs. 1-4-0.

The author while laying no claim to scholarship or originality "seeks only to present Rabindranath Tagore as a man, a thinker, and a poet, in such a way that the young student or general reader, without any specialist knowledge, can appreciate something of his greatness." This she is well-qualified to do, having been privileged to live very close to the poet in his last few months. As a lecturer in English at Santiniketan, Marjorie Sykes enjoyed not only the friendship of many of her colleagues and students but also met scores of people who love discussing the poet and his achievements. *Gurudev* himself honoured her with his friendship and placed great reliance on her literary judgment and her capacity to convey to English readers the inner sense of his writings in his own language. Marjorie Sykes writes very simple English and does so with a natural grace. In these pages she presents the whole story of the poet's life. She is at her best, perhaps, in discussing the *Shadow of War 1914-19*,

Visva-Bharati and Sriniketan. One would wish that in her chapter *The Citizen of the World*, she had brought out a little more of Tagore's philosophy. As one of the very few Indians who achieved a synthesis between east and west in his thinking, Rabindranath has a great deal to teach. Her chapter on Visva-Bharati does refer to it and it is good to read the following:—

"Every invader in Indian history, from the Aryans onwards, has contributed something of value to the rich civilization of the country. Rabindranath believed that the British people also, the latest comers, have a valuable contribution to make. India must not turn her back on western culture, but study and understand it, and learn the lessons it can teach her. 'I know Santiniketan will not bring forth its fulness of flowers and fruit if it does not send its roots into the western soil,' wrote Rabindranath. Even in the midst of the anger that followed the Amritsar shootings, and although he himself shared that anger, Rabindranath reminded his countrymen that the West did not acquire even its material strength by brute force only. Material strength is itself an achievement of the spirit. It is the reward of courage, perseverance, and the clear-sighted use of scientific knowledge. Rabindranath welcomed western teachers and western students into Visva-Bharati.

They learn much from India and the East, and they are able to give something of their own in return. During the first Twenty years of its existence, teachers and students from almost every country in Europe, and from the United States of America have helped to make Visva-Bharati a real world university." (Visva-Bharati pp. 89-90.)

The book is attractively got up and Longmans, are to be congratulated on making available this account of a great man's life.

R. M. C.

Handbook of Information: Published by the Social League, Ernakulam (S. I.)

This contains a record of work done by the League since its inception in the year 1937. The League's achievements during this short period are substantial and creditable. The national regeneration of the country does need such bodies in every town and village, dealing as it does with the uplift of the masses in all aspects of their day to day life. Besides, it also contains much useful information on a wide field of subjects re the world in general and India in particular. We wish the League Godspeed.

K. V.

Late News:

EDUCATION PLAN FOR INDIA

Central Board Approves Scheme

New Delhi.

A comprehensive plan of post-war educational development in India, based mainly on Mr. Sargent's scheme, has been drawn up by the Central Board of Education, for submission to the Reconstruction Committee of the Viceroy's Executive Council.

The scheme is the result of the work of various committees set up by the Board, including the two Wardha Education Committees, and was adopted by the session of the Board recently at Baroda, earlier this month. Taking into account all aspects of education, the total annual cost of a national

system of education when in full working order will amount to Rs. 277 crores. As regards the actual carrying out of the scheme, the Board thinks that even if all the funds required were available, it would be impossible to give complete effect to the proposals in a period of less than forty years.

It is suggested, therefore, that the first five years should be devoted to planning and propaganda, and thereafter the carrying out of the scheme should be divided into seven five-year programmes, during each of which an area or areas should be fully dealt with.

Free and compulsory basic (primary and middle) education for all boys and girls between 6 and 14 as envisaged, embodies many of the educational ideas contained in the original Wardha scheme issued under the auspices of Mahatma Gandhi. Its main principle of "learning through activity" is accepted, but the Board does not endorse the view that education at any stage and particularly in the lowest stages can or should be expected to pay for itself through the sale of articles produced by the pupils. It has also been recommended that transfer of children from the 'basic' school to other forms of post-primary education should be provided for after the fifth class, *i.e.*, at the conclusion of the junior basic (primary) stage or at the age of 11. The Board is of the opinion that under no circumstances should English find a place in the curriculum of the junior basic (primary) school. Nor are they satisfied as to the desirability of introducing it at the senior basic (middle) school, but they recognise that there may be a strong public demand for it in certain

areas and they feel that the final decision in this case must be left in the hands of the provincial education department.

Status and Remuneration of Teachers

As all education depends on the quality of the teacher, the Board feels that the present status and remuneration of teachers and especially those in primary schools are deplorable and they recommend that the standards in regard to training, recruitment and conditions of service of teachers approved by the Board in 1943 should be adopted. Further, a vast increase in the number of trained women teachers will be required. On the lines recommended by the Board, the scheme of basic (primary and middle) education will cost roughly Rs. 200 crores annually.

The Board also recommends that there should be a provision of voluntary preprimary instruction in the form of nursery schools or classes as an essential adjunct to any national system of education. On the basis of normal age-range of three to six years, provision has been made for ten lakhs of children in nursery schools and classes. The total estimated net cost of these proposals is over three crores of rupees.

Dealing with high school education, the Board says that entry to high schools should be on a selective basis; only those pupils should be admitted who show promise of taking full advantage of the education provided. High schools should be of two main types, academic and technical. The objective of both should be to provide a good all-round education combined with some prepara-

tion in the later stages for the careers which pupils will enter on leaving school. The curriculum in all cases should be as varied as circumstances permit. The estimated minimum annual cost of the high school system will be Rs. 50 crores, according to this scheme.

Abolition of the present Intermediate Course and extension of the tutorial system are recommended by the Board in the matter of University education. The Board expresses the opinion that Indian Universities, as they exist to-day despite many admirable features, do not fully satisfy the requirements of a national system of education. Ultimately the whole of the Intermediate Course should be covered in the high school but as an immediate step, it is recommended that the first year of the course should be transferred to the high schools and the second to Universities. The minimum length of a University degree course should be three years; The Board also recommends the constitution of an Indian University Commission to settle the assessment and distribution of all grants from public funds and to enable Universities to plan ahead. The total cost of University education under the new scheme will be Rs. 672 lakhs per annum.

A ten-crore sheme of technical education at all stages is also outlined.

Adult Education

Referring to adult education the Board estimates that even with the introduction of a universal system of basic education, there will be over nine crores of illiterates (age group 10 to 40)

and plans should be made to solve this problem by a campaign spread over twenty years. Before this campaign opens five years should be devoted to the necessary preparations including recruitment and training of special staff of teachers for the purpose. The responsibility for adult education must rest with the State, but every effort should be made to enlist the aid of suitable voluntary organisations. The annual cost of the proposals outlined by the Board for adult education is estimated at rupees three crores per annum.

The Board lays special emphasis on the quality of teachers at every stage of national education and recommends proposals for improving recruitment and training of teachers. The Board has drawn up a scheme of school medical service making provision for ensuring the physical welfare of all pupils.

Special Schools

As regards those children who, are generally classed as 'handicapped'—both the mentally handicapped and the Physically handicapped—the Board expresses the opinion that wherever possible they should not be segregated from normal children. Only when the nature and extent of their defect make it necessary should they be sent to special schools or institutions. Partially handicapped children should receive special treatment at ordinary schools. Ten per cent. of the total expenditure on basic and high schools is suggested for special services for the handicapped children.

Other recommendations of the Board include the setting up of a youth movement on an all-India basis to develop the social and recreation activities of children and of employment bureaux as part of educational administration. In the matter of the administration, the Board recommends that the provinces should remain the main units for educational administration, except in regard to University and higher technical education, the activi-

ties of which should be co-ordinated on an all-India basis.

The Board points out that Britain, before the war, was spending from public funds the equivalent of Rs. 33-2-0 per annum per head of the population of education, while the corresponding per capita expenditure in India in 1938-39 was Re. 0-8-9. Under the present scheme, the per capita expenditure on education in India will work out to Rs. 31 84.



THE INDIAN JOURNAL OF SOCIAL WORK

Editor : J. M. KUMARAPPA

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

Issued in June, September, December and March

Vol IV, No. 3

December, 1943—February 1944

CONTENTS INCLUDE :

- Industrial Efficiency Through Scientific Welfare - - C. Mohanasundaram
A Study of Behaviour Disorders of Children - - C. K. Vasudeva Rao
Infant Mortality and Its Control - - - - - B. M. Dubash
Rehabilitation of the Indian War-Disabled - - M. Vasudeva Moorthy
An Approach to the Problem of Communal Disharmony - N. R. A. Baig
Bombay Labour Commissioner's Office at Work - - - Y. D. Mahajan

NOTES AND COMMENTS.

Subscription : Rs. 10/- per year (Inland.) Single copy : Rs. 2/8/-

Founded in 1940 and Published by
The Sir Dorabji Tata Graduate School of Social Work,
Bombay 8.

JOURNAL OF EDUCATION & PSYCHOLOGY

(QUARTERLY)

Editor : T. K. N. MENON, SECONDARY TEACHERS' TRAINING COLLEGE, BARODA.

Vol. I No. 4

BARODA

January 1944

CONTENTS

EDITORIAL NOTES.

- The Application of Psychology to Education in India, By Dr. Indra Sen, M.A., Ph.D.
Should there be a Revision or Reconstruction of Secondary School curriculum? - - By Dr. M. Siddalingaiya, M.A., B.T., Ph.D., Dip.-in-Ed.
Behaviourism and Education - - - —By Prof. M. M. Shukla, M.A., B.T.
Indian Education: To-day and To-morrow— By Prof. M. S. Sabhesan, M.A.
Practical Approach to the Teaching of Mathematics, - - By Rev. Dr. J. B. Freeman, M.A., L.T., Ph.D., D.D.
New Education and Mass Thinking, By Prof. R. Vishweswar Rao, M.A., B.T.

GLEANINGS & COMMENTS :—

- (i) Secondary Education and External Examinations, (ii) Training of the Indian Teacher, (iii) A National System of Education for India— a Plea and a Plan (iv) Obscenity in Literature, (v) Social Training in Primary and Rural Schools.

Correspondence—Reviews.

Inland : Rs. 4.

Single Copy Rs. 1.4 ;

Foreign : 7 Shillings.

Advertisement Rates on Application.

FOR ADULT READERS
AN APPROACH TO ENGLISH LITERATURE
FOR STUDENTS ABROAD

By H. B. DRAKE

The aim of this series is to prepare students abroad, by means of carefully simplified and graded examples of the many forms of English prose and poetry, for the study of English literature in the original. At the same time the students' vocabulary is enlarged from the 1,500 words assumed to be known at the outset by a carefully regulated accretion of some 500 words in each volume.

Book I, 2 s.

Book II, 2 s. 3 d.

Book III, 2 s. 3 d.

Book IV, 2 s. 6 d.

OXFORD UNIVERSITY PRESS

BOMBAY

CALCUTTA

MADRAS

DEMOCRACY CAN BE WORKED ONLY BY A PEOPLE

Who act on the basis of thinking, reading and discussion
**THE INDIAN JOURNAL OF ADULT EDUCATION PROMOTES
THESE HABITS.**

“..... This Journal must be in the hands of every worker in the cause of rural reconstruction and adult education.”

—*Educational India*

“..... Greetings and congratulations to the Indian Journal of Adult Education on its entry on its fifth year of useful work I look forward with confidence to the valuable assistance of the IJAE in this connection (post-war-developments) when the time for an advance arrives.”

JOHN SARGENT,

Educational Adviser to the Govt. of India.

“..... Already made its mark and is now indispensable for all those who are interested in the Adult Education Movement.”

AMARNATHA JHA,

*President, I. A. E. A. & Vice-Chancellor
Allahabad University.*

“..... Publishing articles as it does from distinguished workers and critics, this journal provides a challenging and stimulating survey of the most modern thought in the department of Adult Education”

—*The Social Welfare.*

Send Rs. 2/8/0 and Become a Subscriber.

Office :—42/53, Western Extension Area, Behind Tibbia College,
P. O. Karol Bagh, New Delhi.

Special Number

ADULT EDUCATION IN POST-WAR INDIA

VOL. V

NO. 3

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,
Punjab, Sind, U. P., etc.

APRIL, 1944

OUR ADDRESS

772, East Park Road

P. O. Karol Bagh,

NEW DELHI.

EDITOR:

RANJIT M. CHETSINGH,
DELHI.

Single Copy Rupee One.

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

Advisory Board of Editors :

- A. N. Basu, M.A., *Head of the Teachers' Training Dept., Calcutta University,
and Vice-President. I. A. E. A.*
- R. D. Choksi, M.A., *Professor, Wilson College, Bombay, and
Secretary, Bombay Adult Education Association.*
- E. W. Franklin, M.A., M.Sc., *Supdt. of Education, Chhatisgarh Division, C. P.*
- P. M. Gopalakrishnan, *Associate Secy., Indian Adult Education Association,
Pudukottai State, South India.*
- Sajjad Mirza, M.A., *Principal, Osmania Training College, Hyderabad, Deccan.*
- B. C. Mukerji, M.A., *Secretary, Bengal Adult Education Association and
Associate Secy., Indian Adult Education Association.*
- H. A. Popley, B.A., *Principal, Teachers' Training School, Erode, South India*
- S.R. Qidwai, *Head of the Dept of Adult Education, Jamia Millia, Islamia, Delhi.*
- H. B. Richardson, M. A., *Minister of Education, Holkar State, and
Hony. Treasurer, Indian Adult Education Association.*
- Mrs. A. E. Parker, B.A., B.R.E., *Allahabad.*

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.

SUBSCRIPTIONS: Rs. 2/8/0 per annum. Single copy 0/8/0

Foreign : Empire : Four shillings 6 pence or Three rupees.

Others : Six shillings or Three Rupees Eight annas.

CONTENTS.

| | PAGE. |
|---|-------|
| Editorial Notes | 1 |
| Adult Education in Post-War India | 2 |
| A Commentary | 15 |
| The Little Which Might Have Been So Much | 19 |
| The Proposals Examined | 21 |
| News from Far and Near: | |
| Indian Adult Education Association | 25 |
| Allahabad | 30 |
| Bombay | 30 |
| Delhi | 31 |
| Saharanpur | 31 |
| U. P. | 33 |
| Decca | 33 |
| Real America | 34 |
| Priority For Education ... | 35 |
| Bharatpur State | 35 |
| Report of the Organising Secretary for South India from 1st January, 1944 to 21st February, 1944 | 35 |
| Chittoor and North Arcot Districts | 37 |
| Book Review Section | 38 |

Adult Education in Post-war India

(We have great pleasure in making available to our readers the proposals submitted to the Reconstruction Committee of the Viceroy's Executive Council by the Central Advisory Board of Education. We are grateful to the Educational Adviser to the Government of India for giving permission to reproduce this chapter in this issue of our Journal. We are getting a few reprints of these proposals and of some of the comments which appear in this number. These will be available to adult education workers who send us annas 8 in advance for each copy.—Editor, Indian Journal of Adult Education.)

1. In a country with a population of which over 85% is illiterate, the cause of Adult Education needs no special pleading. That the public has become to some extent sensible of the position has been made evident by the enthusiasm evoked by recent literacy campaigns. Developments in Adult Education, confined as a rule mainly to the elimination of illiteracy, formed a prominent feature of the educational programmes of some of the popular Governments. In December, 1938, the Board appointed a special committee to consider the question of adult education. The main conclusions and recommendations of the Committee, together with the Board's decisions thereon, are given at the end of this chapter, and it is on those conclusions and recommendations that the argument of this chapter is mainly based. For the sake of brevity this committee is referred to later simply as the Adult Education Committee.

Scope. 2. Adult Education has sometimes been described as a compensatory measure in the sense that it is an attempt to give adults a belated opportunity to make up for the opportunities which were denied to them in their youth. But its proper function is

a broader and deeper one. It should aim at giving effect to the democratic principle of continuous, lifelong and complete education for all according to the ability to profit by it. In other words, the rôle of adult education is to make every possible member of a State an effective and efficient citizen and thus to give reality to the ideal of democracy. Adult education in this sense is still far from realization even in those countries where it has made the greatest progress, but the full objective continues to gain increasing recognition. In India so far the general attitude has been to regard adult education as connoting adult literacy. The reason is obvious, for the problem in this country is vastly different from what it is in Western countries. A child must learn to walk before he can run; an adult must be literate before he can hope to derive any benefit from facilities for education in the wider sense. For this reason the Adult Education Committee recognised that the main emphasis in this country must for some time to come be on literacy, although from the very beginning some provision must be made for adult education proper, so that those made

*Vide Ch. VII.

literate may have an inducement as well as opportunity to pursue their studies.

3. Quite apart from its intrinsic value, adult education is also needed as a powerful auxiliary to primary education in accelerating the process of making the country literate. It is true that the only permanent solution of the problem of illiteracy is universal primary education. Nevertheless, whether or not "the existence of a large number of illiterate parents, who attach no value to literacy in others, including their own children, will," as the Adult Education Committee remark, "undoubtedly prove one of the greatest obstacles to the introduction of a compulsory system of primary education," there can be no doubt that literate parents will be likely to make the progress of primary education more rapid as well as more effective. But, as pointed out above, if parents are to fill this rôle properly, they must be provided with facilities not only for a bare acquaintance with the three R's but also for further and continuous instruction according to their capacities so that they may come to appreciate the value of education and what it really means.

Utility. 4. It is also important that the further education to be provided for adults should be of such a nature as will not only make them more useful members of society but will also help them in some measure to improve their economic position. Only in this way will the average illiterate acquire respect for education and consequently a desire for the education of his children. Adult Education must, therefore, be practical as well as cultural; it should also be close-

ly related to the student's daily life and work. It is true that in Western countries the tendency has been to keep adult education separate from technical, commercial and art education, but even there technical and other vocational institutions have of late been giving cultural education an increasingly important place in their schemes of instruction. In India, as things are, it is all the more necessary to secure a close association of cultural and technical education and the Adult Education Committee "welcome on general grounds this tendency to co-ordinate all forms of adult instruction and believe that it is neither necessary nor expedient in India, and above all the Indian village, to define too strictly the sphere of adult education." It is therefore contemplated that adult education centres will not merely provide for the teaching of the more academic subjects but will also have vocational classes for those who may not, at least to begin with, be attracted by the cultural side of adult instruction and may wish to learn some craft.

Literacy. 5. To return for the moment to the problem of literacy, it may be asked what precisely is the standard to be aimed at. Is it ability merely to sign one's name and to read print with or without effort? Is it a rudimentary acquaintance with the three R's? Or is it something more? Literacy is a means and not an end in itself. The end is that whole education of the individual's personality which will develop to the highest degree his physical, intellectual and moral faculties, raise him to the full stature of a man and transform him into a conscious and

useful member of society. Mere literacy does promote this end in the sense that it is an essential first step towards it, but it is only a first step. The literate who is literate and no more stands merely at the threshold of that full development of personality which all should seek to attain. This postulates a standard of literacy which is undoubtedly high but not higher than is necessary, if literacy is to be of permanent value both to the individual and to the community to which he belongs. Judged by this standard it must be admitted that the achievements of mass literacy campaigns both in this and other countries, in spite of the enthusiasm they evoked, must to a large extent be regarded as largely a waste of human effort. Urgent, therefore, as the need is to eliminate illiteracy as quickly and economically as possible, the supreme consideration must be that the work should be lasting.

If, therefore, the object is to make adults not merely literate but permanently literate and at the same time sufficiently literate to be capable as well as desirous of benefiting from further education, the literacy course must be a thorough one. Even in the case of a naturally intelligent student such a course cannot be expected to produce tangible results in less than a hundred hours, for to the teaching of the three R's must be added some elementary instruction related to the student's vocation in life as well as some general knowledge of the rudiments of civics, economics, history, geography and hygiene. It should cover not less than a full year, as it will not be re-

asonable to expect grown-up students to attend classes more than four times a week and their occupations will not allow them to attend during more than six months in the year,

Age Range. 6. It is not easy to fix any age range for adult education; such age limits as have been fixed in the various provinces in this country as in other countries vary considerably. For instance, the age range is 10-40 in Bengal (as recommended by the Bengal Committee on Adult Education, 1938), 15-40 in Bihar, 14-50 in Bombay (as recommended by the Bombay Adult Education Committee, 1938), and 16-50 in China, while the Central Advisory Board of Education felt that boys under the age of 12 should not be admitted to an adult centre. In determining what age limits, if any, are desirable the following points may be taken into consideration:—

(a) It is wasteful to admit into primary school a boy or a girl who cannot stay there for at least four years. This would necessarily mean that some alternative arrangements must be made for those above the age of ten when compulsory education is introduced.

(b) In view of the normal expectation of life in this country and mental development of illiterates, particularly in the villages, no useful purpose would as a rule be served by trying to educate persons over forty years of age.

These considerations suggest that the normal age range of adult education should be 10 plus 40.

It should, however, be emphasised, as recommended by the Adult Education Committee, that as far as possible, separate classes should be organised,

preferably during the day time, for boys between 10 and 19 years, as it is undesirable, from many points of view, to mix boys and men in adult classes. It would also be preferable to have separate classes for young girls, but the objection to mixing young girls and women is not so serious as in the case of boys and men and may be easily outweighed by the factor of resources available and other practical considerations.

Population. 7. Although, as has been said above, the last few years have witnessed a fairly wide public awakening in regard to adult literacy, the position on the whole cannot be described as anything but extremely unsatisfactory. Even if the rather generous provisional Census estimates* are accepted and literacy is taken to mean no more than ability to read and write, the percentage of literacy above the age of 5 is found to be only 14.6%. The total population of British India within the age range 10-40 in June 1940, according to the Annual Report of the Public Health Commissioner with the Government of India for that year, was estimated to be 14,86,45,389@. Out of these 14.6% *i. e.* 2,17,02,227 are considered to be literate. The number of adults to be made literate is therefore 12,69,43,162 or, in round figures, 12,70,00,000. The last decade saw the biggest jump in literacy figures from 8.3% to 14.6%. If this rate of progress is maintained and no other help is given, it will take nearly 140 years to reach the 100% figure. Even when universal primary education has become the rule, unless special measures are

taken, illiteracy will only be eliminated after all the illiterates then over ten years' age are dead. In view of the urgent importance of adult education, not only in the interest of present illiterates but also as an essential adjunct to any system of compulsory education, the problem of liquidating illiteracy and establishing effective arrangements for adult education must be tackled as quickly as possible. What can be done, however, is necessarily limited by the resources available. Even if all the money required were immediately forthcoming, it would still be necessary to find suitable teachers and organisers, of whom there are comparatively few available at present. Once however, a comprehensive system of national education has been inaugurated, it might be feasible to complete the work of adult literacy within 25 years, even after taking into account the fact that the first five years will have to be devoted mainly to preparatory work, including the setting up of an effective organisation for the training of teachers and that as literacy progresses, there must be a gradual shift over to the work of adult education proper.

In theory, therefore, the problem is to make literate within 25 years 12,70,00,000 persons and within the same period to organise a system of adult education which will be a permanent part of the general educational system and will be in full operation from the twenty-sixth year onwards. In actual practice, however, the number of persons to be made literate will be smaller than estimated above, for a fairly large number of older persons will inevitably pass out of the 10-40

* *Vide* Ch. VII.

age range before it is possible to provide for them and others will die. On a rough calculation the anticipated decrease from these causes comes to about 3,65,00,000. This leaves 9,05,00,000 persons to be made literate.

Teachers. 8. In planning a detailed programme to give effect to the object stated above the first question to be considered is that of securing an adequate supply of teachers. There are three possible sources, professional teachers engaged in day schools, non-professional teachers who have received special training for adult work and volunteers. For the purpose of this scheme it is not proposed to take into account volunteer-teachers, as it is quite impossible to assess even their approximate numbers. Those that are forthcoming may be used for the work of adult education proper, for which no separate teaching staff is being provided, or they may be utilised for literacy work thus releasing a corresponding number of the other teachers for further education.

At present there are in all 5,18,018 teachers in Primary, Middle and High Schools. Out of these not more than about 1,50,000 can be expected to be available for adult education; the rest may be either unsuitable or unwilling to take up the work. The number of non-professional teachers is not likely to be very large, if there is to be a careful selection and those selected are also required to undergo training. It is impossible to estimate the possible number with any degree of exactness, probably it is never at any time likely to be more than fifty thousand. Even

this number will have to be built up in stages, and during the first working year, *i. e.* the sixth year of the programme, it will not be wise to count on more than 20,000, especially as they will first have to be trained. In the second year the number may rise to 23,000, in the third to 26,000 and so on until there are 50,000 such teachers in the sixteenth year.

It may be assumed that there will be in all 1,80,000 teachers to begin with in the sixth year. This number is made up of 1,50,000 out of the present number of school teachers, 20,000 non-professional teachers and 10,000 out of the additional teachers just leaving the training schools who will be available in the sixth year. Of these new teachers only 50% are taken as likely to be available. They will all have received some training in adult education as part of their normal course, but it would be over-optimistic to rely upon more than half of them taking up adult education work. The total number of teachers available for adult education work will increase every year by 13,000 through the addition of new school teachers and non-professional teachers, as shown in the tabular statement appended to this Chapter@ till the maximum number of 2,58,000 is reached in the twelfth year. It is not proposed to increase this number in subsequent years, as it should suffice for all ordinary purposes and will in fact be likely to be in excess of requirements once illiteracy is liquidated.

Technique. 9 It cannot be too strongly emphasised that Adult Education, even in its simplest form, is not

an easy business ; it demands a special and exacting technique. Enthusiasm and good intentions alone cannot make a good teacher, nor can the success of a teacher in a children's school be a guarantee of his fitness to teach adults. It is still more necessary than in the case of children that, in the words of the Adult Education Committee, "the teacher's manner should be stimulating and his matter interesting." A high degree of tact, understanding and ability to inspire and lead is required of the teacher, for he has to deal not with a child, who is mentally raw and receptive and who has compulsorily to attend school, but with a grown-up person who requires more stimulating and interesting instruction and who is likely to leave the class the moment he finds the lessons not worth while. It is, therefore necessary to keep alive the interest of the students, to make the instruction practical and to relate it to their own activities and environments. Lastly, the personal factor is still more important in an adult school than in a school for children. The teacher is not a superior being on a pedestal but only another man or woman who happens to possess greater knowledge in certain matters. Relations between the teacher and his adult students must therefore be both close and cordial. It was with these considerations in mind that the Adult Education Committee recommended that in addition to inspectors and organisers, who should themselves be experts in adult education, a nucleus of specially trained teachers should be appointed, who will not only teach but will also assist in selecting, training and supervising other teachers.

With the same object of stimulating the interest of the adult student and investing instruction with an atmosphere of the practical and real, it is necessary to make the fullest possible use of visual and mechanical aids such as pictures, illustrations, artistic and other objects, the magic lantern, the cinema, the gramophone, the radio, etc. Dancing, particularly folk dancing, music, both vocal and instrumental, and drama will also be useful, not only as pleasant accomplishments in themselves as well as recreative activities but also as helping to attract and stimulate adult students.

Buildings. 10. It will seldom be necessary to provide separate buildings for adult education centres, though it is obviously essential that each centre should have a definite home of its own, even though classes may often be held out of doors. There should be no difficulty in obtaining the use of schools or other suitable premises in towns while in villages the Basic (Primary or Middle) School will offer an obvious solution. With the progress of universal education plenty of accommodation will become available everywhere, but in the meantime, until suitable school buildings can be provided, accommodation for adult education centres may also be obtained in local board buildings, Health Centres, Rural Development Centres or hired buildings. Rural Development Centres are likely to be perhaps the most suitable in those provinces where the work of rural development has made good progress.

Perhaps the most important function of a literacy campaign is to provide numerous and adequate libraries,

for a literate cannot remain literate, much less progress, unless he can have convenient access to suitable and interesting reading material. The Adult Education Committee, therefore, strongly urged that "every adult school should have a library of its own or be able to obtain free books of the right kind from a neighbouring library." Obviously a very large library system will be necessary in a country like India, but with a properly organised scheme of circulating libraries and exchange of books the cost need not be prohibitive. The libraries, together with instructional equipment, etc., should be housed in the premises used as adult education centres.

Voluntary Bodies. 11. The problem of adult education is so vast and public interest in it has of late been so markedly on the increase that it is natural to look for help to voluntary effort. A great deal has already been accomplished by public spirited individuals and organisations, and there is no doubt that their contribution under a national system of education will be even more considerable. Given the right type of organisation, there is a great deal of public energy which can be harnessed to useful work in many branches of social service. The problem of adult education as a whole, however, is far too vast to be within the capacity of unaided voluntary effort, whatever its organisation, however effective its propaganda and howsoever willing and generous the public which supports it. The State must accept the primary responsibility for tackling the problem.

Landlords and Industrialists. There

are specific ways in which the help of the public spirited can be enlisted. For instance, the great employers of labour, big commercial firms and other trade associations as well as the bigger landlords can, and some of them no doubt will, offer assistance in this work in many ways. Such help can, perhaps, more confidently be expected from the employers of labour and industrial organisations in view of the need for educated manual workers, which various authoritative bodies have repeatedly stressed. The Royal Commission on Labour in 1930 called pointed attention to the disastrous effect of the whole mass of industrial labour being illiterate, a state of affairs unknown in any other country of industrial importance. The same view was expressed again ten years later by the Bihar Labour Enquiry Committee and the Bombay Textile Labour Enquiry Committee. There will also be some social service organisations and public spirited individuals who will desire to work on their own. The state should welcome the voluntary services of such organisations and individuals and afford all possible aid, provided they are prepared to conform to the general principles of the national scheme and the standard of their instructional work does not fall short of the state standard. It is not, however, proposed to take into account, for purposes of estimating either the cost of the scheme or the time required, such voluntary assistance or service, as it is not possible to calculate even approximately what it might amount to.

Women. 12. It is clear that the task of providing adequate facilities for

adult education is not only big but also extremely difficult. It is more particularly so in regard to women. In addition to their own peculiar difficulties due to social customs, the obstacles which deter men from pursuing their education, for instance mental lethargy, ignorant distrust of modern ways and lack of leisure, are more formidable in the case of women. Moreover, even if all the other conditions were reasonably favourable, an almost insuperable obstacle would still remain on account of the lack of women teachers. It is a vicious circle which will only be effectively broken when a national system of education is producing its full quota of educated women. Meanwhile the importance of making women, and particularly mothers literate is so great for the future generations that what can be done must be done. Obviously the standard of literacy among women should not in any case be lower than among men. But until women teachers are available in sufficient numbers and where social customs do not permit mixed classes, it may be necessary to depend to a large extent on volunteer teachers, even in their training and qualifications fall short of what would normally be required.

The Adult Education Committee paid special attention to this question and approved of various suggestions, e.g., that girl pupils of colleges and High Schools should be encouraged to undertake social welfare, including educational work, that educated mistresses should consider it a moral obligation to make their servants as well as their children literate, that school children should be urged to carry literacy into their families, that widows should

be induced to take up literacy work and so on.

The Programme. 13. It now remains to plan the actual literacy programme for the twenty five-years in which the campaign is to be completed. The distribution of population, the necessity of having in many areas separate classes for women and girls, the desirability of separate arrangements for young boys, the need for keeping the number of students in a class within efficient limits and other factors suggest that the average enrolment per class should not be fixed at more than 25.

As already indicated, the full working of the scheme cannot be started immediately. The first five years must be devoted to planning, to the recruitment and training of teachers and to the general setting up of the necessary organisation. During this period some literacy work will no doubt continue to be done in the way that it is being done at the moment. The national system of adult education will not, however, come into operation till the sixth year during which it is proposed to make 45,00,000 adults literate. Thereafter, as additional teachers become available, this number will increase by 3,25,000 every year till the figure of 61,25,000 is reached in the eleventh year. For the next years, the peak years, the number will be raised by another 3,25,000 to 64,50,000 so that at the end of the seventeenth year there should be 7,05,75,000 literates, leaving less than 2,00,00,000 for the next eight years. To avoid any sudden changes, qualitative or quantitative, in the literacy organisation, it is suggested that the annual output of literacy should now

begin to diminish steadily until by the twenty-fifth year there should be very little literacy work left to attend to. The literacy organisation will thus slowly and smoothly transform itself into a permanent machinery for adult education.

In the early years there will be comparatively little adult education in the proper sense of the term. But as soon as people begin to achieve literacy, some demand for adult education ought to arise and it is necessary to make some provision for it from the very beginning. This demand may be expected to grow in proportion to the increase in literacy. It is not, however, intended, nor would it be desirable to have a separate organisation for adult education. It is therefore, suggested that there should be only one organisation which will in the early years concentrate on literacy work and later on devote itself wholly to adult education in the fuller sense. To put it in another way, the adult education work proper should be telescoped into the literacy work at first gradually and then at an accelerated pace until by the twenty-fifth year the former will have almost replaced the latter and will be ready to take its place completely in the twenty-sixth year.

Expenditure. 14. The number of adults to be made literate has been taken as 9,05,00,000 and it has been explained above that on an average every 25 students will require one teacher. There will thus be required in all 36,20,000 teachers. The average fee per teacher may be taken at Re. 1 per hour or Rs. 100 p.a. for a hundred hour course. The total annual salary bill thus come to Rs. 36,20,00,000. To this

amount 15% should be added to cover extra expenditure on equipment, administration, etc. The total expenditure on the 25 year literacy programme thus comes to Rs. 41,63,00,000. For the work of adult education proper, in view of what has been said above, expenditure may be calculated at 10% of the expenditure on literacy work upto the end of the seventeenth year and thereafter at Rs. 3,00,00,000 less what is required for literacy work. The total expenditure on adult education work during the twenty-five years will thus come to Rs. 18,08,09,500.

The total expenditure on adult education, including literacy will therefore be Rs. 59,71,09,500. During the first operational year, the sixth year of the scheme, the expenditure will be Rs. 2,27,70,000, and it will increase every year by Rs. 16,44,500, till it is Rs. 3,26,37,000 from the twelfth to the seventeenth year. From the eighteenth year it will be stabilised at the permanent figure of Rs. 3,00,00,000 per annum.

If illiteracy is to be extinguished on a voluntary basis it will not be practicable to charge fees. A reasonable fee may be charged for adult education classes of a more advanced type. The possible income from this source cannot be calculated and in any case will be comparatively small.

Total expenditure on adult education for 25 years.

| | Rs. |
|--|--------------|
| Salary of literacy teachers @ | |
| Re. 1 per hour for 100 hours | 36,20,00,000 |
| 15% of above for equipment, administration, etc. | 5,43,00,000 |
| Total | 41,63,00,000 |

| | |
|--|---------------------|
| | Rs. |
| Expenditure on adult education | 18,08,09,500 |
| Total ... | <u>59,71,09,500</u> |
| Average annual expenditure for twenty years (excluding pre- paratory period) ... | <u>3,00,00,000</u> |

15. The Board wish that it were possible to eliminate illiteracy in less than twenty-five years but they have come to the conclusion that if the work is to be done properly, the problem of teachers alone makes it impracticable to contemplate a shorter period.

16. The main conclusions and recommendations of the Adult Education Committee of the Central Advisory Board of Education, together with the decisions of the Board thereon, are reproduced below :—

Note:—All the conclusions and recommendations were adopted by the Board subject to the notes given below:—

(1) To secure an early and effective solution of India's educational problems, the provision of facilities for adult education on the widest scale and the introduction of a free and compulsory system of primary education are of equal urgency and must be treated as complementary to one another.

(2) While the literacy campaign is only one aspect of the adult education movement, the prevalence of illiteracy in India at the present time makes it the aspect to which immediate attention must be devoted.

(3) Literacy is a means to further education and must not be regarded as an end in itself. The primary aim of the campaign must be not merely to make adults literate but to keep them literate. To achieve its object the attack must be launched on the widest

possible front with the help of every agency, human or material, which can in any way contribute to its success. Continuous and effective propaganda of all kinds is essential.

(4) Efforts should be directed in the beginning to persuade illiterates voluntarily to undergo instruction. If a voluntary system fails to achieve its object, ways and means of bringing pressure to bear on illiterates should be explored.

(5) In a movement of this character the utmost freedom must be allowed to experiment and regard must be had at all times to local conditions. No useful purpose would be served by attempting to prescribe methods or draw up a code applicable to India as a whole. Valuable assistance might, however, be afforded to Provincial Governments and other authorities responsible for adult education if a committee of experts were appointed to report on questions of teaching technique and survey the results of experiments.

(Board's decision: "The Board were of opinion that it would be premature at this stage to appoint a Committee as suggested. It is too early as yet to survey the progress of the movement as a whole or to assess the results of the experiments which are being carried out in many areas. The Educational Commissioner was asked to collect information from Provincial Education Authorities as and when available and to prepare a statement for the Board").

(6) Whatever subjects are introduced into the curriculum and whatever the teaching methods adopted, the form in which instruction is given

must be intelligible and interesting to the student and the instruction itself should be closely related to his occupation, his persona, interests and the social and economic conditions under which he lives.

(7) It is unnecessary and inexpedient in view of the circumstances prevailing in India to draw any rigid distinction between adult education in the strict sense and technical, commercial or art instruction or to regard the latter as falling outside the sphere of the former. The easiest way of approach to many adult students may be through subjects of a vocational character.

(8) With a view to defining what is meant by an adult it is recommended:—

(a) that a boy under the age of twelve should not be admitted to an adult centre under any circumstances.

(b) that a boy, so long as he is attending a full time day school should not be encouraged to attend evening classes as well; and

(c) that subject to (b) above and wherever the numbers justify it, separate classes should be organized for boys between twelve and sixteen.

It is unnecessary to fix any age limits in the case of girls who wish to join adult classes for women.

(9) Every effort should be made to enlist the help of voluntary agencies. Classes run by reputable associations should receive every encouragement and bodies whose primary objects are not educational need not be excluded, if adequate safeguards are provided against any risk of the movement being used for religious or political propaganda.

(10) Universities should be urged to expand and popularize the work of their extra-mural departments and provide opportunities for adult students of exceptional ability to take a University course.

(Board's decision on Nos. 10, 12 and 13: "The Board decided, without endorsing them, to ask Provincial Governments to bring them to the notice of Universities in their areas for such action as they might think fit").

(11) An extension in the number and scope of institutions providing technical, commercial and art instruction is urgently needed, and subjects of a cultural or recreational kind should be included in their curricula.

(12) Adult education is a branch of social reconstruction. Social science in a practical form should be taught in all Universities.

(13) The possibility of making a period of social service obligatory on all students in Universities and pupils in the upper forms of High Schools should be carefully examined. Pending the setting up of a special committee for this purpose a strong appeal should be made to all educated persons, and in particular to Government servants, to render voluntary service in connection with the literacy campaign.

(14) Mechanical aids to learning such as the radio, the cinema, the gramophone and the magic lantern can be used with great effect in adult education. To enable them to be employed much more widely than at present steps should be taken to increase the supply and reduce the cost. Information on this and other points should be collected and distributed by

the Bureau of the Central Advisory Board of Education.

(15) An adequate supply of trained and competent teachers is the fundamental need in adult as in every other branch of education. Teachers in day schools may be expected to form the nucleus of this supply but in view of the fact that teaching methods which are successful with children are not always suitable for adults, they will require a special course of training. It is recommended that the course of training in the Normal schools should include instruction in the technique of teaching adults.

(16) It will be necessary to supplement the professional teachers by a large body of helpers drawn from other occupations. The training of these is an essential preliminary to their employment, particularly if they are to be in charge of classes.

(17) Every Province should appoint Inspectors and Organizers, expert in and able to devote their whole time to adult education. The appointment by at least one Province of a number of full-time teachers for adult work only is a commendable experiment.

(18) The movement so far has depended very largely on unpaid service but it is reasonable to anticipate that it will soon require a very considerable proportion of paid workers. The financial implications of this, including the rates of pay and conditions of service to be offered, are matters for local consideration.

(19) A library is an essential adjunct to every adult education centre. Liberal grants should be given to increase the number and size of libraries, particularly in rural areas, and to assist

the production of suitable literature. The Central Government should help in the distribution of books and other literature by granting special postal concessions. Provincial Governments should take immediate steps to deal with the present unsatisfactory state of affairs so far as the supply of textbooks is concerned.

(Board's decision: "While in full agreement as to the need for extending libraries and providing suitable literature, the Board felt that no useful purpose would be served by asking the Central Government for special postal concessions as suggested by the Committee.")

(20) The importance of a wide expansion of facilities for adult education is even more important in the case of women than that of men. The methods of approach in the case of women must be at once more varied and less formal. A number of suggestions for furthering the movement among women will be found in Section IX.*

(21) Illiteracy is not confined to the village: a large proportion of the workers in urban areas is also illiterate. In this connection it is essential to secure the co-operation of employers of labour and associations of workers. The question of levying a tax on those employers of labour who do not make adequate provision for the education of their employees is worthy of consideration.

(Board's decision: "The Board felt that practical difficulties would arise with regard to the levying of a tax on those employers who do not make provision for the education of their employees.")

*Report of the Committee.

(22) It should be obligatory on all Government departments, central and local, to ensure that their staffs are literate.

(Board's decision: "While agreeing as to the desirability of all Government departments giving every encouragement to their staffs to become literate, the Board did not agree that this should be made obligatory under existing circumstances.")

(23) The progress of the Adult Education Movement can only be ensured if its control in each Province is vested in a single authority. That authority should be the Education Department. It should be the duty of the Education Department (a) to establish satisfactory contacts with other authorities in the province concerned with social reconstruction, of which adult education is a part and (b) to delegate authority to such subordinate bodies and to appoint such officers as local circumstances may require for the effective organization and supervision of the movement.

(24) The cost of the literacy campaign alone apart from other essential developments in adult education will impose a very severe strain on the resources of most Provincial Governments. In view of the extreme importance of bringing the campaign to a successful conclusion at the earliest possible date, the Central Government should afford financial assistance to those Provincial Governments which are prepared to carry out approved schemes within the next five years.

(Board's decision: "In view of the the prior claims of primary education to any financial assistance which might be forthcoming from the Central

Government towards educational development in the Provinces, the Board were unable to accept the recommendations of the Committee that the Central Government should make a specific grant to Provincial Governments for carrying out approved schemes of adult education.")

(25) In each Province there should be established a Bureau to collect and distribute information with regard to the adult education movement. There should also be a Central Bureau to collect, collate and publish at regular intervals information as to the progress of the movement in all parts of the country. The Bureau of the Central Advisory Board of Education should be equipped to undertake this latter function.

(Board's decision: "The Board were in sympathy with the general policy outlined but thought it advisable to wait for action by Provincial Governments before expanding their own Bureau for this purpose.")

(26) The returns as to literacy in the Census Report should be so amended as to make them more useful for educational purposes.

17. *Summary of the main Conclusions:*—

(a) Comprehensive arrangements on the general lines set out in the Adult Education Committee's report should form an integral part of any national system of education. These are particularly important in India to-day in view of the very high percentage of illiterates.

(b) Literacy is a means not an end in itself. Although the main emphasis in the beginning may be placed on the liquidation of illiteracy, adult

education in the full sense must be provided for those already literate. The amount of this should progressively increase as illiteracy disappears.

(c) It is estimated that even with the introduction of a universal system of Basic education there will be over 9 crores of illiterates (age group 10-40) to be dealt with. Plans should be made to solve this problem by a campaign spread over twenty years. Before this campaign opens, five years should be devoted to the necessary preparations, including the recruitment and training of the staff of teachers.

(d) In this as in all branches of education the quality of the teacher is

of supreme importance. The difficulty of obtaining a sufficient number of teachers of the right type, particularly women, must on no account be underestimated.

(e) The responsibility for adult education must rest with the State but every effort should be made to enlist the aid of suitable voluntary organisations wherever available.

(f) The estimated total annual cost of the proposals contained in this chapter is Rs. 3 crores. At the height of the literacy campaign this may be exceeded by Rs. 25-30 lakhs, but the average annual cost for the twenty years will be a little less than Rs. 3 crores.

A Commentary

BY M. S. SUNDARAM, M. A.

Education Officer, Government of India.

“That there should one Man die ignorant who had capacity for Knowledge, this I call a tragedy, were it to happen more than twenty times in the minute, as by some computations it does.”

—*Carlyle.*

At present, all the world over, the problem of adult Education is engaging the attention of those who are planning the future structure of society. Mr. Henry Wallace said not long ago that “this is the century of the common man.” The Beveridge Report lays particular emphasis on the establishment of a social order in which one of the giant evils—Ignorance—is to be liquidated. Adult Education is an attempt at levelling-up among the rank and file of the common people. In every society a great majority of people are always adults, and the peoples’ peace on which the future of the world will depend has to be built on the wishes and hopes of

the ordinary men and women. The common people were never more receptive to new ideas or more willing to fit themselves for the understanding of the future than they are to-day. The war in this respect has proved to be not an altogether unmixed evil. As a result of the tremendous responsibilities thrown on the people of every nation, men and women everywhere have begun to realise their innate capacity for work and there is a new consciousness that no man is altogether unimportant to the society in which he lives. The self-respect of the individual has come into full play, and every able bodied human being has realised

that given the right opportunities everyone can rise to his fullest stature.

In a recent issue of *The Journal of Educational Sociology*, New York, an article on adult education reveals the enormous strides made in America during the last three years in educating the common men and women. 94 million dollars in federal aid for vocational courses and 90 million dollars for engineering and scientific courses for war-training have been appropriated to the United States' Office of Education during the last fiscal year. Already plans are being made for post-war vocational rehabilitation and adjustment of 39 million Americans now in the armed services or war industries. Before America entered the war, 70 per cent. of the American people were not identified with any community organisation or activity except that of church membership. Now the strength of the democratic system is to be found in an alert, participating citizenry acquainted with the meaning of democracy, willing to share in the responsibilities as well as the privileges of citizenship. Their defence councils, selective service boards, rationing boards, consumer committees, scrap drives, war-bond campaigns, civilian voluntary services, first-aid classes, air-raid wardens' courses, nurses' aid courses and many other war-time organisations — have created tens of thousands of community institutions in which adults have acquired a new type of education and capacity for service. The writer of this article predicts that in post-war America there is bound to be the greatest programme of adult education the world has ever seen. "It will take", says the writer, "all the inventive genius of which we are capable

to devise ways and means for popularising knowledge, for providing new and attractive adult education so that *the tremendous gap between the intellectually rich and the intellectually poor may be partially closed at least*. We cannot afford intellectual Brahminism any longer".

The main purpose of adult education is indicated in the lines italicised above. It is the levelling up of the capacities of the common people towards reaching the standards attained by the select and the elite of the community.

The adult education movement is of comparatively recent origin, and even in the advanced parts of the world, with the exception of the Scandinavian countries, it was not until the beginning of the present century that organised effort was made to impart education to adults. In India adult education came to be recognised as of vital importance only so recently as 1937. The problem of adult education in India presents most formidable difficulties in the absence of any compulsory national system of education for the young. 5 out of every 6 children in this country have no opportunities of going to school with the result that in spite of every educational development in the last hundred years, 85% of the adults have remained illiterate and uneducated. No amount of adult education, even if carried out intensively, can solve the problem of mass education in this country in the absence of a compulsory system of school education for the young. As fast as adults are educated, illiterate children will take their place and the percentage of illiteracy will remain much the same. In the proposals for post-war educational

development, therefore, the priority of place has been rightly given to universal compulsory and free education for all children from the age of six up till the age of fourteen. Illiteracy in India has reached a chronic stage, and the experience of popular governments in the years 1938-40, when they launched a programme for liquidating illiteracy, has shown beyond dispute that popular enthusiasm for any cause, unless it is well-organised, cannot be sustained for long. The voluntary workers who entered the field with genuine patriotic and humanitarian motives to educate their fellowmen have had to accept defeat, and the failure was attributed to a variety of causes—want of funds, lack of co-operation and the apathy of the adults themselves. In a recent English report on adult education, the root cause of the apathy attributed to adults has been diagnosed. It says, "what resembles apathy towards education on the part of many adults is probably rather a resigned diffidence than a lack of desire to understand. The conquest of this diffidence demands that adult education should be made attractive and sociable. More attention should therefore be given to the fostering of a demand as opposed to mere supply."

In Great Britain there are several agencies which tackle the problem of adult education. The technical colleges, the evening institutes, the classes organised by the Workers' Educational Associations, the extra-mural delegacies of the Universities conduct classes for the benefit of adults. In India there are hardly any well-organised associations for this purpose. The centres established by the all-India Adult

Education Association are few and far between, and local support and enthusiasm have waxed and waned according to the persistence or otherwise of the few individual workers themselves. Experience has shown that if any systematic progress is to be attained in educating adults it is imperative that governments should accept full responsibility for organising the machinery through which the problem should be tackled. Secondly, teachers of adult classes should be trained specially for this purpose, supervised and paid for their labour. It is impracticable to depend on unpaid voluntary workers for any length of time.

In the plan outlined by the Central Advisory Board of Education, an attempt has been made to show that illiteracy can be liquidated at an approximate cost of 60 crores of rupees spread over a period of 25 years. The teachers who are required will be available only when the scheme of universal education is launched and the expanded high schools produce the increased number of teachers for a national system of education. Alternately if 25 years were thought to be too long a period for dealing with mass illiteracy, the only possibility open is to adopt the Russian method and conscript every educated man in the country for part-time teaching work. We hesitate to recommend the second method as it is doubtful whether it would be educationally sound or politically practicable in post-war India.

It is interesting to note that almost simultaneously with the publication of the memorandum on post-war edu-

cation, there has been released the Rs. 10,000 crore plan of leading industrialists in India for post-war economic development of India. This plan takes into account educational development as a pre-requisite for economic development, and provides for adult illiteracy to be tackled in the course of 15 years. According to the 1941 Census, there are about 200 million illiterate adults in India between the ages of 11-50. "In actual practice," says the plan, "the number would be smaller as a large proportion of the adults will pass out of the 11-50 age range and some others may die before it is possible to provide them with the necessary facilities for acquiring literacy. These two factors will bring down the number to about 165 millions. At the rate of Rs. 4 per adult the cost of liquidating the illiteracy of our adult population will amount to Rs. 66 crores. This however will not be a recurring cost since once the existing illiterate adults are made literate further efforts in this direction will not be necessary."

The estimated cost of adult education in this scheme does not differ materially from that of the Central Advisory Board, though there are major differences in regard to the age-range of adults meant to be brought under the scheme; also the Central Advisory Board are emphatically of opinion that mere liquidation of illiteracy is not an end in itself and that as illiteracy decreases, a scheme of adult education has to be progressively adopted in order that the benefits of higher knowledge may be available at all times to all adults. So in the educational plan, a

recurring expenditure of Rs. 3 crores has been provided for all time. As our standards go up and as opportunities for cultural and vocational advancement increase, this expenditure is bound to be on the increase and can by no means be decreased.

If the present war is being fought for the preservation of democracy and the freedom of the common man, education, more education and still more education are the only means by which they can be realised and maintained. Culture and intellectual life have been the preserve so long of a small minority among all nations, and society has been fundamentally undemocratic in spite of all professions to the contrary. Missionaries of adult education, its teachers and its students have been so far considered eccentrics, and the gap between the intellectually rich and the intellectually poor was thought to be inevitable. The time is fast coming when the common people will demand the right for a better and a fuller life, bigger responsibilities and the opportunities to fit themselves for the world of to-morrow.

The scheme outlined in the foregoing pages takes into account the minimum requirements for launching a programme of adult education. It is hoped that in post-war India the statesmen at the helm of affairs in this country will face the task with faith and determination.

The memorandum of the Central Advisory Board concludes with a wise saying of the Chinese which sums up the aspirations of not only China, but of all humanity. It reads;

"If you are planning for one year,
plant grain ;

If you are planning for ten years,
plant trees ;

If you are planning for a hundred
years, plant men".

The Little Which Might Have Been So Much

BY GEORGE S. ARUNDALE

I have been asked to give my reasons for condemning what is called "The Sargent Report on Education in India*," but which should, I believe, be called by the name of the department over which he presides.*

I use Mr. Sargent's Presidential Address to the 31st Indian Science Congress as to the source of my information as to be the nature of the proposed reconstruction. In fact Mr. Sargent calls his Address "The Practical Aspect of Educational Reconstruction."

At the outset he asks the following question:

"Is it necessary for the future welfare of (a) India herself, (b) the British Commonwealth of Nations (if India remains a member of it) and (c) the World at large, that India should be provided with a national system of education and the other social services, which are enjoyed by the so-called civilized countries?"

And then almost immediately he asks another question:

"What is there about India which makes it undesirable or unnecessary or impracticable that she should set her feet on the path which not merely Western nations but Russia and Turkey and China have deliberately decided to follow?"

The aim of adult education no less than of all education is to plant men in whose hands the future of democracy could be safely entrusted.

Of course there can be little hesitation in answering these two questions otherwise than in the emphatic affirmative. Would that Mr. Sargent's scheme embodied an affirmative answer to both the questions. But it certainly does not. Still, I thank Mr. Sargent for the admission "so-called." Mr. Sargent says:

"The totalitarian countries have given us a timely reminder that education can be made as powerful a means of corrupting as of improving the mentality of a nation."

I have no hesitation in insisting that the foreign system of education at present prevailing in India has to a large extent corrupted India's mentality. Whatever might have been the purpose of introducing this foreign system ninety years ago, its effect has been to imprison those associated with it in an at present inescapable servility of foreign-mindedness.

I should have hoped that in posing the two questions quoted above Mr. Sargent would have taken his courage in both hands and have given to India in substitution for the existing foreign system a comprehensive Indian system. This would, of course, have met with the same fate as was meted out to his actual proposals by the present Viceroy in his Calcutta speech a few months ago. But India cries aloud first for a practicable scheme of education for

*The official and correct title is Post-war Educational Development in India: Report by the Central Advisory Board of Education —Ed.

her sons and daughters, and second for the no doubt slow but definite replacement of the existing system by an Indian system.

Mr. Sargent himself damns the existing system in the following perfectly true utterance:

"An India, 85 per cent of whose population are illiterate and liable, as we have seen more than once in recent years to be stampeded by political or religious excitement, however irrational, constitutes a field for mischief-makers, the indefinite continuance of which world opinion in search of a more stable future can hardly be expected to tolerate."

Why does he not see that the stampede to which he refers is in no small measure due to the weakening influences of English education?

It is supremely disappointing that the rest of Mr. Sargent's Presidential Address on Educational Reconstruction is exclusively directed towards the improvement in the forms of the existing system, altogether or almost altogether ignoring the essential life of education. The pamphlet from which I quote has about sixteen pages and from page two onwards reference is almost entirely to the need for vastly increased expenditure more or less on the system as it at present exists.

All the good that can be said for his proposed reconstruction is that it increases the salaries of the teachers and such increase has been overdue for a very long time. Otherwise, we are not given the slightest idea as to the way in which he may propose to vivify, let us say, art education. I should like to know if Mr. Sargent is satisfied with the art education as at present provided.

I should like to know if he actually believes that fifty-eight per cent of the existing teachers are suitably trained. He tells us that forty-two per cent are untrained. I would venture to assert that one hundred per cent are at least ill-trained. I should like to know what he means by the need for a Youth Movement on an all-India scale; this is all he says. I am glad he condemns the buildings in the following sentences:

"The less said the better, at any rate in the lower stages of Indian education about the buildings, equipment, and other facilities such as playgrounds and playing-fields, which are usually regarded as essential to any proper school in western countries."

But I do not hesitate to insist that the present state of things is entirely due to the lack of right guidance.

Mr. Sargent makes a brief reference to the Wardha and Vidya Mandir Schemes of Education. I think that both may substantially help in determining the nature of an Indian scheme of education. Each has its good points as it also has its weaknesses.

I am very much afraid that Mr. Sargent's outlook is very unfortunately revealed by the following sentence:

"People like myself who believe that given the chance the human race, not excluding Indians, is capable of progress, find it difficult to understand why if money in any quantity can be raised in war time the same cannot be done in peace-time, for what may be a still more world-saving purpose."

Is it not good of him to use the phrase "not excluding Indians."

It is such condescension that produces either enslavement or rebellion.

In his most reckless mood Mr. Sargent concludes his Presidential Address with the statement:

"It is all or nothing. All means expenditure on a scale which may frighten those who have defended inertia on the ground that India is too poor to have what other countries enjoy. Anything less than all means—and there is no evading this conclusion—that India accepts a position of permanent inferiority in the society of civilized nations."

I venture to say "anything less than all" is all that India can hope for under existing circumstances, and let Mr. Sargent be perfectly clear that even if India is at present too poor "to have what other countries enjoy," she does not accept "a position of permanent inferiority in the society of civilized nations." When India follows the example of China and replaces foreigners by, in India's case, Indians in all the most responsible positions, then India will begin to become really free, always provided that these Indians realize that all they need for India's revivification in the field of education, even with the civilization as it is, is to lift up their eyes unto the great Mountain-Range of Education which must ever be the

background of a modern and true India.

There is no mention whatever in this presidential Address of religious education. No mention whatever of the way in which art education might become Indian. No mention whatever of patriotism or of Indian ideals in education. No mention of the Realities. Only a worship of forms except here and there, as in the case of the improvement of what should be the very honourable status of the teacher.

I cannot go into details, but the above are among the reasons why I condemn this scheme of education, but would have eagerly welcomed even an outline of the National Education-to-Be with the promise of experiments in various parts of the country under Government supervision, in the direction of establishing such a National system. Mr. Sargent should have taken his great opportunity to give a lead to India. As it is, all he does is substantially to perpetuate the existing system which every patriotic Indian wants to scrap at the earliest possible moment, knowing, however, full well that it will be a long time before India enters into her educational heritage.

The Proposals Examined.

RANJIT M. CHETSINH, M.A.

In commenting upon the proposals reproduced in this issue earlier, I must begin with a tribute to the earnestness and genuine concern for the long-neglected adult in India which the authors evince. In matters truly educational the common man—the Indian adult has been not only long-neglected: ever-neglected is probably

nearer the truth. The businesslike way in which the money required has been computed and the unflinching courage of conviction with which the need for it has been presented must also draw from us a meed of praise and gratitude. Considerations of space forbid a thorough appraisal of the plan. A few considerations which should enter into

any examination of it are given below.

I

1. We are rightly reminded that... ..“the rôle of adult education is to make every possible member of a State an effective and efficient citizen and thus to give reality to the ideal of democracy” And that... ..“Adult education must, therefore, be practical as well as cultural; it should also be closely related to the student’s daily life and work.”

This is an excellent statement of the scope and utility of adult education. I have consistently pleaded for several years, in all sorts of places and more particularly through *the Indian Journal of Adult Education* in recent years, that for the success of democratic governance we in India need men and women who can not only read and write but who are accustomed to regulate their lives on the basis of reading, reflection, discussion and accommodation.*

Adult Education, therefore, is a prerequisite for successful democracy. It is not accidental that, the world over, growth of national consciousness and the transition from autocracy or despotism to ‘responsible’ direction has always been preceded or accompanied by large-scale educational movements of a popular character. Chartist England, Bolshevik Russia, Republican Turkey, struggling China are all instances in point.

Why then do these proposals fail to press that adult education should be

the starting point of educational reconstruction in India? The Central Advisory Board make matters worse by their recommendations No. 15, 16, 17 and 18.

What is required is a lead in the implementing of a broadly conceived and adequately executed plan of training adult education teachers and organizers on the part of the Central Government. Much as there is to uphold in the literacy work of the provinces initiated under popular governments in the last 8 years or so, there is much also to prove that the provinces have not yet learnt enough of the adult education mariner’s skill to be able to launch out into the deep. And there is no time for idle cruising or dramatic plunges. The Central Government can and should give a lead. That is the only way of securing abiding results and mitigating waste of time, energy, enthusiasm and money.

2. There is a Reconstruction Department set up under the wing of some ‘War effort’ branch of the Government of India which is supposed to think about these things. Why cannot the Central Advisory Board see that if there is to be an avoidance of confused thinking and dissipation of energy and funds, the Board should cause to be produced without further loss of time *concrete educational proposals based upon an understanding of the psychology of the average Indian adult*. It is deplorable that gentlemen who have done little to move out of the educational rut in their respective spheres of power and influence have raised the cry of ‘Provincial autonomy in danger’ through appending to the

*See the chapter on Adult Education in ‘The Educational System,’ No. 15 in the Oxford Pamphlets on Indian Affairs.

Report face-saving little Notes. Things should not be left in the same dead hands. Let the Board which has mustered enough courage to forward this scheme to the Reconstruction Committee,—the only scheme for post-war development so far produced by a Government of India Office,—press for an immediate beginning to *make to serve as a model*. The Central Government has the right and the duty to take the initiative in some nation-building spheres.

3. My next point is also concerned with the proposals for a beginning. On page 54 of the Report we read:—"The first 5 years must be devoted to planning, to the recruitment and training of teachers and to the general setting up of the necessary organisation. During this period some literacy work will no doubt continue to be done in the way that is being done at the moment. The national system of adult education will not, however, come into operation till the 6th year during which it is proposed to make 45,00,000 adults literate. Thereafter, as additional teachers become available, this number will increase by 3,25,000 every year till the figure of 61,25,000 is reached in the 11th year." This is a glorious vision—a vista from the heights of Simla! But why do we have to wait for *the* dramatic appearance of this army of 45,00,000! Russia, Turkey and China did not wait for this grand style! China, in spite of its disorganization and its pre-occupation "With the Japanese incident," is carrying on considerable mass education activity in the midst of total war. Surely the Indian Government can *make* a beginning and do some pioneer-

ing work. In the body of the Report certain statements are made about the literacy campaigns of recent years. These are in *the* nature of 'a reflection.' It is only right that those who are responsible for this should produce something in concrete form without waiting for the millenium of 45 lacs.

II

1. It appears that in selecting the age range 10-40 certain basic facts in the makeup of the Indian social system have received insufficient attention. It is the people who are roughly between the ages of 40 and 52 who exercise most influence in the day to day business of life in India. This is particularly so in rural areas. It is essential, therefore, that the age range should be kept elastic and should be nearer 10-50 than 10-40.

It is true that the average age in India is low. But "statistics" do not govern the facts of life to the same extent as Simla is governed by *them*. In every Indian village and town a good proportion of the population is between 40 and 55 years.

It is, probably, wise not to concentrate much intensive effort on making this group literate. But other forms of adult education—visual aids, 'current affairs seminars' and dramatics,—to name some,—should be of special value for this age group.

2. The Report says on page 50 "... .. as literacy progresses, there must be a gradual shift over to the work of adult education proper." There is no gainsaying that literacy is an important means of adult education. But not every illiterate is either uneducated or ineducable. Illiterates are 'successful'

leaders in many parts of India and many show an astuteness and a capacity in the understanding, managing and executing of important commercial, agricultural and domestic undertakings which is not too common in places occupied by many beaureaucrats.

For such people Citizens Centres can be provided. Literacy classes may be made available at such Centres but should be optional and should be only one small feature of the Centre's activities. By offering facilities such as those referred to in (1) above and by making provision for Readings and Music, etc., new ideas and ideals of citizenship and community-living can be furthered actively.

On page 54 the Report states, ".... As soon as people begin to achieve literacy, some demand for adult education ought to arise and it is important to make some provision for it from the beginning. This demand may be expected to grow in proportion to the increase in literacy." In a Memorandum prepared by the Association of Directors of Education in Britain and published in 1942 by the Oxford University Press (*Education, 6d.*) it is emphasised that the providing of pioneer adult education facilities has proved the surest way of promoting a demand for the more formal types of adult education. True this is said of a kingdom where literacy is now virtually universal. It should be remembered, however, that it was to illiterate artizans and their friends that the great Birkback lectured; that Frederick Maurice and Robert Owen won over the allegiance of illiterates to their social idealism and philosophy. Provision should,

therefore, be made *on an adequate scale* for other forms of adult education even when literacy is receiving the main emphasis.

III

1. It is heartening to see that the Report recognises that 'the State must accept primary responsibility for tackling the problem' of adult education as a whole (p. 53). In adult education as in other forms of educational organization, a national system must set out to encourage voluntary organizations. They should be treated as allies who are prepared sometimes to undertake bold pioneering and experimental ventures when the State is hesitant. In India it will be necessary to enlist the co-operation even of sectional organizations. So long as they are prepared to conform to certain minimum requirements and undertake to make educational ends their main concern, they should be helped through generous friendly guidance and reasonable financial grants-in-aid to work out programmes of their own.

2. The Report has not pressed for 'conscription' in this task. Though opposed to coercion in most matters I would submit that this work is so urgent and so clearly a social obligation that for some time to come 'the privileged' should be required to render service in this sphere. The University of Mysore has already made a beginning in this matter. An additional requirement for eligibility for the bachelor's degree is 'the making of 10 persons literate.'

This should be of special help in meeting the needs on the women's side of adult education.

3. Universities though autonomous bodies should be brought into line so far as this scheme is concerned. They have shown themselves, on the whole, too little concerned with the cause of adult education so far. They have certainly not discharged their obligations in this sphere. Perhaps contact with "the people" will profitably use up some of the energy now wasted in party manoeuvring and academic elections and wire-pulling! They should be *required* by the terms of their charters to maintain active and comprehensive departments of Extra-Mural work and should be encouraged to set up "Joint Committees" for adult education in co-

operation with Corporations and Municipalities and other organized bodies.

In conclusion I would urge that while we must, as a country, stand behind the total scheme we should press for a beginning to be made even before the war comes to an end. The Board should have drawn up for the next 3 years a programme of adult education which could be worked out on about Rs. 3 crores. This should be presented to the Government of India as a measure of rehabilitation to fit the country for the post-war needs which will descend upon us as a people, ill-prepared from the standpoint of *morale* or material equipment.

News from Far and Near INDIAN ADULT EDUCATION ASSOCIATION.

A meeting of the Executive Committee was held at 10 a.m. at Maharaja's College, Jaipur, on the 28th December, 1943. The President was in the chair and the following members were also present: Principal J. B. Raju, Dr. A. N. Basu, Mr. P. M. Gopalakrishnan and Mr. H. B. Richardson, Hon. Treasurer and Acting General Secretary. Dr. G. Sahay, Progress Officer, D. G. Supply, Govt. of India, was present by invitation.

Condolence. The meeting opened with the announcement by the Acting General Secretary of the untimely death of the retired Hon. General Secretary of the Association, Mr. N. K. Mukerjee, who also proposed the resolution that the Executive Committee expresses its grief at the untimely death of its recently retired Hon. General Secretary, Mr. N. K. Mukerjee and wishes to put on record its appre-

ciation of his loyal and faithful services to the Association and of its sense of loss due to his death.

2. *Minutes passed.* The minutes of the previous meeting were read and confirmed.

3. *Arising out of the minutes.*

(a) The Acting General Secretary reported that a proper budget had been prepared and circulated to the members of the Committee for approval as decided at the last meeting.

(b) He also reported that according to the resolution of the last meeting we have got in touch with Col. Brayne and that at first it was thought that we would be able to help the Amenities Section of the Indian Army and supply adult education literature for prisoners of war. Later, however, it was found that this could more readily be done through the Red Cross in England. However, we have expressed our will-

ingness to help in future in any way possible.

(c) *Co-operation with Planning Groups*: With regard to the Study Groups the Acting General Secretary explained that the Post-war Planning Study Groups organized by Mr. Griffiths had originally approved of the idea of subsidising our Association with a view to helping in their work, but owing to charges levelled against the Groups by certain political parties in the country it was thought not desirable at the time to make this contribution. It was decided that the Planning Group organization should again be approached with a view to seeing whether the time has now come for such co-operation to be carried into effect.

(d) *Parent Education*: With regard to Parent Education it was reported that nothing has so far been done. It was decided to put a notice in "The Indian Journal of Adult Education" asking for suggestions regarding a bibliography of books suitable for this work. Dr. Basu also said that there was a Parent Association in the United States who might be approached for help in this matter. It was resolved that Dr. Basu should take the necessary steps.

(e) With regard to the rural work the Committee was informed that a circular had been sent to all first grade colleges in the country and that the information had come in and only required collating, which would have been done had not Mr. Mukerjee fallen ill. Resolved: that a complete report will be made to the next meeting of the Committee and that Prof. Basu be approached for making suggestions in

this connection. It was further resolved that the General Secretary should draw the attention of all universities to the action taken recently by the Senate of Agra University to make Social Service, including adult education, an essential part of university work.

(f) *Literature*: With regard to the resolution that the Association should keep a list of people who can prepare literature in various languages, and who may be approached when necessary, it was reported that this has not yet been carried out. It was decided that such a list, especially including people who could translate from English and other languages into languages of a particular area should be drawn up and that all available adult education literature in the various languages should be collected through bookshops, branch associations and provincial and state governments and that this list should be made available to members and others requiring it. The General Secretary was asked to implement the resolution regarding getting the Indore Adult Education Readers published throughout the country in the different provincial languages.

(g) *South India*: With regard to the request to Principal Raju to approach the Director of Public Instruction in Madras requesting him to give certain facilities to the S. I. Adult Education Association, Principal Raju reported that he had a friendly letter from Mr. Statham who, however, stated that various political bodies were carrying on their activities under the guise of doing adult education work, Mr. Gopalakrishnan was asked to approach Mr. Statham with a view to

getting this position clarified now that the political situation in the country had much improved.

(h) *Handbook*: It was reported that owing to the high cost of printing and the non-availability of paper at the present time it was not possible to proceed with the work of publishing another handbook. Resolved: that the matter be taken up as soon as conditions permit and that meanwhile material should be got ready and M/s. Haribhai Trivedi, D. P. Joshi, Director of Public Instruction, Bhavnagar and K. S. Vakil, I. C. S. (Retd.) of Bangalore should be among those approached in this connection.

(i) *S. I. A. E. Association*. Regarding the appeal of the S. I. Adult Education Association for funds the General Secretary reported that a letter had been addressed to Mr. J. L. P. Roche-Victoria, Chairman of the Association, as instructed, but no reply has been received from him.

(j) *Aboriginal Education*: With regard to the decision to co-operate with the Aboriginal Section of the All-India Federation of Educational Associations the Acting General Secretary reported that this has yet to be carried out. It was suggested that in this connection Mr. William Archer, Deputy Commissioner, Dumka, Santal Parganas, who had been co-operating with Mr. Verrier Elwin, Prof. N. K. Bose of the Anthropological Department of Calcutta University and Dr. B. S. Guha, Superintendent, Zoological Survey, Benares, should be approached.

4. *General Secretary*: As already reported regarding the resignation of Mr. Mukerjee, the Acting General Secretary proposed that Mr. R. M. Chet-

singh, former General Secretary should again be asked to take up the work for the remainder of Mr. Mukerjee's term. This proposal was seconded and agreed to. The Acting General Secretary informed the Committee that he had communicated informally with Mr. Chetsingh in this matter and that Mr. Chetsingh would be unable to take up the work till some time in March. Resolved: that Mr. R. M. Chetsingh should be asked to take up the work of General Secretary from the earliest date convenient to him.

5. *Permanent Income*: The Acting General Secretary then reported to the Committee what steps he had taken to establish an adequate permanent income for the Association. He said that he had approached various States for regular grants and hoped to get a satisfactory response. He also had approached and intended to approach more big businessmen for regular contributions. Resolved: that the action of the Acting General Secretary and Hony. Treasurer be approved and that the Tata and Wadia Trusts should be approached in this connection and also provincial governments be encouraged to contribute to provincial adult education associations and that they should be approached for reports of the work being done in their provinces. It was also resolved that the Govt. of India be approached regarding contributing financially to the Association.

6. *Regional Organizers*: With regard to the regional organizers the Acting General Secretary reported that the President, the late General Secretary and he had tried without success to find suitable organizers, but that he had recently come across a person

whom he had known for some years and who might be suitable for such a post. This was Vinaya Singh Brahmachari, Esq., B. A., President, Adult Institute, Chiri, P. O. Sanghi, Rohtak Dist. Punjab. Resolved: that Mr. Vinaya Singh be approached with the offer of appointment as an Hon. Regional Organizer for the northwest of India on the same scale of honorarium which is paid to the South India Organizer.

7. *Relationship with Governments:* With regard to the question of future relationship of the Association and Central, provincial and State governments concerning the organization of adult education in the country, it was resolved after some discussion that all these governments should be approached with a request that they should co-operate with the Association and should suggest in what ways such co-operation might be possible and to what extent they were willing to carry it out. (*Vide* also No. 5 above).

8. *Subscribers Late in Year:* An amendment of the constitution to allow members who join the Association after the last of October in each year to have their subscription credited to the subsequent financial year was then proposed by the Acting General Secretary, duly seconded and approved (with retrospective effect from 1st October, 1943) in anticipation of ratification by the Council at its next meeting.

9. *Annual Report:* The Acting General Secretary reported that owing to Mr. Mukerjee's death just before the end of the year it was not possible to prepare an annual report and suggested that a biennial report as

previously published should be prepared for submission to the next General Meeting of the Association, after having first been approved by the Executive Committee. Resolved: that the proposal of the Acting General Secretary be approved.

10. *Defaulters:* With regard to the position of members who have not paid subscriptions for the years 1942 and 1943 it was resolved that members who failed to pay subscriptions for two consecutive years should have their names struck off the list of members and that subscription to "The Indian Journal of Adult Education" should be stopped after failure to pay subscription for one year.

11. Item No. 9 was not considered and should be put on the agenda of the next meeting of the Executive Committee.

12. *Central Bureau:* The question of establishing a central adult education bureau in Delhi as well as a library, reading room and permanent office for a full time General Secretary, as proposed by Sh. Mumtaz-ud-Din was decided to be referred to Mr. Chetsingh when he took over the office of the General Secretary.

13. *Literature:* With regard to Mr. Sh. Mumtaz-ud-Din's other proposal concerning the preparation of adult education literature it was decided that this matter had already been dealt with with reference to a similar item in the minutes of the previous meeting. (*vide* 3 (f) above.)

14. *Budget Proposals:* The budget proposals for the current year submitted by the Acting General Secretary were approved, with the modification that the post of Executive Secretary should

be omitted as it will not be needed at present owing to Mr. Chetsingh's taking over the post of General Secretary.

15. *Next Conference*: With regard to the venue for the next conference it was decided to hold it at Hyderabad (Deccan) preferably two days after the All-India Educational Conference.

16. *Security Prisoner's Letter*: With regard to the request of Mr. Bijali Kumar Das Gupta, a security prisoner in the Rajshahi Central Jail, it was resolved to send a copy of "The Indian Adult Education Handbook" through the Superintendent of the Jail with an accompanying letter.

17. "*Rahber*": With regard to the letter from Mrs. Kulsum Sayani regarding her suggestion that some members of the Association might like to experiment with her scheme as published in 'Rahber', it was resolved that Mrs. Sayani's letter should be published in "The Indian Journal of Adult Education" and the Hon. Joint Secretaries should be approached in this connection. Copies of Mrs. Sayani's letter should also be sent to the members of the Executive Committee.

18. *Bombay Exhibition*: With regard to the circular letter from the Special Literacy Officer, Bombay Adult Education Committee requesting the co-operation of our Association in the Adult Education Exhibition proposed to be held in Bombay some time in March or April 1944, it was decided to circularise it and have it published in the Journal, and that statistics regarding the progress of Adult literacy should be sent after gathering whatever material is available from the Journal. It was also resolved to send copies

of suitable literature available as requested.

19. *S.I.A.E.A. Request*: With regard to the request of the Hon. General Secretary of the S. I. Adult Education Association, under whose auspices the Night High School for Women has made a request for financial help on behalf of adult education training centres in the country and especially to the Dr. Laubach Adult Education Training Centre, it was resolved that the S. I. Adult Education Association should be requested to submit annual reports and statements of accounts for the years 1942 and 1943 as was decided at the last meeting of the Council, after which this matter could be considered.

20. *S. I. Regional Zones*: With regard to the letter from the Principal of the Night High School for Workmen requesting that South India should be divided into 3 regional areas and that Mr. T. J. R. Gopal should be placed in charge of one of these, it was resolved that this matter should be considered at the next meeting of the Council.

21. The bill for literature amounting to Rs. 42/- presented by Mr. Gopalakrishnan was ordered to be paid, as was also the necessary travelling allowance for Mr. Gopalakrishnan to attend the meeting of the Executive Committee.

22. Further it was decided to co-opt Mr. D. P. Khattry, Hon. General Secretary of the All-India Federation of Educational Associations and Dr. G. Sahay to the Executive Committee.

23. The meeting then adjourned with a vote of thanks to the Chair.

H. B. RICHARDSON
Acting General Secretary.

ALLAHABAD

Extracts from a report letter received from Mr. A. K. Khan, President, Social Service League, Agricultural Institute, Jumna, Allahabad.

(1) At Indalpur there was a school where boys were given free education by a teacher paid from subscriptions raised from staff and students, and we provided them with books, stationery, etc.

(2) At Kherkoni we held a night School where adults and children including girls were given free education between 8 and 9-30.

(3) At Mobabaiganj we had an Industrial School where instruction in rope making, matting, basket weaving and a number of other such village handicrafts was given. We also provided, football and other facilities for amusements for children. The paid teacher was responsible for this.

Medical aid was given by issuing medical cards which enabled them to receive free treatment from our dispensary.

All these activities were temporarily abandoned due to the August '42 disturbances when we could not collect funds too. While our work in villages was thus allowed to suffer our work in the College continues. In the College itself we hold three classes every night, two for Urdu and one for Hindi pupils from 7-30 to 8-30 which are attended by the farm labourers and their children. These night classes are conducted by some of the students who are interested. Once a week students tell stories to these groups and discussions on useful subjects are encouraged. Educative games, sing songs and dramatisation are our special

features. Prizes are given to encourage villagers.

The league is financed by students, staff and members interested in the League like Dr. Amaranatha Jha, our Vice-Chancellor who was kind enough to grant a recurring donation of Rs. 50 per annum.

BOMBAY

Literacy as Hand-Maid of Democracy.

"Can freedom ever take root except in literate and informed masses"? was one question put by the Rt. Hon. M. R. Jayakar, presiding at a public meeting organised by the Bombay Adult Education Committee at the University Convocation Hall, Bombay on Monday in connection with the celebration of the third literacy week. He said the longing for freedom would never arise in an uneducated mass.

He expressed the hope that due importance would be given in Post-war reconstruction plans to literacy and education and that too much stress might not be laid upon other aspects of reconstruction at the cost of education, as literacy and education would facilitate the working of democracy.

Mr. S. A. Brelvi said that literacy would find a place in the working of any national government. Indian leaders in years past had fully realised the importance of literacy, but the bureaucracy, entrenched as it was with power, realised that the greatest danger to that power was the growth of literacy and resisted all efforts for the introduction of free and compulsory education in the country. President Roosevelt's four freedoms could only exist under a true democratic form of government; unfortunately, no honest

trial had been given to true democracy, he added.

—*The Dawn*, Bombay.

DELHI

Social Service League in Delhi

The New Delhi Social Service League runs a literacy centre in the D. A. V. Middle School, New Delhi, for the benefit of adult coolies, peons, sweepers and other inferior servants. Night classes are held and they have so far made about 400 persons literate. With a view to meeting the increasing demand of pupils resident in the Harijan area in the Talkatora Bagh a new centre has been opened from the beginning of this month in the Sweepers' Colony in the park which works in the afternoon. The League has opened a circulating library of Hindi and Urdu books in selected centres at Turkman Road, Delhi Gate, Chamar Colony and the Talkatora Bagh Harijan centre. The League is also running a Recreation Club. Owing to the expansion of Government Departments there are over 10,000 inferior servants in Delhi of whom more than 50 per cent, are illiterate. For enlarging its library and literacy campaign the Secretary (c/o. Imperial Secretariat Library, New Delhi), appeals to the public for contribution.

SAHARANPUR

Report of the Malhipur Karkhana for 1943.

The Malhipur Karkhana is a Charitable Trust founded in 1940 by Master Chaitan Das, Pensioner of the U P. Provincial Education Service.

The aims of the institution are:—

- (1) Advancement of Adult and Basic Education.

- (2) Promotion of Co-operative Societies.
- (3) To Encourage use of Indian Home Medicines and locally manufactured articles.

The founder believes that Co-operative Living is and always has been the basis of a good Social structure and that freedom for human beings is relative and not absolute.

Sufficient food and productive employment are two things necessary to be developed, maintained, and secured on the principle of 'Live and let Live' for peaceful progress in this world. Most of the people could be educated to live a healthy life of peace, comfort and happiness by their Co-operative grouping for employment and production in India. The caste system was originally based on actual profession and nature of employment and not on parentage. The present fanciful farce of caste system on heritage must go. Our Adult Education must be such as may lead to change of mentality of the people for social and economic uplift in the direction of liberal, tolerant, and peaceful living.

The work of Adult Education by the Malhipur Karkhana consists in popularising these ideas through publications of books and pamphlets on Co-operative principles, noble thoughts and character building and on health and industries.

- (2) Efforts are made to establish co-operative institutions for economic uplift and basic education useful to all without any distinction of caste, colour, or creed.

- (3) Industrial experiments are organised and carried out.

We had already published 24 books up to 1942 on Noble Thoughts and Character Building. Two more have been added in 1943. These are 'Vir Gitanjali' (Soul elevating poems) and the other is 'Pritigya' (Pledge for the activities of a missionary), 3 Books on health had already been published. A volume is under preparation, some parts of which have been printed during the year under report. A list of medicines suitable for inclusion in pharmacopaea is also published.

24 leaflets on Expansion of Co-operation and Education were out up to 1942. This year we made inquiries about marketing and published articles on this subject and on Rural Welfare embodying suggestions to improve the economic life of the masses. It was pointed out that in U. P. this economic improvement was not possible unless the old privileges of the Patwari (Village Record-keeper) were restored for his honest and decent living.

Our activities in 1943 have been specially in planning our future work. We decided to make an effort to have District Development Associations and residential schools for basic and adult education. In these schools students shall be under guidance of missionary workers for full 24 hours. They shall be mostly self-supporting, every one paying for the work done by the students even in the case of their parents. Parents will have a Co-operative Society for economic purposes and will have opportunities of Adult Education. Our students will help on payment in looking after cattle, growing and collecting herbs, in promoting local industries and in improving tools and articles required

in rural areas. Gardening and farming shall be one of the most important occupations in school life beside literary work. These home industries should be connected with factories through co-operative federation.

Script plays an important part in our Script literacy campaign. The question of script, therefore, received our attention. We found that phonetic alphabet as that of Devanagri was essential whatever script may be used. The letters used in our Hindi and Urdu Primers are in the same order in both and bear same uniform sound after the pattern of Hindi. The script is of course, different in each. The one in Roman Script of the same type is under preparation. If these primers are adopted there will be uniformity in diversity and India will be unified to make rapid progress in education.

No planning for the progress of a country could be carried out unless it receives recognition and patronage from the Government. It appears to us from our correspondence with Government that they are in favour of our proposals but they do not find it possible at present to carry them out. The U. P. Government in interlinking the various agencies working for adult education are very hopeful here.

It may be mentioned in this report that the fall of a wing of the Malhipur Press during the last rains retarded our practical activities a good deal.

The Malhipur Branch Press and its 'People's Journal' of B. Mangal Kiran Jain (Donor's son) has given us valuable free help in printing and publication and in supply of raw materials for paper manufacture.

CHAITAN DAS.

U. P.

The following extracts from a letter from Mrs. A. E. Parker of Allahabad will be read with interest:—

Miss Calkins, reporting for the North India Methodist Conference, says they have, in their annual meeting, decided to include a course in teaching Adults to read, in their Middle and High Schools. Each pupil will study "India Shall Be Literate" as well as other books on Methods. They will become well acquainted with the available Primers and early Readers and will be given a certificate at the end of the course. One requirement for receiving the certificate will be the making of one person literate. We've heard of a few schools having a 3 or 4 day course just before the Summer holidays, to prepare students to teach during the vacation period, but a whole course will accomplish just that much more and we shall hope for more details on the progress of this experiment in Methodist schools. May more follow their lead.

Miss Blicq, of Akbarpur, sends several items of work done by the Wesleyan Methodists. She writes:—"At Ghazipur Girls' Vocational School, Miss Armstrong arranges for daily classes in reading for the Christian servants and their wives; and this teaching is given by the older girls of the school (those above IV Class).

At Akbarpur and throughout the Circuit we have found that for us the most satisfactory book to follow the Hindi Praveshika book is the Gospel Primer A, by Miss Grace Chapman. The print of this book is of about the same size and clarity as the Raja-Baja book, but with a wider vocabulary;

and the incidents are all taken from the Gospel Story.

In my own experience, I feel we have a long way to go with our adult learners, before they will be able to read for themselves Gospel portions in Hindi or Urdu; and I would like to press for an issue, say of the Gospel of Luke, in large type and in simple Hindi. I feel that our goal is that we must bring the learners to the point where they can read the Gospel for themselves and can sing Bhajans and Hymns from their own Hymn Books. We still have an enormous amount to do in driving out illiteracy from our Christian communities."

DECCAN.**Railway Rovers.**

To wind up the Adult Education classes conducted regularly from 2-12-43 to 15-12-43 by Rovers, M/S. N. Nanjundrao, Lalit Mohan Dutt, A. B. Subramani Sharma and D. L. Nageshwar Rao, a special camp fire was conducted on 16-12-43 at 7-45 A. M. when Mr. A. H. Burnett, Labour Officer was requested to distribute the prizes. An entertainment was given to the gathering. It included a playlet about an illiterate who receiving a telegram and presuming it contained news of death starts weeping while it actually contained good news. A scene on evils of drink was also given and appreciated.

The following report was read by Mr. V. C. Shanmugam, Secretary for Adult Education:

Mr. Chairman and Gentleman,

The Rovers on their visits to out-stations have better opportunity to get into contact with the workmen and as a result they are able to find out

that majority of them are illiterate and are anxious to learn. With a view to assist them in literacy the Rovers undertook to educate them by conducting weekly classes at stations where there are no facilities for starting night schools or where there is no school.

A start was made at Medchal in March '43 and after conducting weekly classes for several months it was noticed that the progress was not satisfactory as the men forgot what little they learnt during the interval. We tried to obtain local assistance to run these classes but were not successful. After a great consideration we launched out a scheme to camp out at the station for a fortnight and conducted classes regularly every day. I am glad to say that this experiment has proved successful in as much as we have been able to train up 6 men out of 10 who attended the class. These men are now able to read the charts.

In order to encourage the men who attended these classes, we proposed to present some prizes to those who pass.

For the present we have been conducting these classes in Telugu and if there happen to be men knowing other languages it is proposed to conduct classes in other languages also.

In order to see that these men who have learnt to read do not lapse into illiteracy we are obtaining books using the words learnt by these men and hope to maintain a circulating library of these books.

After reading of the report Mr. A. H. Burnett gave a short speech addressing the Rovers. He congratulated Mr. A. G. Ramdas and Rovers for their successful effort in coaching up

6 successful candidates. He said that the administration is happy to record the good work turned out by Rovers and assured that the Rovers will always have the administration's support in their humanitarian activities. He appreciated the Rovers giving up their week-end holidays leaving their family and children and working among low paid staff to uplift them. He then asked Mr. A. G. Ramdas to explain in telugu to the low paid staff that he was glad to see the gangmen and porters taking advantage of the Rovers help to learn to read and write. He wished that this would be the beginning of many more joining the classes. Then the prizes were given away to 6 successful candidates. Mr. A. G. Ramdas delivered a short speech to the low paid staff explaining the objects of conducting literacy classes and said that Brass lamp holders were selected as prizes to the successful candidates the idea being that as darkness will be dispelled by the lighting of a lamp so education will drive away the darkness of shortsightedness and ignorance and will produce self-reliance. He advised the unsuccessful candidates to try and win the prizes by attending the classes regularly.

REAL AMERICA.

The East and West Association, with its headquarters in the United States, has recently issued an appeal to all the leading book critics of U. S. A. asking for the names of those books by American authors which in their opinion best portrayed the American people. As a result, the East and West Association is recommending to libraries, colleges, study groups and individual readers in the Asiatic coun-

tries the following list of books as being the best to tell them what the people of the United States are like :—

“Huckleberry Finn”—Mark Twain.

“The Adventures of Tom Sawyer”—Mark Twain.

“Our Times (6 vols.)”—Mark Sullivan.

“Abraham Lincoln”—Carl Sandburg.

“The Flowering of New England”—Van Wyck Brooks,

“Arrowsmith”—Sinclair Lewis.

“Main Street”—Sinclair Lewis.

“The Folks”—Ruth Suckow.

“Leaves of Grass”—Walt Whitman.

“My Antonia”—Willa Cather.

“The Yearling”—Marjorie Kinnan Rawlings.

“The Rise of American Civilization”—Charles A. and Mary Beard.

“The Epic of America”—James Truslow Adams.

“The Grapes of Wrath”—John Steinbeck.

“Little Women”—Louisa May Alcott.

PRIORITY FOR EDUCATION

In his convocation address to the Calcutta University Sir S. Radhakrishnan earnestly pleaded for priority for education among schemes of reconstruction now being considered. This is in refreshing contrast to the light-hearted remark of the Viceroy regarding the Sargent scheme, made in his address to the Associated Chambers of Commerce in Calcutta in January last, that India had simply no funds for such a scheme and that the order of priority should be communications, health and education. Nobody denies the claims

of many other departments of national life, but a certain stage of progress in education which is still far ahead of us, is a pre-requisite of progress in all other directions. Sir Sarvapalle paid a just tribute to the Sargent scheme and said that, if India was not to lag behind other progressive countries, the scheme must be put through. The necessary funds for it can and must be found. It is a shame that India still lags a generation and more behind even Fascist countries in respect of education.

BHARATPUR STATE

[The D. P. I. Bharatpur has kindly sent us the following report. Ed.]

Adult education in the state was formerly under the Co-operative Department which was running about half a dozen night schools in different villages. Recently it has been placed under the Education Department of the state. Adult classes have now been opened in 30 villages. About 450 Adults are receiving education in these classes.

In May 1944 these adults will be examined in the elementary course of Hindi and fresh batches will be admitted. Other villages will be taken next year. In the city of Bharatpur a centre has been opened for women and a literacy campaign will also be launched during the month of June.

AYODHYA PRASAD,

Director of Public Instruction,

RLS. Baharatpur.

14th March 1944.

REPORT OF THE ORGANISING SECRETARY FOR SOUTH INDIA FROM 1st JANUARY, 1944 TO 21st FEBRUARY, 1944.

Excluding the period of casual leave that I had taken, I toured 27 days out.

of 34 covering visits to Dornakal, Bez-wada, Madras and in the intensive work area of North Arcot District.

Much of the work was in the nature of visiting and interviewing leaders, literacy specialists and area representatives to assess the work done in the past; to formulate plans for the current year so as to get fully equipped for the work as far as practicable; to find ways and means of replacing the rapidly exhausting literacy and post-literacy material and to explore possibilities of running summer schools for students, teachers and social workers.

At the suggestion of the Associate Secretary, Mrs. Savithri Rajan, who is also Secretary of the Women's Indian Association, Madras, I gave 9 evenings to one of their Centres, Krishnarajapuram, with a view to start Adult Literacy work amongst men. As usual with such work in the slums it presented a variety of difficulties. Books are being eagerly read by only a few literates. Time will improve conditions. Thanks to a band of faithful leaders of the W. I. A., Readers of this journal may remember the reports about their work which appeared some 2½ years ago when by invitation I checked the work in two of their successful night-schools for women.

In the intensive work area so far as students' work is concerned Mr. C. Masilamani of the A. A. M. Agricultural Institute School, Katpadi is keeping the flame alight. I spoke to groups as well as to the special students under training in the Institute, and with students led by the Headmaster, visited a neighbouring village,—Chakkara Kuttai. Mr. Masilamani spoke and I gave a little of the demonstration 'methods,' and explained what others

are doing elsewhere. About 60 men and women besides boys and girls were present. A great deal of spade work will have to be done here.

I visited Sembrayanallur, a new centre of which Mr. Dharumar has reported. Here, 10 adult pupils are being taught since January 6th, 1944. There is a resourceful teacher, the head of a local aided school, Mr. S. R. Kuppuswami Mudaliar, who seems to have some hold on the people. At the meeting in which I spoke and gave demonstrations in literacy methods about 50 men were present and 1 woman. The woman caught the spirit of the service and has assumed responsibility for women's work. Several young men got enrolled as pupils. Here are a few elderly leaders who have a grasp of the meaning of this kind of service.

During my visit to Jeypore on official business I conferred with many who have plans for starting adult education work. Though I was supposed to be on leave, my tour in the north covering Agra, Delhi, Allahabad, Benares and Nagpur proved to be most profitable. I saw a good deal of the work of the Mission Agricultural Institute, Allahabad and addressed a group of about 25 students of the Social Service League of the Institute. On two days I spent many hours with Mr. S. N. Chaturvedi, Education Expansion Officer of the U. P. Government, discussing the problems arising out of Adult Educational Experiments, and saw much of the splendid equipment he has in the way of books for beginners, charts, pictorial posters, poster albums, motto stamps and a long series of follow-up books. Mr. Chaturvedi deserves to be congratulated upon this great work. I conferred with a few of

the leaders of the Allahabad University.

CHITTOOR AND NORTH ARCOT DISTRICTS

Very encouraging reports are being received. Inspired and led by Miss E. Sluyter, the President of the Sherman Students Y. W. C. A. Social Service Fellowship, Chittoor, a band of faithful teachers and students have been carrying on faithfully a difficult piece of work. Besides the work by Tamil students led by Miss P. Samuel, and Telugu students directed by Miss Souris, a young man is employed to teach 5 nights a week in the village. There are about 25 Telugu girls and 35 Tamil girls in the Fellowship who are keen on adult education.

Mr. J. Daniel, Headmaster of the local Board High School has been helpful and gave a literacy demonstration class in Tamil followed by a lantern lecture. A Sale (tea and food) sponsored by them recently to raise money for adult literacy work brought them Rs. 30. Miss Souris secured a further gift of Rs. 20 from a friend of hers. The VI Form girls who got a small cash prize for the best stunt made over the money to the Fellowship! Expenses such as the purchase of slates, material for mounting posters, affiliation fees to the Indian Adult Education Association and the salary of the village teacher are being met out of the Fund thus collected.

Rao Sahib G. Jogi Raju, writing from Kondevaram, East Godavari District, says that due to his protracted illness and the cholera epidemic in the village and other causes, the proposed Training Centre for workers has not started work yet. The I. A. E. A. will

co-operate with him in this Training Centre in May 1944.

Mr. P. Dharumar, representing the Extension Department of the A. A. M. Agricultural Institute, reports that availing himself of the guidance of the S. I. Organising Secretary he had tackled six villages namely Thondantholasi, Oddanthangal, and Sembrayanallur of North Arcot District and Nangamangalam, Vinnampalli and Kuttur of Chittoor Dist.

(1) *Thondantholasi*: Aably led by Mr. Rajagopal Reddy; adults over 18=6; over 25=16.

(2) *Nangamangalam*: Adults—17. 8 learnt to read and write well. The work here is suspended for want of a teacher, the former teacher having left the place.

(3) *Oddanthangal*: Above 25=8; About 15=6.

(4) *Vinnampalli*: Men between 14 and 25=11; women between 15 and 20=10: Total 21. A father and daughter are carrying on this work for men and women respectively.

(5) *Kattur*: This is still in the process of organisation. A suitable leader has been found.

(6) *Sembrayanallur*: Was visited by the Secretary. An account of the work is embodied in the report.

Excepting in Vinnampalli there has not been well-defined work amongst women. He reports that in the past 5 months in several villages 500 persons read 64 books well circulated. While the average attendance was good everywhere, there were grave irregularities in attendance. Till paid workers can be found more honorary leaders have to be found for closer supervision.

P. M. G.

Book Review Section

A Hand-Book of Psychology

BY R. M. MARATHE, M.A., LL.B., B.T. Price 1-8. School and College Bookstall, Kolhapur.

This is a small hand book as the title suggests on psychology, covering about 134 pages and intended for the use of students of education. It claims to state different trends in contemporary psychology but avoids, at the same time, any contentious conclusions. It is here that the weakness of the book lies. Like any other social subject, psychology, too, can hardly afford to keep aside and abstain from coming in line with the progressive thinking of the world. The author has, however, tried to give a national touch to the treatment by giving illustrations here and there from Indian life which makes the book more valuable. The general style of the book is simple and lucid which should commend it highly to the students of Training Colleges.

SAEED ANSARI.

The Educational System: No. 15 Oxford Pamphlets on Indian Affairs, Double Pamphlet—pp. 64, As. 12.

This informative pamphlet, by five expert writers, emphasises that the most pressing duty before educationists in India is the abolition of illiteracy. The essays on Primary and Adult Education are therefore of particular interest. (The latter is by the Editor of this journal.) As regards secondary schools and Universities one is impressed by the need to decide what language or languages shall be the medium of instruction, and to divide more sensibly the work of these two bodies. The

last essay deals with technical Education, and the writer insists that this must be integrated with industrial and political progress.

It is a stimulating pamphlet.

RONALD F. DAVIES.

Education: *A Plan for the Future.* Published on behalf of the Association of Directors and Secretaries for Education, (Oxford University Press) pp. 32, Price 6d.

In an explanatory note which prefaces the IX chapters comprising this most stimulating pamphlet it is stated that the memorandum is "merely an indication of certain lines of policy to be followed in adapting and expanding the educational system to meet post-war needs. The chapters include one on Proposed Reforms, one on The Training of Teachers, and one on University and Adult Education.

The following quotation in reference to the provision of adult education in post-war England will be read with peculiar interest in India at this time.

"While the colleges of further education must, inevitably, occupy a pre-eminent position in the provision of educational facilities for adults, there must also be a great extension in town and village, under the aegis of the educational system, of all those cultural activities which are essential to the health and well-being of the community. The development of this work must, however, not be left to chance, and, for this reason, it should be the duty of the local education authority to ensure that universal facilities are available either by their direct provision or by effective co-operation with other bodies."

This pamphlet ought to be read by every person holding any position of authority in the educational world of India to-day. Is it not time that there grew up in India an unofficial body

which would bring together officers holding positions in India comparable with those held by the members of the Association on whose behalf the Oxford University Press in Britain have published this pamphlet?

RANJIT M. CHET SINGH.

Rahbar: A fortnightly edited by Mrs. Kulsum Sayani; Bombay, Urdu and Nagri editions. Annual subscription Rs. 2.

This paper is meant for adults, particularly women, who have become

literate and can follow short and simple sentences. The main characteristic of the paper is its simple and sweet language used in its contents which consist of a few important news items, a short story and essays. We congratulate the editor on the valuable service to the cause of adult education.

BARKAT ALI FIRAQ.

We are glad that Mrs. K. Sayani also organises lectures in connection with this paper. We hope to publish more information.
—Editor, I. J. A. E.

THE INDIAN JOURNAL OF SOCIAL WORK

Editor : J. M. KUMARAPPA

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

Issued in June, September, December and March

Vol. IV, No. 4

March - May 1944

CONTENTS INCLUDE :

| | | |
|--|---------|-----------------|
| Bedwetting: Its Causes and Cure | - - - - | J. C. Marfatia |
| Women and the Beveridge Plan | - - - - | Rhona Ghate |
| The Truth about Leprosy | - - - - | T. N. Jagadisan |
| The History of the Juvenile Court Movement | - - - - | J. P. Gupta |
| The Indian Academy of Social Sciences—A Plea | - - - - | Kewal Motwani |
| A Plan for a National Institute of Adult Education | - - - - | B. H. Mehta |

NOTES AND COMMENTS—BOOK REVIEWS.

Subscription : Rs. 10/- per year (Inland.) Single copy : Rs. 2/8/-

Founded in 1940 and Published by
The Sir Dorabji Tata Graduate School of Social Work,
Bombay 8.

JOURNAL OF EDUCATION & PSYCHOLOGY

(QUARTERLY)

Editor : T. K. N. MENON, SECONDARY TEACHERS' TRAINING COLLEGE, BARODA.

Vol. I No. 4

BARODA

January 1944

CONTENTS

EDITORIAL NOTES.

- The Application of Psychology to Education in India, *By Dr. Indra Sen, M.A., Ph.D.*
- Should there be a Revision or Reconstruction of Secondary School curriculum? - - *By Dr. M. Siddalingaiya, M.A., B.T., Ph.D., Dip.-in-Ed.*
- Behaviourism and Education - - - *By Prof. M. M. Shukla, M.A., B.T.*
- Indian Education: To-day and To-morrow— *By Prof. M. S. Sabhesan, M.A.*
- Practical Approach to the Teaching of Mathematics, - - *By Rev. Dr. J. B. Freeman, M.A., L.T., Ph.D., D.D.*
- New Education and Mass Thinking, *By Prof. R. Vishweswar Rao, M.A., B.T.*

GLEANINGS & COMMENTS :—

- (i) Secondary Education and External Examinations, (ii) Training of the Indian Teacher, (iii) A National System of Education for India—a Plea and a Plan (iv) Obscenity in Literature, (v) Social Training in Primary and Rural Schools.

Correspondence—Reviews.

Inland : Rs. 4.

Singl - Copy Rs. 1-4 ;

Foreign : 7 Shillings.

Advertisement Rates on Application.

LIVING NAMES SERIES

SIMPLE SHORT BIOGRAPHIES OF FAMOUS PEOPLE SUITABLE FOR ADULT READERS

- SIX PHYSICISTS.* (Galileo, Newton, Davy, Faraday,
Kelvin, M'me Curie.) ... As. 13
- SIX REFORMERS.* (Wilberforce, Peel, Elizabeth Fry,
Shaftesbury, Florence Nightingale,
Barnardo) ... As. 13
- SIX EXPLORERS.* (Marco Polo, Christopher Columbus,
Captain Cook, Captain Sturt,
Dr. Livingstone, Captain Scott) ... As. 13
- MAKERS OF INDIA.* (Asoka, Sri Harsna, Akbar, Sivaji,
Ranjit Singh, Saiyid Ahmed Khan,
Mahatma Gandhi) ... As. 13

OXFORD UNIVERSITY PRESS

BOMBAY

CALCUTTA

MADRAS

DEMOCRACY CAN BE WORKED ONLY BY A PEOPLE

Who act on the basis of thinking, reading and discussion

THE INDIAN JOURNAL OF ADULT EDUCATION PROMOTES
THESE HABITS.

"..... This Journal must be in the hands of every worker in the cause of rural reconstruction and adult education."

—*Educational India*

"..... Greetings and congratulations to the Indian Journal of Adult Education on its entry on its fifth year of useful work.....I look forward with confidence to the valuable assistance of the IJAE in this connection (post-war-developments) when the time for an advance arrives."

JOHN SARGENT,

Educational Adviser to the Govt. of India.

"..... Already made its mark and is now indispensable for all those who are interested in the Adult Education Movement."

AMARANATHA JHA,

*President, I. A. E. A. & Vice-Chancellor
Allahabad University.*

"..... Publishing articles as it does from distinguished workers and critics, this journal provides a challenging and stimulating survey of the most modern thought in the department of Adult Education"

—*The Social Welfare.*

Send Rs 2/8/0 and Become a Subscriber.

Office :—772, East Park Road, P. O. Karol Bagh,
New Delhi.

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, Punjab, Sind, U. P. etc.

JUNE 1944

OUR ADDRESS

772, East Park Road

P. O. Karol Bagh,

NEW DELHI.

EDITOR :
RANJIT M. CHETSINGH
DELHI

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

Ranjit M. Chetsingh, M. A. (Punjab), Teacher's Diploma (London)
Tutor's Diploma in Adult Education (U. C., Nottingham).

Advisory Board of Editors:

- A. N. Basu, M. A., *Head of the Teacher's Training Dept., Calcutta University, and Vice-President I. A. E. A.*
- R. D. Choksi M. A., *Professor, Wilson College, Bombay, and Secretary, Bombay Adult Education Association.*
- E. W. Franklin, M. A., M. Sc., *Supdt. of Education, Chhotisgarh Dn. C. P.*
- P. M. Gopalakrishnan, *Associate Secretary, Indian Adult Education Association, Podukottai State, South India.*
- Sajjad Mirza, M. A., *Principal, Osmania Training College, Hyderabad Dn.*
- B. C. Mukerji, M. A., *Secretary, Bengal Adult Education Association, and Associate Secretary, Indian Adult Education Association.*
- H. A. Popley, B. A., *Principal, Teacher's Training School, Erode, South India*
- S. R. Qidwai, *Head of the Dept. of Adult Education, Jamia, Millia Islamia, Delhi.*
- H. B. Richardson, M. A., *Minister of Education, Holkar State, and Hony. Treasurer, Indian Adult Education Association.*
- Mrs. A. E. Parker, B. A., B. R. E., *Allahabad.*

BUSINESS NOTICE

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

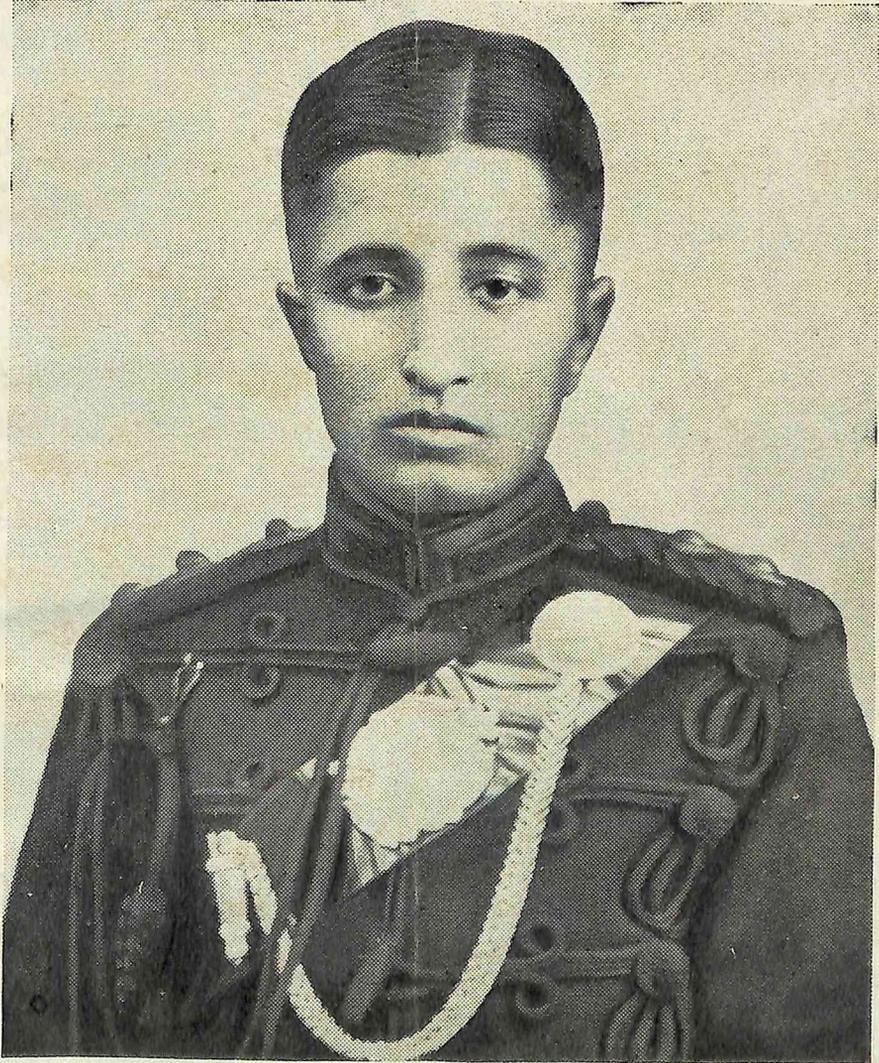
If you do not receive your copy by the 15th, please complain at once to your Post Office and to us. Such complaints should reach us by the 20th at the latest. Complaints received after the 20th will not entitle the complainant to a free copy.

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.

SUBSCRIPTIONS : India : Rs. 2/8/- per annum. Single copy As. -8/-.

Foreign : Empire : Four Shillings 6 Pence or Three rupees.

Others : Six Shillings or Three Rupees and Eight annas.



H. H. The Nawab of Rampur

whose message to the Rampur Anti-Illiteracy Day appears on page 26

THE INDIAN JOURNAL
OF
ADULT EDUCATION

VOL. V.

JUNE 1944

No. 4.

The Adult who is an Adult Indeed,—IV

By Prof. Anjilvel V. Mathew, B.A., M.Ed.,

Community Sense.

No one can be said to have attained maturity and become truly an adult unless he has also the right relations with his neighbours. There are avowed revolutionaries who want to usher in a new heaven and a new earth in the political or economic sphere who at the same time are very poorly endowed with any genuine feeling for their neighbours. They seem to be so wrapped up in their own purposes and schemes that they are harsh, unkind and intolerant in dealing with their fellows, especially if the latter happen to differ from them. The importance of community-feeling has been especially stressed by Adler. Very briefly we may here recall Adler's most important contribution to our understanding of the integrated personality

Every individual, Adler says, inevitably suffers from a sense of inferiority, and every individual has a temptation 'to attain to a good-like perfection'. Many people are able to understand that this is a vain ambition,—a vanity,—and that perfection is a fictitious goal. They accept themselves as they are and adjust themselves to their environment. These are the normal folk. But all persons are not what they ought to be,—they are not normal. They are unadjusted in the social milieu in which their lots are cast.

The integrated person, as we have seen already, is one who passes through the various stages of growth of personality until by later adolescence, he is able to think of his social environment not only as something out of which he may derive some profit or pleasure for himself but also as something towards the happiness and efficiency of which he can make some creative contribution. But there are many individuals who never outgrow their childish attitudes, people with personality traits that take us back to the childhood of an integrated, grown-up person. Their path does not lead in the direction of social functioning, nor does it aim at solving given life-problems, but finds an outlet for itself in narrowly limited social fields such as the family circle. "The larger unit of the social group is either completely or very extensively pushed aside by a mechanism consisting of super-sensitiveness and intolerance".¹ Such persons are often hesitating in their social life—they have not the courage to make contacts with others. Sometimes they find fault with themselves and are melancholic, and sometimes in a paranoic manner they blame others for their own failures. Partly blaming themselves and partly blaming

¹ Adler: The Practice and Theory of Individual Psychology III, p. 23.

others, they often withdraw themselves into their own fantasies and day-dreams.

To find fault with such persons makes them still more diffident and anxious. To punish a discouraged person because he does not make the best use of his time or opportunities is not only a folly; it amounts to almost a crime. Advice, too, does not help such persons, for advice is something that is external, while what they want is strength from within. The seat of their failure in social life is their want of courage and confidence within themselves; and their strength must come from within themselves. The tactful expression of sympathy and friendship is often found to be of creative value to the discouraged. Suggestions also may be moderately made, and it is admitted as a practical means of therapeutic help by both Jung and Freud as well as by Adler. All these three psychologists are agreed, however, that suggestion in itself, though of definite help in certain stages, is not of sufficient permanent value. The most helpful thing that can be done by way of helping one who makes himself a social failure is to help him to understand himself and to develop himself. A former disciple of Freud who broke away from the latter's leadership—Otto Rank—is especially insistent that the aim of all sound therapy is self-development "In my view the patient should make himself what he is, should will it and do it himself, without force or justification and without need to shift the responsibility for it"²

The Conscious and the Unconscious

The mature personality, the adult who is an adult indeed, is also one who gives attention to what is called the unconscious half of his life. Among the three great psychologists whose names I have frequently mentioned in this series of articles—Freud, Adler and Jung—it is the first and the third

who stress the importance of the unconscious in the development of personality. I think it is helpful in this connection to examine Jung's position a little more in detail than even that of Freud. According to Jung, the unconscious is not evolved out of the conscious but the reverse: the unconscious is the matrix out of which the conscious has been evolved. Consciousness is a product of growth, whereas the unconscious existed before the intellectual self began to function. Things that were in consciousness and have been forgotten may be called part of the unconscious—Jung calls it the personal or secondary unconscious. In the same way there are systems of ideas fraught with emotional features,—called complexes by Jung,—that seem to have an existence of their own. They too have their origin in personal experiences of the past, possibly in the distant past of early childhood, though now they seem to work almost independently of the organized self of the individual; "It is just as if the complex were an autonomous being capable of interfering with the intentions of the ego. Complexes indeed, behave like secondary or partial personalities in possession of a mental life of their own."³ Many complexes, he says, are merely split from consciousness because the latter preferred to get rid of them by repression. There are others, however, that have never been in consciousness before and that, therefore, could never have been arbitrarily repressed. They grow out of the unconscious mind and invade consciousness with their weird and unassailable convictions and impulses."

The integrated person is one in whom the conscious and the unconscious work in harmony. The conscious self may be so engrossed in matter-of-fact events and pre-

² Otto Rank: *Truth and Reality*, Ch. II, p. 41.

³ Jung: *Psychology and Religion*, Ch. I, p. 14.

occupations that it may not have time to attend to certain other things which may be of equal necessity to an integrated, wholesome personality, when the mind is gathered as it were, into itself in sleep, away from those activities and attitudes that keep it engaged in waking hours, the unconscious comes to a person in the form of dreams to help him with its special promptings and suggestions. The conscious realm or portion of the mind is thus supplemented by the unconscious. Jung does not deny that the meaning of a dream may directly be in line with the way of thinking entertained in waking life. It may be so: "I do not in any way deny the possibility of 'parallel' dreams, that is of those whose meaning falls in with the attitude of consciousness, or reinforces it". But he says that in his experience, at any rate, these are fairly rare; very much more common are dreams indicating the standpoint of the unconscious, which is complementary or compensatory to consciousness and hence unexpectedly different".⁴

If the unconscious sends its messengers and makes its voice heard in sleep, it is not necessarily inactive in one's waking hours. The wise man is one who takes a little time to understand himself, and is not entirely preoccupied with his conscious ego. An inflated consciousness is always ego-centric,—never aware of anything but its own presence. It is, as Jung says, "hypnotised by itself."⁴ The integrated person, on the other hand, is one who has time for meditation and contemplation and has time to take counsel with himself. Taking counsel with oneself implies not only thinking unhurriedly about what lies ahead in the practical world; it implies a quiet time with oneself so that the deep springs of life within may have a chance to come forth and complement and compensate the conscious ego. In works of

art, especially, this need of communing with one's deeper self is everywhere recognised: without it the best works that have an appeal to the whole world cannot be accomplished. Rabindranath Tagore put this idea in a quaint way when he apologised to Chinese students at Shanghai for his delay in giving effect to a promised visit to China: "I had been putting off the date of my departure..... Spring came and the poet heard its call. Day after day tunes came into my mind; songs took shape. I was lured from, what I thought was my duty. How was I to stand before my friends in China?..... But surely you don't expect fulfilling of engagements from poets! They are for capturing on their instruments the secret stir of life in the air and giving it voice in the music of prophecy..... The poet's mission is to attract the voice which is yet inaudible in the air, to inspire faith in the dream which is unfulfilled; to bring the earliest tidings of the unborn flower to the sceptic world."⁵ We appreciate what arises or is created from ourselves, and if a poet's or any form of creative artist's work should be appreciated by the whole world it should arise from the unhurried experiences of the whole world; that is to say, from experiences that are common to all mankind. This universal experience is outside of a person in a way, but it is as well within himself. Not only in the realm of art, but also in religion, in science, as indeed in other aspects of life, the unconscious makes its influence felt. The communion between the conscious and unconscious in matters of religion is usually referred to as a mystic experience. Mysticism in European languages denotes, as

4 Jung: *The Integration of the Personality*, Ch. IV, p.100

4 *Ibid.*, Ch. V. p. 274.

5 *Visva-Bharati*, July 1924, p. 198.

Dr. S. Das Gupta points out, "an intuitive or ecstatic union with the deity through contemplation, communion, or other mental experience, or denotes the relationship and potential union of the human soul with ultimate reality."⁶ But he gives it a wider meaning which would include this and other different types of mysticism experienced by even those who do not believe in a personal God. Jung refers to this kind of mysticism when he talks about the unconscious as supplementing the work of functions of the conscious. (So far as I can judge; Jung does not himself believe in a personal God). In whichever sense we use the word, mysticism means a theory, a view that considers reason to be incapable of discovering or of realising the nature of ultimate truth, whatever be the nature of this ultimate truth. This ultimate reality was sought in different times to be arrived at by a number of different means. In India, for instance, there have been forms of mysticism that implied sacrificial offerings, knowledge, self-control, *yogic* practices, and *bhakti* (personal devotion to God). One thing that is common in all these different forms of mysticism is the faith that it is not reason that enables one to apprehend ultimate truth, but some kind of direct approach other than the reasoning processes of the conscious ego. This direct approach is through the unconscious.

Relaxation

Communion with the unconscious is not the exclusive privilege of a few select individuals. It is within reach of all. Jung is very emphatic regarding the need of all persons to commune with the unconscious. He does go into the means of doing it. But I am sure that he would consider relaxation one of the primary means of making use of the resources of the unconscious. In this state

there is a vague diffused consciousness and a release from inhibitions, constraints and conflicts that prevail in the ordinary waking hours of life. There is a feeling of passivity: the person feels that he is rather a witness of what happens within him than an active participant or agent of what takes place within him. The constraints and limitations of an established personal organization are removed and it appears as if "another organisation has emerged with more receptive, plastic, sensitive and spontaneous experiences".⁷ A world inaccessible by way of ordinary states of consciousness is not only open to the individual, but it seems to intrude upon him with force an entirely different world. In some cases the individual seems to see special sights or hear special voices. Jung is unequivocally on the side of those who believe that these sights and sounds do not proceed from their own limited ego, but from a wider cosmic psyche. These experiences come to persons in their waking life or in dreams. Even if persons hear a voice within themselves, it does not mean, to Jung, that it proceeds from themselves. "I would call a thought my own when I have thought it as I would call money my own when I have earned or acquired it in a conscious and legitimate way. If somebody gives me the money as a present, I will certainly not say to my benefactor, 'Thank you for my own money', although to a third person and afterwards I might say: This is my own money'. With the voice I am in a similar situation. The voice gives me certain contents exactly as a friend would inform me of his ideas. It would be neither decent nor true to suggest that what he says are my own ideas. I am not only incapable of producing the phenomenon at will but I am also unable to anticipate the mental contents

⁶ Dr. S. Das Gupta, *Hindu Mysticism*, I, p. 16.

⁷ Wieman (H. N. & R. W.). *Normative Psychology of Religion*, Ch. X. P. 177.

of the voice. Under such conditions it would be presumptuous to call the factor which produces the voice my mind. This would not be accurate".⁸ Even if we perceive the voice in a dream or an ecstatic state it does not prove a personal origin for the experience. As Jung would say, one can also hear the noises in the street in such a state, but he does not call these noises his own. To get into the habit of communing with one's inner self is a necessary means of arriving at the full stature of an integrated personality. It is a difficult experience and some may even be inclined to call it an unattainable goal—this complete realization of the wholeness of personality. "But unattainability", "is no counter argument against an ideal, for ideals are only signposts, never goals."⁹

The child grows into the adolescent and the adolescent into the fullgrown adult. But even in the adult stage there need not

be any cessation of growth. In Jung's picturesque language. "In the adult there is hidden a child...an eternal child, something that is always becoming, is never completed and that calls for unceasing care, attention and fostering. This is the part of human personality that wishes to develop and to complete itself."¹⁰ Those who fail to grow up get atrophied, belying the expectations that others (and they themselves) formed about them in their early days. Everyone can call to mind some tragic failures of this kind in their own neighbourhood "friends or schoolmates who were promising and idealistic youngsters, but who, when met with years later, seemed to have grown dry and cramped in a narrow mould."

(Concluded)

8 Jung: Psychology and Religion, Ch. II, P. 46 f.

9 Jung: The Integration of the Personality, Ch. VI, p.287.

10 Jung: Modern Man in Search of a Soul, Ch. IV, 118.

Adult Education

A Suggestion for You

"Education Centres all over the country—in villages even, if possible, but at least in every town, in every municipal ward of the larger cities."

I. It must be obvious to you, as it is to us, which sections of our people need most attention. They are:—

(a) Literates, who received primary education, became engaged in some occupation, for they had to earn their livelihood, and never, after leaving school, took up a book or did anything to maintain their literacy. They are relapsing into illiteracy.

(b) Semi-literates, who could not complete even their primary education. They could just spell their way through, and now they are not sure if they can do even that.

(c) Illiterates, those who are not now, and never were literate.

II. But the above classification, when you think it over, is based on a distinction without any material difference. All these people are

Adults

They are on the same mental level

They belong economically to the same class, and

They all find it equally difficult to take advantage of the existing agencies of education;

III. The main problem of our Adult Education is the problem of educating all these people,

IV. They form a major part of our people, but there is no room for them in our system of education and no one properly understands their needs or attends to them.

V. Night Schools, Circulating Libraries, Newspapers, Reading Rooms, Talks, Pictures, Radio Programmes, Plays, Exhibitions, meetings, Fairs, etc., are all means and methods that have been tried.

VI. But all such enterprises have been uncoordinated, improvised and temporary. They have had no definite objectives, they have been generally based not on the circumstances and needs of the adults to be educated but on the personal opinions, inclinations or convenience of those who took up adult education. There has been no relation between one project and another, no certainty or permanence in the work. There has never been an Education Centre that could utilise and coordinate work done when the tide of enthusiasm rises or survive when it has ebbed. Adults desirous of self-improvement have never had a permanent Centre open to them.

VII. All this points to one conclusion. Adult Education work must be organised through permanent Education Centres.

VIII. There must be such Education Centres whenever there are adults who can be benefitted by them.

These centres must make necessary arrangements for the education of literates, semi-litrates and illiterates. This must be their basic and exclusive function.

These centres should organise the education of adults and stimulate a desire for self-improvement by means of night classes, circulating libraries, newspapers, reading

materials, pictures, talks, radio programmes, plays, exhibitions, meetings, fairs, etc.,

IX. These Centres must be permanent institutions like schools and colleges.

X. These Centres must be established at once because :—

- (a) They will enable us to coordinate all current activities aiming at adult education.
- (b) They will facilitate the inclusion of Adult Education in the present and future systems of education, and
- (c) They will provide a basis for our participation in the future country-wide organisation of adult education and will help us to provide education in accordance with our cultural requirements and social and economic needs.

Education Centres—How to establish them

If you wish to have an education centre in your locality, *Mohalla*, ward or town,

First enlist follow-workers who will sign the pledge of service and help you in all your enterprises.

Form an association of these workers—*"Halqa-i-Taleem-o-Taraqqi"*

Secondly select some one with the capacity, the will and the faith to devote himself to such work and place him incharge of the Centre, and get him trained for the service of your centre as soon as circumstances allow and the opportunity comes.

Thirdly select rooms or a building suitable for a centre having regard both to your financial position and the nature of the locality. The centre must be, above all things, easily accessible.

Fourthly draw up a programme of work, based on a study, as exact as possible, of

those you wish to serve. The *Idara-i-Taleem-o-Tarraqi*, *Jamia Millia* will gladly place at your service the record of all that it has done. This may help to guide you.

But please remember:—

(1) The sole function of your Education Centre is the education of literate, semi-literate, and illiterate adults. The educated ones will be associated with the Centre as workers, supporters, and patrons.

(2) Your activities must be well-defined and well within your capacity.

Equally well-defined must be the area you select as your sphere of work. Your Education Centre will serve this area only.

(3) Your institution must be a permanent Centre like a well-established School or College.

Be Patient and Realistic

A locality can have only the kind of Centre it deserves.

Talim-o-Tarraqi, Shafiqur Rahman Qidwai,
Jamia, Delhi. Secretary.

Adult Education in Villages through Scouting.

(By M. O. Varkey, M.Sc.,)

The efficacy of any system of education depends on the fulfilment of certain fundamental conditions.—The system must in the first place be animated by a definite aim, or by several aims not inconsistent with one another. There must be an emphatic recognition by the community or agency ultimately responsible for the system, of certain explicit values, of life with an absolute value for which the beneficiaries of the system are to be prepared. The efficacy of the English public school, for instance, has been due largely to its reflecting faithfully the aims and aspirations of the English gentleman. To "play the game" is an attitude towards life which is aimed at by the community on which these schools depend (Arthur Mayhew. The Education of India)

One of the chief drawbacks of education in India is the lack of such a clear and definite aim. While adult education is still in its infancy, it will do well for those who are planning the system of adult education to keep clear in their minds what they are aiming to make of the recipients of education. It is admitted by all that, though adult literacy is an essential first step in adult education, it cannot be the end. What then should be the aim and end of adult education?

We are hoping that some time in the near future our country will develop into a self-governing democratic state. If this hope is to materialise, the citizens must be prepared for it by proper education. Education for democracy should be therefore, the primary aim of education. Though it may not be possible to define in a few

words the attributes of an ideal citizen of a democratic state we may agree that "the first duty of a citizen is to make himself a strong, long-lived, capable citizen, able to work and produce; the guardian and maintainer of a home, an all-round man, loyal, patriotic, a friend and helper of mankind." (*Handbook of Suggestions on Health Education*, by The Board of Education in England; quoted by Griffin in *Rover Scouting*). The citizen must also develop a sense of discipline and an aptitude for working with others, for his own welfare and for that of the community to which he belongs. Therefore "the art of education consists in guiding the growth of the personality, into wider and wider acquisition of knowledge, workmanship, habits of co-operation and character." —(Beni Prasad).

These aims cannot be achieved by mere instruction. First an ideal has to be presented and then opportunities have to be provided to train themselves in the qualities appropriate to that ideal. We believe that the Scout Movement with its ideal and methods of training provides a very useful means for adult education, of the type indicated, particularly in the rural areas. The ideal of a 'true scout' is one which is understood and appreciated by a large section of the people of our country. It can well become an ideal as 'true sportsman' has become for the English gentleman. This ideal of a true scout is presented through the Scout Laws which are acceptable to all classes and creeds of our land. The Movement also provides a method of training which too will be found very useful in a variety of ways.

Though the Movement was originally started by its founder with the adolescent boy in view, it did not take long to discover its possibilities for adults as well. The organisers of the different Government and semi-Government development departments in India, particularly in the U. P., discovered the usefulness of this type of training and have given it place in their schemes of training and work.

India's Peculiar Needs

But adult scouting as planned in western countries is not likely to be a success in India without substantial modification and adaptation. Experiments in adapting this to Indian village conditions have been made already and a scheme of adult scouting suitable to rural areas is available from the Provincial Head Quarters of the Hindustan Scout Association U. P. (14 Mahatma Gandhi Road, Allahabad),

What is visualized in this scheme is that groups of village people, over 18, years

of age be banded together in groups (*Dals*) of not more than thirty or thirty two, each *Dal* under a suitable leader (*Dal Nayak*). These 30 or 32 will be divided in to smaller groups called patrols (*Tolies*) consisting of 4 to 6 under a patrol Leader (*Toli Nayak*). All the activities of the troop will be organised through these *Tolies*.

Before actually becoming a member of the *Dal* an applicant is required to learn the Scout Laws and have a proper understanding of the aims and objects of the *Dal*. Then he is expected to undergo an investiture ceremony in which he promises "to do his best to do his duty to God, state and country, to help other people at all times and to obey the scout Laws". Then he is admitted into the Brotherhood of Scouts.

The activities of the *Dal* are all planned with the following aims in view;—

1. Development of personality and character.
2. Improvement of health.
3. Training in citizenship and service.

Besides these general activities of the *Dal* each member is encouraged to qualify for the 2nd. class and 1st. class badges. To obtain these badges he has to learn various things of great utility for a successful village life, e.g., simple first aid and hygiene, some handicraft other than his profession, cattle diseases, *Patwari* papers and tenancy laws, methods of better farming, prevention of epidemic diseases, etc.

An illiterate is eligible for admission but before he can obtain his 2nd class badge he has to learn to read and write simple sentences and he must be completely literate before obtaining the 1st. class badge.

They are also encouraged to qualify for special proficiency badges in such sub-

jects as Ambulance, fireman, friend-to-animals etc. All these subjects are selected with the view that a member possessing the 1st class badge becomes an all-round and useful citizen of his village and community.

"Adams tells us that the means of education are two-fold: (a) the direct application of the educator's personality to the personality of the educand and (b) the use of knowledge in its various forms. (Ross. Groundwork of Educational Psychology) Full use of both these methods is made in this scheme. Running of such a troop as this gives ample opportunities for the personality of the leader to influence those working with him. But if this method of education is to be of any success it is essential to have leaders of character with qualities worth transmitting to those in their charge. Hence importance of selecting and training proper leaders before this scheme can be successfully tried on any extensive scale. But we believe that it is possible to find in many of our villages men of ability and character prepared to give their time and energy for this noble work.

'Learning by doing is an accepted principle of education. This can be successfully practised through these *Dals* in teaching the procedure of democratic government. The management and direction of the troop vests in what is called the Court of Honour or *Dal Panchayat* which is a council consisting of the Dal Nayak, Toli Nayak and other officers of the Dal. They decide in council what is to be done in different situations and also arrange for the execution of these decisions. This council is also responsible for the discipline of the members and may have judicial sittings as well, for this purpose. All these will give ample opportunities to learn democratic procedure and practice. Such organised and disciplined troops in the villages have been found to be of immense value to put down the lawlessness which is common in some villages. In times of emergency such as floods, famines and epidemics, such groups can render invaluable service as has been seen in several villages where this scheme has been tried.

Sir Gopaldaswami Iyengar on Adult Education

Presiding over the 34th Provincial Educational Conference held at Annamalainagar on the 9th May, Sir Gopaldaswami Iyengar, former Prime Minister of Kashmir and now a member of the Council of State, emphasised the urgency of the problem of adult education in India. "In Madras it should be possible to obtain 75,000 teachers for adult education out of 120,881 teachers serving in existing schools". He suggested that the scheme for adult education as outlined in the Sargent Report should be financed out of the Government of India's "unspent loan money".

Referring to the proposals regarding adult education (which were reproduced and commented upon in the last issue of this journal, Sir Gopaldaswami said :—

The proposals in the Report in respect of adult education are to my mind characterised by a halting and timid cautiousness quite out of place in respect of a matter which is of extreme urgency and importance. In no aspect of education in this country has the State shown so much neglect as in respect of adult education. Over 85 per cent of the population is illiterate.

These considerations emphasise the paramount urgency of liquidating the illiteracy of the adult in the quickest possible time. These are:

(a) Envisaging as we do a free democratic India in the post-war period, it is incumbent on those in power now to make every possible member of the State particularly those who have passed the age of majority and will be called upon to exercise the vote—an effective and efficient citizen in order to give reality to the ideal of democracy.

(b) Literacy at least is essential to all adults to be able to discharge this duty; and this can be acquired by adults within a much shorter period than will be required for making all children pass through a course of basic education for 8 years.

(c) The education of adults in advance in this way will be a powerful force in accelerating the introduction of universal compulsion as soon as the preliminary planning and preparatory work is completed.

The State should not merely, as the Report insists, accept the primary responsibility of tackling the problem of adult education. It should enthuse the nation by means of a plan which will promise reasonably quick results and initiate and sustain a drive itself with the nation's leaders actively co-operating with it. The absence of National Governments is a handicap, but they should be installed in power without further loss of time. Assuming that this happens, I would modify the adult education proposals of the scheme on the following lines :

(a) The twin objects shall be: (i) to make illiterate adults literate in the sense already explained within a period of 8 years from the date of putting the plan into force; and (ii) to provide facilities for fur-

ther education to adults who have had some education already.

(b) The item (a) (ii) will be a recurring annual provision which may be fixed at 2 crores from the beginning and raised to double this amount from the 9th year.

(c) The age-range for illiterate adults may be 17 to 40, the object being to make every voter literate as soon as possible. Adults above 40 might seek admission at their option. From the beginning the State should have power to declare and enforce compulsion in respect of adults of 17-40 in successive specified areas.

(d) It should be possible to obtain the services of, or if necessary to conscript, not less than 250,000 out of the 518,000 teachers now serving in existing schools for giving education to adults falling under (a) (i). So far as Madras is concerned, there are 120881 teachers in Secondary, Middle and Primary schools, of whom 106,690 are trained. It should be possible to obtain not less than 75,000 teachers for this work in Madras Province with the aid, if necessary, of power to conscript. In Provinces where the proportion of trained teachers is low, untrained teachers must be employed. With sufficient drive, it should be possible to enlist in this work in addition to half the number of teachers in service, 50,000 others drawn from newly trained teachers, non-professional teachers High School and College students and other kinds of workers volunteering their service in the cause. This should give a minimum of 300,000 teachers from the first year of the campaign. The campaign may be begun as soon as the sanction to the plan is received and need not wait until 5 years thereafter.

(e) The number of illiterates between 10 and 40 for whom the scheme has made provision is 9.05 crores. The proportionate number for the age range 17-40 may be estimated at 7.5 crores.

(f) The average number to be made literate per annum should be 1 crore. This would give about 35 adults per teacher.

(g) The average remuneration of the teachers may be raised to Rs. 1-4 per hour and the gross *per capita* cost per adult to Rs. 4-8.

(h) The liquidation of illiteracy under this scheme should be completed within the target period.

(i) The cost will work out at $4\frac{1}{2}$ crores per annum or Rs. 36 crores in 8 years.

To this has to be added Rs. 16 crores on account of (a) (ii).

(j) The Government of India whose balance of unspent loan money (swelling its cash balances and not appropriated or reserved for any specific capital or other expenditure) will exceed 400 crores this year, should be able comfortably to earmark at least one-fourth of that amount; i.e.; 100 crores in an Adult Education Fund and this should suffice to finance not merely all the expenditure on adult education during the target period but the expenditure on adult education under (a) (ii) for the following 12 years at the rate of 4 crores per annum.

Indian Industrialists & Adult Education

Our contemporary *The Educational Review* comments in a thoughtful editorial note on the Educational Programme of the Plan for Economic Development recently put forward by a group of Indian Industrialists which has evoked much comment in Govt. as well as in non-official circles in India as also in the U. S. A. and in Great Britain. We reproduce below relevant extracts from this note:—

The plan put forward in January last by Sir Purushottam Das Thakurdas and others for the regeneration of India to be completed in a period of 15 years with the main object of bringing about a doubling of the *per capita* income, is very attractive, particularly as it aims at securing a general standard of living which would leave a reasonable margin over the minimum requirements of human life. They then proceed to define the contents of this reasonable standard in its fullest comprehension. One of

their objectives is to ensure that every person above the age of 10 should be able to read and write and to take an intelligent interest in private and social life. They deplore the present low percentage of 14.6% of literacy above the age of 5 and they aim at providing adequate facilities for universal primary education and having a school for every village, at least upto five forms.

The duty of the State to provide for the effectuating of adult literacy as supplementary to compulsory primary education is also comprehended in the plan. Adult literacy should be imparted to those illiterates who are between 11 and 50 years of age. The course will be a short one, mainly part-time, and of about 3 to 6 months duration. From experience of experiments made after the inauguration of provincial Autonomy, the cost of making an adult literate, i. e., making him able

to read and write, has been reckoned to work out roughly at about Rs. 4 per head. Spreading the process over 15 years and allowing for necessary deductions in the total number of illiterates to be educated, the planners arrive at the number 165 millions of illiterates to be tackled. This will work out at about 66 crores which will not however, be a recurring cost ; and the process being a part-time one, will not require expenditure on buildings and equipment for it separately.

Besides this essential programme, the planners aim at developing secondary and higher education and also university, scientific and vocational training and research. They also want to make the scheme of adult education broader so as to provide for cultural and vocational training. They estimate the cost of this broadening at Rs. 2 per head and as amounting to Rs. 23 crores. To achieve useful and not merely nominal literacy and to secure a sufficient number of educated administrators and trained technicians, secondary, university and technical education have got also to be greatly broadened. Middle school education is considered as important as the primary stage ; and unless the rural population is made to

realise that they are becoming and should become effective, social and economic assets to the community, education would become a waste in their case. All primary school students, therefore, should be given a course of middle school education for three years after the 5th standard ; and such middle school education both in urban and rural areas would come to about 60 crores in its total incidence.

The plan is divided into three stages of execution, each covering a period of five years. In the first period, education would require 40 crores, in the second double that amount, and in the third as many as 370 crores thus making a total of 490 crores. In the initial period the cost is kept deliberately low, because the material resources and the personnel available at the beginning will be comparatively small ; and also it is inevitable that for this first period there can be no anticipation of its exact requirements. The expenditure has therefore been schemed to rise in geometric progress. On the whole education would cost in the total only 1/20th of the total expenditure involved in the whole plan, health and housing occupying very important places.

SCHOOLS FOR SOLDIERS' WIVES

New Delhi—Schools for soldiers' wives who wish to write to their husbands, have been started at Army Training centres in Northern India.

As they are for the most part in "purdah", the women are taught by male teachers from behind a curtain which divides the classroom. Besides learning to read and write, in some centres these women are also taught to knit and sew; the output being used as war comforts for troops.

"Wives want to write to their husbands without having to get some one to phrase their letters for them," said an officer at one of the centres. "They also want to learn how to draw their allowance".

The schools were started by the unit commanding officers. In addition to learning Hindi, Gurmukhi or Urdu, many wives are being taught English.

A NATIONAL SCRIPT FOR INDIA

By V. G. Jhingran

—0—

We devoted our issue of December to this question. Without endorsing the plea for Devanagari put forward by Principal Jhingran we are glad to continue the consideration of this subject. Ed. I. J. A. E.

The need for a national language for India has been felt since long. There must be a common All-India medium of communication. English has been serving that purpose for the upper classes as also for All-India political and administrative requirements; but it has failed to do so when the consciousness of unifying India has filtered down to the masses. The fact that literacy in India is only about 10% after a hundred years of the present educational policy and that the percentage of English-educated people is hardly two per cent, makes us realise the utter futility of an attempt to have, now or ever, English as the common medium of expression for our country. This place can only be occupied by one of the many languages prevalent in the country, and the only possible all-India language is Hindi or call it, if you choose, Hindustani spoken by a hundred and twenty million people and partly understood by a score of millions of others; it can be learnt far more easily than any foreign language and as such has mostly been accepted by the country to be its future *lingua franca*.

The adoption of Hindustani as the *lingua franca* has raised an issue as to which form of Hindustani should be adopted as the common medium of thought and expression. It has revived the old controversy of Hindi and Urdu, which was raised in the later decades of the last cen-

ture and which had faded away as the two languages continued to develop and progress in their own way in two parallel lines not biased by any animosities of religion but striving hard to express the ever-widening thoughts and content of the sciences and humanities, laid before them by the contact with the west, resulting in the so-called Sanskritised Hindi and Persianised or Arabised Urdu; but both far richer and more expressive than ever. The difference, which was only cultural in the past, has narrowed down. The present literature in both languages does not draw its inspiration only from the cultural backgrounds of Sanskrit or Persian but also form contemporary scientific, political and economic spheres which are common to both. Thus the two languages, seemingly more separate, because of their different scripts and vocabulary, are more akin to each other and nearer in ideas throwing light on common topics and casting a beam of hope that they will blend with each other with the growth of nationalism and the spread of education.

The problem of Hindi-Urdu-Hindustani will then merely become a problem of script. This problem of script, which is mainly at the root of the present controversy between Hindi and Urdu, is not of recent growth but dates back to the last century. It was then merely a local problem pertaining to the question of the

court language of Hindustani speaking areas and was limited to the alternative use of Devanagari or Persian script. But since the adoption of Hindustani as the *lingua franca* of the country it has been complicated by the protagonists of Roman script, who expound its cause as a compromise between Hindi and Urdu and also on various other grounds. The problem raises a fundamental issue and deserves a calm and scholarly consideration, a thrashing out on a scientific basis, not to be viewed from sentimental or fanatical grounds, nor to be hushed up in half-hearted compromises.

To analyse the problem scientifically, we must go into the essentials of a good script. What are the criteria of a good script?

1. A distinct character for each sound so as to enable one to write exactly what is spoken.
2. A distinct sound for each character so as to enable one to read exactly what is written.
3. A definiteness in form which should enable one to distinguish one character from another with quickness and certainty, making the writing readable with speed and correctness.
4. Facility to combine to represent compound sounds like क, स्प, छ etc.
5. A large eye span.
6. Speed.
7. Beauty of formation,
8. Space economy.

Now let us examine the various scripts in question on the basis of the above criteria. The Devanagari script has a distinct character for each sound, and each character represents a distinct sound; unlike the Roman script where a single character represents various sounds, such as c in cat and vice or, a in father, man,

alter and all and the same sound is represented by various characters as क by c in cat, k in kite, ck in attack and ch in ache; or उ by u in put or oo in book; or a sound is represented by a combination of two or more characters such as ख by kh, घ by gh, क्ष by ksh, or औ by au or ou. The second and the defects mentioned are present in Persian script as well, such as स represented by س, ص, ث or ज्ञ by ض or ذ ظ; or च by ک, ऋ by چ etc. Many times vowels or consonants or both are not pronounced at all as in bought or debts in Roman or علم النفس بالكل in Urdu. Besides there are a number of complications or both are not pronunciation and enunciation, keeping aside the question of accent. Taking these two criteria, which are the most important of all, the Devanagari script stands superior and the Persian and Roman are no rivals to it.

Definiteness of form. Definiteness of form is another characteristic feature of the Devanagari script. It retains the same form whether in print or in writing. In Roman the beginner is always confused with b, p and g and he has to learn two alphabets for print, capital letters, and a third and fourth for writing the same. For decorative writing there are any number of them. In writing i without a dot can easily be read as e, and e without distinct loop merges into c; m, n, u, v and w are simply questions of loops; t and l a question of dash. Thus it is easier for an individual to begin to read Nagari with only a knowledge of its alphabet, both in its printed and written forms than to read Roman script. The Persian too is confusing in the forms of its characters, and counts on the number of dots. This no doubt reduces the number of characters to be learnt, but loses in definiteness. In quick writing it is more a question of practice relying on guess work rather than on the ability to read characters forming the

script. It is also not easy for one to read the Persian script immediately after one has acquired a knowledge of its alphabet, unless he knows various combinations of letters and remembers the proper place of dots, which in turn would make it very slow to write. Here again Devanagari is better than either the Persian or Roman scripts.

Facility to combine to represent compound sounds:—The strokes and loops in Devanagari make it easier for the characters to combine without losing the shape of the original character. In the printing of Roman script this combination is never done with the result that the space required is increased and hence there is a greater strain on the eye to read the same amount of matter in Roman than in the other two scripts. In the Persian the combination of characters is done with greater speed than in Devanagari but the characters lose their definiteness and are identified by means of little symbols which have to be studied as altogether different characters, representing old sounds, thus making the script more complicated and less definite.

The modern study of psychology has given us a new measure by which to judge the efficiency of a script, viz. the eye span. To increase the eye span one has to practise but it cannot go beyond a certain limit.

The longer the span the quicker is the speed in reading, the less the strain on the eye and the greater the comprehension. Just as landmarks like a tower, a mound or high trees effectively increase the eye's view of a landscape, so do strokes going further up than average letters effect the eye span, the strokes working as eye catches. In the Devanagari script the letters are all uniform in size and occupy the same level, the strokes indicating vowels or *matras* (मात्रा) serve as eye-catches and help in expanding the eye span. In the Roman script the capitals serve as such, but there

is too much in between them. Some of the characters do extend upward, such as l, b, d, t, f and should have served as eye-catches, but there are others which extend downwards, such as g, q, p, y, j, and the two opposite groups bring about a confusion, with the exception of the topmost line where there are only upward extensions. In the Persian script there are numerous eye-catches in the shape of dots both above the characters, dashes to represent ζ or ξ and the symbols of *zer*, *zabar* and *pesh*, but they are too confusing to aid the eye span. Here again the Devanagari script excels the Roman and Persian.

Speed is the next factor. Devanagari is supposed to be slower than either of the other two. Roman is written in print letters, is certainly not faster than Devanagari; but the desire to achieve speed has brought forth another form of alphabet quicker to combine but making it more difficult for the child to acquire it as thereby he has to learn four characters for the same alphabet capital and small letters separate for printing and writing. The speed acquired is at the cost of definiteness on the one hand and is a greater strain on the student on the other. The Persian script is capable of being written speedily, but the indefiniteness which it can lead is well-known.

The Roman script if used for writing Hindi cannot be faster than Devanagari; for to represent the sounds of Hindi in Roman with definiteness of interpretation, certain phonetic symbols are necessary. Thus a (bar) above a is necessary to give it a sound of आ, a (dash) above a is needed to give it a sound ऐ, a (dot) below t is necessary to represent त्त and a (dash) below r to make रित्. If these symbols are not attended to the reading will not be correct कमला might become कमल and ताता might become टाटा; and if they are properly attended they would much bring down the speed,

making the Roman slower than the Devanagari.

That the Devanagari script is beautiful no one would deny. Roman letters are also beautiful and so are the Persian when written with that end in view, and it is difficult to decide which of the three scripts is the most beautiful. That the decorative style in English has so many forms of its characters goes to prove that the followers of the script are not satisfied with the beauty of its ordinary forms and are inclined to improve it further. Urdu-Persian penmanship certainly attained a height difficult to achieve, but one is not certain if such beauty in form was not attained at the cost of definiteness and ease in reading, for mostly it was achieved by prolonging or shortening different parts of the characters. The Devanagari script has retained its form both in print, ordinary writing or calligraphy. There was an attempt some time ago at introducing a decorative form of alphabet at the initial letter of a chapter, but that now has been given up as it was not received with approbation:

Space is of no little consideration in these days of competition. The Persian script takes the least space, but it does so at the cost of definiteness. The Roman also probably occupied less space to express an idea because of the richness of western, especially English vocabularies; each word having a significance greater than what its simple word meaning implies. Thus 'percieve' and 'concieve' are not merely 'seeing,' but something more. Devanagri takes up more space, but the question is not of English vs. Hindi; it is that the Devanagri script vs. the Roman script to represent Hindustani and therefore the question should be examined in that light. ब्राह्मण needs the space of only four letters in Devanagri, but it needs six spaces

in Roman. क्षत्रिय has four in Devanagari but Kshatriya nine space in Roman and so on. The Roman script would occupy at least 25 per cent. more space than the Devanagari to represent Hindustani. The Persian script occupies less space but only at the cost of definiteness.

Thus it is found that under no count of the criteria of a good script do the Roman or Persian scripts excel the Devanagari. On the other hand, the Devanagri holds its own as a superior script and the best suited to the genius of Hindi. It has the further advantage that in its alphabet the consonants, are arranged scientifically according to the portion of the mouth; the tongue touches in uttering them and for the complete and exact representation of all Aryan sounds.

The adoption of the Roman script for country-wide use has been advocated by its supporters on various grounds. They say its adoption will help India to establish relations with other countries since it is the script of nearly two-thirds of the world's population. The argument is not only based on wrong data but it is also fallacious since only an infinitesimal part of the Indian population stand in need of international relations. The question of a common script is more important from the point of view of national needs rather than that of international relations.

It is further said that by making Roman the common script for India it would be easier to learn European languages. How many Indians would need to learn these foreign languages? Hardly one per cent; and if they have a desire to learn the language they shall not find it difficult to learn the script. English is not going to be eliminated altogether from our educational curricula. The majority of those reading the other foreign languages will be from amongst those knowing English and they

would therefore know the Roman alphabet. For the benefit of an infinitesimal minority with no knowledge of English desirous to learn European languages with Roman characters to replace an indigenous with a foreign script over the whole country is nothing but insanity.

Moreover, it is not the script which is difficult to learn but the language, its intonation, its accent. How many of the 'English educated' Indians of to-day can fully follow the English society pictures on the cinema screen and how many of them can be called conversant with proper English pronunciation and accent. How many can understand the colloquial English of a rural Englishman or a Scot. When such is the state of affairs when English occupies more than half the time of our education, what help will it be to acquire other languages when we shall know only their script and not even the correct sounds, as they are pronounced differently in almost all European languages. *The Hindi-Urdu controversy*. It is said that the adoption of Roman script will eliminate the controversy between Hindi and Urdu. A compromise on such a fundamental issue is against sound nationalism and cannot be supported on either educational or psychological grounds. When the Devanagari script is so much superior to the Roman script to represent the Hindustani language, as has been shown above to adopt Roman will only be suicidal.

It is further argued that the numerous scripts in our country are a stumbling block to our unity and that it is difficult for a foreigner to learn so many scripts in order to learn so many different Indian languages, and hence it would be better if the Roman script were adopted as the common script for the whole country,

It has already been shown that on analysis the Roman script is not suitable to replace the Devanagari script for Hindustani.

What is true for Hindustani is true for the other Indian languages, as the script of a large number of them is only a modified form of *Brahmilipi*, the script from which the Devnagari has also sprung and it is the script suited to all Indian sounds excepting a few sounds of the Dravidian languages. It would certainly facilitate matters in learning Indian languages and would also go a great way towards national unity if all the Indian languages were to have a common script, but that common script cannot be the Roman, which is alien to Indian genius and Indian phonetics, as it has only twenty six letters to represent forty-nine sounds, the only possible common script is the Devanagari script.

The scripts of other Indian languages too are based on phonetics as they are just modifications of the parent Brahmi script and have all the advantages that Devnagari possesses, except that the letters are not so perfect and beautiful. But that is not such a weighty argument as to put the claim of Devanagari above them. The old literature of all the Indian languages with the exception of Urdu has a substantial background in Sanskrit, and all the literature of that great language is stored in the Devanagari script. People of the South, East, West and North have to learn the Devanagari script to learn Sanskrit and that is a weighty argument for the Devanagari to be the national script of India.

A Tamilian and a Kanarese once told me that the Devanagari was fit enough to represent their languages through its characters; theirs were poor to represent all the sounds of either Sanskrit or Hindi. An analysis of the position of the different languages in India will clear the issue.

According to the Census of 1931,

| | |
|-------------------------|--------------|
| 1. Those who use Indian | are |
| languages in India | 34,98,58,000 |

2. (a) Those who speak languages of the Sanskrit family are 25,37,12,000
- (b) Those whose mother tongue is Hindustani 12,02,39,000
- (c) Those who can easily understand Hindi-Hindustani 11,00,00,000
- (d) Those who speak languages which are generally written in the Devanagari script 11,11,29,000
- (e) Those who speak languages which are written in some form of Devanagari 9,33,51,000
3. Those who speak Dravidian languages with Sanskritic predominance 4,67,18,000
4. Those who speak Dravidian languages mixed with Sanskrit 2,14,12,000

Thus out of 10,000 men in India

- (a) 9,982 Speak Indian languages.
- (b) 7,235 Speak languages of the Sanskritic family,
- (c) 4,053 of them use languages which are written in the Devanagari script.

(d) 2,662 of them use languages which are written in some form of Devanagari, thus (6715) persons out of 10,000 can accept the Devanagari script and the rest should not find it difficult to adopt it as the script which has all the merits of an ideal script and is not very different from theirs. It may be added that according to the researches of Mahamahopadhyaya Gauri Shankar Hirachand Ojha the Telegu-Kanarese and the Granth script, the parent script of Malayalam and Tulu, are also off-

shoots of the *Brahmi lipi*—(*Prachin-Lipi-Mala*). It will not be out of place to mention that Sanskrit is more popular in the south than in the north, including the Punjab, the U. P. and probably also Bihar.

It may thus be concluded that Devanagari is the only script for the National Language of India, and the only possible script to be the common script for India.



Behar Herald Economics. Special March, 1944. Price Re. 1/-. Behar Herald Press. Kadamkuan, Patna.

In these days of prohibitive prices for periodicals, 78 foolscap pages of solid reading material provided by the March Economics Special of the Behar Herald just for one rupee is something in the nature of an achievement. Articles in this number cover a wide range of topics including Advertising, Insurance, Banking, Comprehensive Economic Surveys of Behar, the United Provinces, Bombay and Bengal and interesting sidelights on the problem of post-war reconstruction. The articles on agriculture, rural economy and labour welfare are of special interest to Adult Education workers. These articles raise questions and discuss matters which have a direct bearing on the field of adult education.

We congratulate the Editor on this very creditable number.

Shahid Pravin.

BOOK REVIEW SECTION:

Oxford Pamphlets on Indian Affairs,
pp. 32 plus cover, As. 6/- each.

Numbers 18, 19 & 20,—War-Time Prices by P. J. Thomas, *The Problem of Population* by Gyan Chand, *Tariffs and Industry* by John Matthai,—are of special interest to the educationist in India, discussing as they do problems which have a direct bearing on the educational advance of the country. The publication of what is popularly known as the Sargent Report and of the Bombay Industrialists' Plan has made it abundantly clear that the problems of educational and economic advance in India are mutually dependent. Adult education workers will do well to follow the discussion of these problems. The pamphlets under review provide a good introduction.

In *War-Time Prices*, Prof. Thomas proves himself to be a good apologist for the Finance Department and argues in favour of the Govt. of India's Policy of "sterling balances". He has no criticisms to make of Govt. action on the subject. He pleads for the barter of the present for the future (p. 27). He would appear to be quite happy over the "control" by Government of sugar and kerosene and seems to be blissfully ignorant of the common man's sufferings because of lack of them. The pamphlet, gives certain urgent figures and a table of index numbers of wholesale prices 1939-43 and working class cost of living indices.

In the *Problem of Population*, Prof. Gyan Chand shows himself to be a realist. He refers to Carr-Saunders' definition of over population as 'too many people in relation to the whole set of facts' and urges that there are too many people in India when we review the whole set of facts in the land. One must agree with him when he says: "To solve the problem of population we have to change our measure of values and regard the protection and enrichment of human life as our paramount duty, our all-absorbing concern", (p. 32). He is on firm ground when he says: "Even if we can steer our course in the rough seas of national and international affairs, the magnitude of the task of raising 400 million people to a level at which life can really become creative, at which it ceases to be an unremitting struggle for exist-

tence and provides opportunity and scope to participate in a broad-based culture, will absorb all our energy and necessitate all possible expansion and development of our material sources." (p. 21). The author discusses courageously the question of birth-control and says: "Its use is a matter of education and change of outlook on the part of the people. In a country in which ninety per cent of men and ninety-eight per cent of women are illiterate, and most of them extremely poor, widespread adoption of birth-control is not possible unless a great change is brought about in their lives". (p. 30) Every thinking man in India should read this pamphlet and follow up by further study, its theme.

In *Tariffs and Industry*, Dr. John Matthai with his intimate knowledge of the history of tariffs in India, provides a brief historical introduction to the subject in Part I of the Pamphlet.

The argument of the pamphlet may be summarised thus: "With the assistance which the state can provide under a national Government, the present ill-balanced economy can be rectified within a measurable period of time. Although during this period India will be pre-occupied with the measures needed for her own economic salvation, she cannot forget that she has also duties to other nations. Indeed, her own interests require that she should develop an international outlook in economic matters", (p.31-32)..... "It is within the bounds of practability to devise a scheme for international agreement in trade matters in which India may participate without detriment to her own interests", (p.32). Dr. Matthai proves himself to be not only a nationalist anxious to secure India's economic development, but also a sound student of the economic bases of world peace. He says: "If industrialization is a matter of great importance to the economic progress of India, the question of tariffs as a means of assisting the development of industries requires examination. As far as one can judge at present, it is likely that in the next few years protection will assume less importance in the economy of the country than it has done in the past." (p.19). This pamphlet is informative as well as constructive and is a delight to read.

Ranjit M. Chetsingh

ADULT EDUCATION IN OTHER LANDS

CHINA'S FIGHT AGAINST ILLITERACY

China's fight against illiteracy has been further intensified with the promulgation of a new public school law on March 15. School gates are thrown open wider than ever before, not only for millions of children but for illiterate adults as well.

The law provides that all children between 6 and 12 years of age shall receive free basic education at public schools and in all counties there shall be one public school for every pao, which consists of 100 to 150 households. In every town or village one of the schools shall be a nucleus school to serve as a model for the rest in that locality.

Public schools are divided into two grades. There will be four years of study in the lower primary school and two years in the higher primary school. Illiterate adults are required to study in a low grade for four to six months, and in a high grade class for six to twelve months.

This means that fathers and mothers who cannot read and write will once more have a chance to learn the Chinese characters, and their children can attend regular schools. There will be no tuition whereas at present children attending private schools in Chungking have to pay as much as N. C. \$ 1,000 a term per person.

Illiteracy has long been recognized as a blot on Chinese civilization. Efforts to wipe it out have been made in the last 50 years, but no effort has been so great

and earnest as the five-year plan for mass education which started four years ago under the auspices of the Ministry of Education.

In 1938 China's illiterate population totalled 360,000,000, according to statistics of the Ministry of Education. Of this number, 40,050,000 were children below six years of age, 74,250,000 children of school age (6 to 15), 79,430,000 people above 45, and 1,570,000 dumb, deaf, crippled or insane persons.

By August, 1940, when the five-year plan was launched the number of illiterates between 15 and 45 was reduced approximately to 140,000,000 and that of children between 6 and 15 to 54,100,000.

At the beginning, the programme called for the establishment of one public school for every three pao. There are now 27,635 nucleus schools and 1,94,646 pao schools. Under the new law, with every pao to have a school, there will be a greater chance for children and illiterate adults to receive basic education and enlightenment.

The law will raise the intelligence level of the Chinese people in general, and particularly the inhabitants of Chinghai, Sinkiang and Sikang province where the proportion of ignorant people is high. Farmers, among whom illiteracy is quite prevalent, will be benefitted immensely.

—[China Information Bulletin.]

BOOKS FOR JAMAICAN ILLITERATES

Kingston. One of the great problems of Jamaica is an illiteracy rate of almost 80 per cent, and one cause of the inability of many to read and write has been the prohibitive cost, to the very poor, of books with which to learn. But under the new programme for West Indian Development and Welfare directed by Sir Frank Stockdale, and shared in joint planning by the United States and Britain through the Anglo-American Caribbean Commission, a sum amounting to more than \$ 40,000 has been tapped, and shipments of books have been commencing in from Canada, with more to follow,—[*Worldover Press.*]

CULTURAL MISSIONS TO MEXICAN MASSES

By *Devere Allen*

Mexico City.

Unique in many respects as an educational device, and well adapted to meet the peculiar needs of the Mexican people, the cultural missions that have been functioning for the last few years are beginning to achieve measurable progress.

What is a cultural mission? The Mexican Republic now has 34 of them functioning in different parts of the country, but what they are and how they work can best be understood, perhaps, by a glimpse of one that is fairly typical. San Pablo del Monte, St. Paul of the Mountain, is a community out in a rural area near the city of Puebla, 80-odd miles east of the Mexican capital. Here there is a cultural mission which consists of the leader, a nurse, a mason, a carpenter, an agricultural expert, a mechanic who doubles as a motion picture operator, a teacher, a musician, a person skilled in

small crafts and industries, and a social worker. Some of the missions have as many as fourteen workers; the number is rarely less than ten.

The keynote of all the efforts put forth by the mission, which resides in the town, is to give the inhabitants knowledge and skill which they can use to help themselves. Though the community pays for none of the costs of the mission itself, when materials are required to carry out any projects directly for specific families each family is expected to put up the money. Thus the advances are taken seriously, as straight charity might not be. At first when the cultural mission came to San Pablo, the people were hostile and refused co-operation. But as time went on and they discovered that its sole purpose was to benefit them through their own efforts, opposition melted. The situation is one of cordial mutuality.

The functions of the personnel differ widely, but contribute in a united way to community upbuilding. The nurse has to dispel entrenched superstitions as well as teach hygiene and care of the sick, for the local Indians have numerous beliefs in ancient magic, such as the power to cause illnesses in others by witchcraft. She dispenses medicines at cost, or when the needy are too poor for that, she seeks help from friends or the municipality.

The mason's task is one of the most creative, for one of the direst needs is better housing. Not only does the mason teach the people the best methods of making adobe brick and laying it, but families wanting new houses constructed may put two pesos (about 41 cents in U. S. money) each week into a building cooperative that has been organized, and as rapidly as possible, with help on the

labour, houses are built for members in an order determined by lot. A beautiful school has been built partly by community labour, and financed through a contribution of 25 *pesos* from each family. Thus the teacher has had a chance to apply educational experience in an environment which stimulated local pride and afforded hygienic conditions for the children.

Extremely important is the opportunity to implant new small industries which create a basis or self-support that did not previously exist. The expert in San Pablo, for example has encouraged the development of soap-making, and two brothers have established a worthwhile business. Every effort is made to suggest projects which are in line with climatic, transportation, and other physical facilities of the region. The farm expert found that hops and potatoes could be produced well on the soil, and these crops have been stressed along with more tomatoes, fruits, and green vegetables for crop diversity and sounder nourishment.

The social worker in any rural Mexican village has her work cut out for her. Despite valiant attempts at raising the standard of subsistence and knowledge the land is still primitive and poverty-stricken, and of course the regions selected for the cultural missions have been those in greatest need. But certainly the motion pictures shown both for entertainment and education help make vivid the principles of family and community life emphasized by the social worker in daily contacts. And the musician has a role which stands

near the top of the list. If the musical ear of the rural masses does not find its greatest delight in the European master, it is not lacking in a sensitivity of its own; a fact which superficial or snobbish critics all too often overlook. Every town has its bandstand and aggregation of local players; whose repertoire varies from native melodies to the latest hit from a Mexican movie; from Souza marches to grand opera. In San Pablo new players are sought through the loan of instruments and by musical instruction.

Looking back upon the time not really long ago, when the Mexican masses were "isolated from culture" *El Nacional* the government-run morning newspaper recently pointed out that the two pillars upon which the redemption of the country must rest are the development of its economic life, and the revolution of man. Both aims are embodied in the cultural missions, which do not follow common educational traditions and separate culture from hand labour or industrial progress. Said President Manuel Avila Camacho in a recent public address; "We aspire to an integrated education. May the worker, artist, artisan, farmer, professional man, and the sage himself love their art, office, science, or career. But may they love it as a fragment of the community as a whole, of the community with which they must collaborate."

There is a lot to be done, but the work of Mexico's cultural missions, like many another pioneering venture, holds promise of social gains to come.

[*Worldover Press.*]

News from Far and Near

THE SOUTH INDIAN ADULT EDUCATION CONFERENCE

Adyar, Madras, 29th-30th April, 1944

PRESIDENTIAL ADDRESS

By Sri J. L. P. Roche-Victoria M.L.A.,
Chairman, Tuticorin Municipal Council
Tuticorin, and member of the Madras
University Senate.

In the course of his address Mr. Roche-Victoria said ;—

Sometimes doubts are raised whether there is any use in holding Conferences of this nature. It was only in December 1942 that an All India Adult Education Conference was held in Indore and a number of resolutions were passed. In our own Third Conference held at Coimbatore several resolutions were enthusiastically carried. The results of these Conferences may not be very much and we may even feel that these Conferences are not worth all the troubles and expense we are undergoing to make it at least outwardly successful. Again at a place like Madras where you have already done substantial work in this field, such a Conference may appear superfluous.

In fact it is not so. Conferences are the very life-blood of any movement, but for a mass movement like Adult Education, Conferences are the *SINE QUA NON* of its existence. In India this movement has to contend with two antagonistic forces. One is the tradition that is rooted in the real India of the villages. The other one is the obstacles placed in the way by Government.

I said tradition is against us. Adult Education is not new to India but the old method of education which was in existence in India for centuries past based on the spreading of arts and letters through the agencies of village bards, minstrels, story-tellers and religious mendicants, have created a feeling of self-sufficiency amongst the people. When knowledge is available and acquired through these agencies, why should any take the trouble to learn the alphabets? When even the most well-to-do man in the village is capable of amassing wealth and wielding influence and authority in the locality without knowing how to read and write, why should the poor labourer, who works hard throughout the day, think of going through a mental Gymnastics at the end of the day ; and what earthly benefit does that bring to him? When these prejudices are overcome by the Adult Education worker, the landlords, shopkeepers and the upper caste men look askance at the movement. They are afraid that the social system will collapse to the detriment of their prestige and influence. They begin to devise means to retard this movement. It is with a view to overcome these difficulties and to make our campaigns successful, we have to meet in Conferences and discuss our problems. At the outset we may not be able to achieve much in one Conference but if it paves the way for further efforts in the direction of infusing more enthusiasm in the country, the Conference would not be in vain.

Attitude of Madras Govt.

Turning now to the name ; the benighted presidency, in the field of adult

education, though in other respects that nomenclature may not fit in at the present moment. Its dictum as pronounced through its Educational head is: 'We do not believe that it is good or effective policy to spend large sums of money on attempting to make the illiterate adults throughout the presidency learn to read and write'. This policy coupled with the banning of Adult Education Camps and training classes has had a freezing effect on the attempts made by private agencies to contribute their quota of help to this movement.

Let me remind my audience that this paragraph was written about a year ago, I give some more indications of the attitude and policy of the Director of Public Instruction, Madras.

Sir Meverel Statham, Director of Public Instruction speaking at Museum Theatre on Tuesday the 7th March 1944, is reported to have said:—

That he had always urged that the quickest and best way of making the province literate was not to spend money on educating illiterate adults but on seeing that every boy and girl of school age went to school and remained there long enough to come back permanently literate. He had not been able to support schemes of a widespread nature to make illiterate adults rapidly literate and these short cuts were mainly wasteful and unfruitful. At the Annamalai University, Mr. Ruthnaswamy the Vice-Chancellor, had just inaugurated an adult education scheme which was in his opinion, the proper approach to adult education, namely, providing courses of study for those adults who had been at school, but who had not had the opportunity to continue higher education, particularly, University Education.

The Mail, commenting on Sir Meverel's note appended to the Sargent Report, in its leader dated 4—4—44, writes;— "Sir Meverel is not enamoured of the Sargent plan for making adults literate. The Committee estimated that the plan would cost Rs. 41.63 crores, "an expenditure which," in Sir Meverel's opinion, "is entirely unnecessary if all boys and girls are going to be brought under compulsion in 8 years." We have ourselves pointed out the wastefulness of spending money on schemes to make adults literate before adequate steps have been taken to ensure that no more children grow up into illiterate adults. Before adult illiteracy is assailed, by our educationists, they should make sure that every child has an opportunity, and is required to become literate and is afforded the means to remain literate. Little good is done if after children have been taught to read and write they are allowed to relapse into illiteracy through lack of opportunity to secure books, papers etc., to read. The war has given a fillip to the opening of village reading rooms and circles, and care should be taken to see that these remain, and are expanded, when their immediate purpose is served."

Spoken from the seat of authority these statements are taken as gospel truths and go unchallenged. The answers to these statements, however, are found in the Sargent Report and the report of the Central Advisory Board. Here I need only quote the following extracts from Mr. Chetsingh's article in **The Educational System*:

"Bihar claims that one of the important results of the (Adult Literacy) movement has been the stimulation of the demand for primary education in the province and the raising of the average daily attendance in

the schools of those areas where it has made headway"¹

"The study which Mr. S. R. Bhagwat, Chairman of the Bombay Board of Adult Education, has made of the enlightened city of Poona in this connexion should prove an eye-opener to all concerned. He has established that after ten years of compulsory primary education in Poona, the percentage of literacy cannot be said to have risen appreciably,"²

In concluding his speech, Mr. Roche-Victoria said :—

Finally I appeal to you to remember that this is national movement. No party label should stand in the way of our joining hands to achieve our object. On the common platform of Adult Education we must forget our political bickerings, we must forget the horrors of war, we must forget our starvation,

we must forget the humiliations heaped on Mother India by an alien government, We must unite to fight the demon of illiteracy—a greater foe than all the armies of the world put together....."

Sargent's Scheme Not Suited For Madras!

It is understood that preparations are being made by the Provincial Government to have their own scheme for post-war education. It is learnt that education being a provincial subject the proposed scheme may have its own features to suit local conditions. It is pointed out that the province is better equipped than many others to adopt compulsory elementary education. Details, it is understood, are being worked out to have a comprehensive scheme embracing all aspects of education. [H.T.]

"ANTI-ILLITERACY DAY" IN RAMPUR (U.P.)

For the first time in Rampur, an Anti-Illiteracy Day was celebrated on 20-2-1944 in connection with the Education and Sports week organised by the State Education Department. The ground for the Anti-Illiteracy Drive in the State had been prepared well in advance by the posting of posters and pamphlets on the walls of the city, and in reproducing them in the 'Nazim' the local paper. Mohalla meetings were also held previously, wherein leading people of the locality had made speeches and recited poems, and the proceedings of which had been sent to the Education Secretary for necessary action.

The Day began with a procession through the main thoroughfares of the city. Students of all the educational institutions and their teachers took part in it and the Education

Secretary also walked with it. It was an imposing sight to see 2000 people walk in lines of 3 each, carrying all types of flags and posters bearing on the subject of adult illiteracy in the country, and shouting slogans.

In the middle of the procession, the State publicity Van, suitably decorated with posters and buntings, carried batches of school students, who broadcast songs through the loudspeakers, which proved immensely popular.

His Highness the Nawab of Rampur was pleased to accept the request to watch the procession from the Fort, and showed his appreciation of and keenness for the Movement by coming out of the Fort, and watching the procession from the gate. He was accompanied by the Hon'ble Education Minister and other Officers,

The procession terminated at the Grant Govan Memorial, and soon after a public meeting, presided over by the Hon'ble Chief and Education Minister, was held.

The proceedings began with a recitation from the Holy Qoran, after which, the Hon'ble President read the Message of His Highness in connection with the Anti-Illiteracy Campaign. Mr. S. R. Kidwai from the Jamia, Delhi, and some local gentlemen made impressive speeches. The President at the end, appealed to the gathering to do everything possible in the cause of this national work of supreme importance, and to give a satisfactory account of their contribution to the promotion of literacy in the State at the time of the next annual meeting. The Education Secretary finally thanked the Hon'ble president, Speakers, poets, and workers in the field of Adult Education, and emphasised how individuals could help by actually teaching their less fortunate brethren, by lending their houses for night schools and libraries, and by at least inducing illiterate people to join adult schools. He also pointed out how provision existed in the State for teaching illiterates, semi-literates, and even literates, and how all the three phases of adult education work were catered for by the Education Department.

THE NAWAB SAHIB'S MESSAGE

Illiteracy in India is a problem of vast dimensions, and only a well-planned and enthusiastically-executed campaign against this evil could yield satisfactory results. The teeming millions of India are not only illiterate themselves, but because of their ignorance hinder the expansion and development of primary education meant for their sons and daughters. It is upto the more fortunate ones amongst us, who have been blessed with the light of learning, to share it with their less fortunate brethren.

For several years now Adult education is being imparted at a number of centres in both the urban and the rural areas of my State and of late there has been a considerable expansion in this field, the result of which would be watched with interest. A network of schools, Circulating libraries and Reading Rooms for adults have now been opened, and promise well for the future. It is a good idea to set apart a special Day, to be known as the "Anti-illiteracy Day" for useful propaganda work, and for focussing public attention on the importance and scope of this national effort. I have every hope the Day will be celebrated throughout my State in a befitting manner.

Illiteracy cannot be stamped out without the help and support of individuals and voluntary organisations. If every literate person, makes at least one person literate every year, he would render a most valuable public service.

On the eve of the inauguration of the First "Anti-Illiteracy Day" in Rampur, I wish the movement every success, and hope it will mark the beginning of a new page in the effort to spread literacy among my people. Let everyone subscribe to the slogan "Each one Teach one", and take a solemn pledge to make at least one illiterate person literate in 1944.

Sd. S. Raza Ali Khan,
Nawab Rampur.

BENGAL

Mr. Biren Roy, M. L. C., in the course of his presidential address delivered at the 9th all-Bengal Municipal Conference held on April 8 at Gaibandha. Rangpur said. "While managing the civic affairs in every local area we must be able to improve our capacity to administer and thereby make ourselves

capable of and responsible for the proper running of the Government of our country. In these days of democracy and progress we should try to make our urban areas modern and able to Provide all the amenities of life and endeavour to develop Municipal Administration on the lines of municipal socialism.

“Viewed against such a background of all-pervading national ideal the first requisite of our local self Government administrators should be a missionary earnestness. Education, sanitation, the necessary amenities of civilised life by which progress is inevitably conditioned and the crusade against preventible diseases which carry away millions of our promising lives should not be tackled in a spirit of peace time lethargy and slovenliness but with war time feverishness and thoroughness if we are to steal a march over our chief enemies (I mean—illiteracy, epidemics, grinding poverty, widespread unemployment, inertia and despondency consequent upon them.

The adult uneducated

India has profited by her contact with the English Institutions to this extent at least that the free institutions prevailing in Britain have been introduced with necessary changes into this country. But their scope is necessarily limited. The Municipal Administration is also organised on the basis of ultimate popular control which of course is to operate within the limits set by the Central Government and also by the British Parliament. But the success or otherwise of Municipal Administration must depend on the interest which the people may take in the affairs of their Municipality and for this they should be equipped with a minimum amount of intelligence which is born of education alone. Representative democracy may founder on the rock of popular ignorance and selfishness

Hence universal education must precede universal enfranchisement. This is a matter which the Municipal Administrators must also take up seriously, that is, they must provide for free primary education for not only the school-going children in their area but also for the general education and upliftment of the adult uneducated.

Bengal weekly.

BENGAL

THE PEOPLE'S UNIVERSITY

15, Bankim Chatterji Street, Calcutta.

We are glad to be able to give publicity to a manifesto issued by a Committee of which Dr. Sourin Ghosh, M.B. is President and Mr. Bimalendu Ghosh B.A. Secretary. We hope the effort will prove beneficial to the people of the area. We shall be glad to hear what progress the promoters make. Editor IJAE).

The origin—People's university was formed in September 1942. It came into existence to extend our cultural activities. It was a dire necessity as it tried to check pessimism and reactionary thoughts in our country. It tried to revive the path of progress to enlarge the Scientific outlook. Its main attempt was to defend our cultural heritage with vigour and enthusiasm.

Though a year and a half have passed, the organisation is still in its infancy. At the present moment it looks ahead and welcomes all people, irrespective of caste, creed and religion. It appeals to all the lovers of culture to carry out and help our mission.

Aims and objects—(1) To maintain, strengthen and develop our cultural activities;

- (2) To combat illiteracy and spread education;
- (3) To build up cultural unity in our country ;
- (4) To fight superstition and blind faith ;
- (5) To establish cultural relationship with different countries.

The people's University is a non-communal, non-sectarian, non-political organisation. It welcomes all irrespective of caste, creed and religion to enhance its work.

Its immediate tasks—(1) To set up night schools for adult and primary education.

(2) To study the development of thought in economics, literature, Science, Hygiene and Public Health etc.

(3) To start a movement of popular drama to spread education.

(4) To study the various problems of our nation and to find out the solution through research-work.

(5) To send out squads into villages and *bustees* to enlighten the masses on the issues of health and hygiene and the important events of the present-day.

(6) To develop a spirit of brotherhood and unity through the medium of clubs and its allied activities; such as sports.

(7) To publish a cultural magazine as an organ of the People's University.

(8) To co-operate with associations, groups or individuals working on cultural issues.

Membership—Anyone who supports the aims and objects mentioned above can become a junior member by paying a monthly subscription of 4 as. or half-yearly a rupee. The junior members will elect

the executive committee and the secretary at its annual session.

Anyone who likes to be a patron can become a Senior member by paying a monthly subscription of rupee one or yearly Rs. 10. The Senior members will elect the advisory board and the president at its annual session.

BARODA STATE

The following has been supplied very kindly by the Vidyadhikari, Baroda state :—

Organization of Adult Classes : The Adult Literacy campaign was organised in the year 1939 all over the state. The Headmasters of Primary schools secure the co-operation of all literates in the village, who are willing to render social service. Thus adult education classes are conducted at various places throughout the State with the help of teachers and willing voluntary workers. Instruction for a period of four months has been found to be sufficient to enable illiterate adults to reach the standard of literacy. Inspectors and Dy. Inspectors supervise the work done by the classes, examine candidates who have attained the literacy standard, award literacy certificates and submit quarterly reports to the Vidyadhikari on the work and progress of each class.

Government Grants : Adult classes conducted in the cities of Baroda, Patan ; Navsari and Amreli are paid a contingency grant of Rs. 2/- to 4/- p. m. Classes conducted in other areas receive a contingency grant of Rs. 0-2-0 per adult enrolled.

Besides this a bonus of Rs. 0-8-0 per adult made literate is paid to all classes, and books and materials for the use of poor persons taking advantage of these classes are also supplied by Government'

Further literacy classes : Recently a scheme of further literacy classes to maintain and increase literacy amongst the new literates as well as amongst the students leaving the primary school before the completion of the V class studies is also sanctioned by Government.

Work done till now : Since the inception of the scheme 2771 classes have been conducted and 34,785 adults have taken advantage of these classes. 11529 persons have attained literacy according to the standard fixed; and have been awarded literacy certificates. Of the remaining, 19576 persons left the classes before reaching the literacy standard and the remaining 3680 persons are taking advantage of the existing 366 classes.

Questions under consideration : The question of devising ways and means of obtaining increased public co-operation in furthering the campaign as well as the question of preparation of suitable literature for the newly-made adult-literates are under consideration of the department.

BOMBAY PRESIDENCY

Continuation Courses

The Times of India, Bombay on 15-4-44 wrote as follows :—

“Adult education will receive a fresh impetus from the liberal grants announced by the Bombay Government out of the extra Rs. 12 lakhs which has been allocated for education in this year's Budget. An equipment grant up to Rs. 25 for each centre; to be spent on books and writing materials for coaching adults for the second or certificate test has been decided upon. In addition; a capital grant of Rs. 5/- for each adult who passes the certificate test is to be made.

The certificate test course; otherwise known as the continuation course; is for persons who have passed the literacy test.

This emphasis on the continuation course is to prevent lapses into ignorance and consequent loss of progress. The liquidation of illiteracy is closely allied to the problem of post-literacy classes.”

MUSLIM WOMEN'S CLASSES

Literacy certificates were distributed at a function held on 5-4-44 at the Municipal Marathi School compound, Dongri, under the auspices of the Bombay Adult Education Committee. H. H. The Maharani of Gwalior presided. The Maharani pointed out that if real progress was to be achieved more and more voluntary social organizations fired with a missionary zeal must come forward and take up the task of education.

Mrs. Kulsum Sayani, who read the annual report, stated that nearly 1000 Muslim women residing in various parts of the city attained literacy as the result of efforts made by the Committee in the course of the last 12 months. The total number of Muslim women who attended and passed the literacy test since 1939 was 3,601. During the year she said, 144 Muslim Women's Literacy classes were conducted in 40 centres and 44 of the classes were continued as post-literacy classes. For the benefit of the new literates, **Rahber**, a bi-monthly journal was being published.

NORTH WEST FRONTIER PROVINCE

The Director of Public Instruction, North West Frontier Province has kindly sent the following report:—

“In spite of the fact that illiterate adults are rapidly going out in large number to serve in various departments of the Army, there still exist 103 adult classes with 629 adults on roll in the rural areas of this province. As for the plans for the current year, adult education has been introduced in 5 jails of this province to cater to the educational needs of the prisoners and illiterate adult employees of the jails. A grant of Rs. 6000/-

is sanctioned annually by the Government for expenditure on Adult Education in this Province."

ADULT EDUCATION IN THE INDIAN ARMY

Methods Explained—A high Army Officer recently addressed a party of journalists who were taken round to see certain military units to study methods of army education. In the course of his talk, the Officer said, "about 80 per cent of recruits to the Indian Army, were illiterate and the aim of Army Education was to mould them into useful men who would be good soldiers during the war and good citizens after it. For obvious reasons, he continued, unorthodox methods had been adopted, but he was glad that results had shown that those methods had proved successful. He explained that the difficulty arising out of the many languages in India had largely been solved by the adoption of what was called "Fauji Urdu" or spoken Hindustani written in Roman Script.

Army education, he went on, embraced a variety of subjects. In Technical Units men learned wireless telegraphy, mechanical and electrical engineering, motor driving and many other subjects which in later life would help them to earn their livelihood and to make a contribution, however humble; to the industrial development of the country.

Special Scheme sanctioned : According to the Associated Press of India; a special scheme for the opening of 281 new rural development centres in the villages of the province with large military connections has been sanctioned by the U. P. Government with effect from April, 1944. The object of the scheme is to enable ex-soldiers to return to the land; after demobilisation under the most favourable conditions which can be created by Government and the public working in

full accord; and to make available to ex-soldiers all those normal facilities which it is the duty of the Rural Development department to provide to make the village happier, richer and healthier place to live in. Adequate staff for organising rural development activities in these new centres e. g. organising 'gram sewaks' scouts; imparting literacy to adults etc. has also been sanctioned. The scheme will be worked in collaboration with the Civil Liaison Department and the District Soldier's Boards.

ADULT EDUCATION IN GWALIOR STATE

Although adult education has been attracting the attention of the Education Department of Gwalior State for over 4 years, the movement is still in its infancy and it has not been possible to launch a mass adult literacy campaign.

During the year 1943 a sum of about Rs. 1600/- was sanctioned by the Department for this purpose and a number of schools sprinkled all over the far flung state were started.

Below is given in brief the plan of adult education :—

The aim of imparting education to adults has been to make them literate, and to impart to them general and special information which will be useful to them in their daily life laying special stress upon health and sanitation. The strength of single class ranges between 15, and 25, and the age limit is (a) 14 to 25 and (b) 10 to 14, while preference is given to 14 plus. For admission to the class the adult has to be certified as illiterate by an Assistant Inspector of Schools.

It is note-worthy that the village Primary School serves as a meeting place for the adult school as well, as much as its equipment and reading facilities are available and a person made literate utilizes the school library.

The adult class meets in the night for about 2 hours; and the time table includes general talk and religious recitals.

Every effort is made to choose the right type of teacher, who by his enthusiasm and power of leadership succeeds in attracting adults to the class.

A batch of adults takes 6 to 8 months to do the prescribed curriculum at the end of which an Assistant Inspector or the local committee examines the candidates and certifies to their having become literate. A bonus of Rs. 2/- per adult made literate is given to the teacher. In addition, Rs. 2/- to 3/- per mensem are sanctioned for light and contingency. The total cost of making a person literate is Rs. 3/- per capita.

As has been mentioned above care is taken to prevent adults made literate from lapsing into illiteracy by encouraging them to form Social Clubs and by making use of the local school library.

HYDERABAD (Nizam Dominion)

According to the latest census figures, only about 10 per cent of India's teeming millions can be classified as literates. Hyderabad as a unit does not fare any better in this respect, falling in line with the general level of illiteracy in most of the British Indian Provinces and the States. The evil consequences of this appalling state of illiteracy are making themselves keenly felt in every sphere of public activity. They have made both Government and the progressive elements among the public realise the imperative necessity of adopting measures conducive to the removal of illiteracy.

Government & Local Bodies Co-operate

With this object in view, His Exalted Highness the Nizam Government's Department of Public Instruction has launched in collaboration with municipal authorities, a scheme for adult literacy. The Director of public instruction provides building and

furniture, while municipal bodies bear expenses incurred in connection with the supply of books and stationery and also the emoluments of teachers. At present there are 63 Adult Schools in Hyderabad, with about 2000 pupils on the rolls. A large proportion of these institutions is in the capital city and in some of the larger towns.

Hopeful Feature

A hopeful feature of the campaign against illiteracy is that some private institutions are sufficiently alive to the need for the spread of literacy and are working for the attainment of this object in their own way. For instance, the *Idara-e-Adabiya-e-Urdu* has started a section mainly for the education of adults, literates as well as illiterates. Its activities are directed to the preparation and publication of books to be used by pupils appearing for examinations of varying standards conducted by the *Idara*. It awards certificates and diplomas to successful candidates. These examinations are becoming increasingly popular, as is evidenced by the fact that an ever increasing number of pupils is attracted to them. This is all the more surprising in view of the fact that the certificates and diplomas awarded by the *Idara* are not recognised by Government. It holds the following examinations:— (1) Urdu Literacy Certificate, (2) Urdu Language Certificate, (3) Urdu *Alim* (proficiency in Urdu language and literature), (4) Urdu *Fazil* (higher proficiency in Urdu language and literature), (5) Urdu Calligraphy (lower), and (6) Urdu Calligraphy (higher).

The *Idara* has published a set of books to help students prepare for the Urdu Literacy Certificate examination. These books have been prepared under the guidance of the Principal, Osmania Training College. The series, called "*Urdu Dani ki Kitaben*" has been well received by the adults including women. This year about 1000 students

have applied for permission to sit for the Literacy Certificate examination — and a good proportion of them belonged to the fair sex.

There are 50 "literacy centers" spread all over the Dominions. They have considerably helped the literacy campaign in the State to gain momentum year by year.

For those who have passed from the stage of "illiteracy" to that of barest "literacy" there are not only a series of examinations of graduated higher standards to enable them to keep up their interest in further studies, but also books on various subjects prepared especially for those who do not want to take higher standard examinations. In view of the shortage of suitable books for the use of illiterate adults, a number of treatises are being planned and prepared. (Hyderabad Information)

ADULT EDUCATION IN MYSORE

The Mysore State Adult Literacy Council is carrying on intensive work for eradicating illiteracy amongst adults by conducting literacy classes and organising follow-up work for the just-made literates. 444 teachers have been trained in quick literacy methods and 1897 illiterates have been made literate during the year. A grant of Rs. 20,000 was sanctioned by Government to the Literacy Council for the year. A similar grant has also been sanctioned during 1943-44, and in addition a lump sum grant of Rs. 80,000, has been made available for adult education as part of the Rural Reconstruction Scheme in select *hoblis*. Government have also assisted the organisation by lending to the council the services of two departmental officers. A programme of work has been approved by the Government. Preliminary arrangements are reported to have been made by the council to train teachers and *hobli* organisers. The literacy Council has also organised a post-literacy scheme to prevent the just-made literates from lapsing

into illiteracy, the main features of which are (1) publication of suitable books on subjects interesting to the adults for free distribution among the just-made literates, (2) publication of a small weekly paper 'Belaku' also for free distribution among them, and (3) the establishment of Rural Libraries at important places in rural areas.

Government hope that, as a result of these arrangements, literacy among adults in the State will improve and those who become literate will not relapse into illiteracy.

(Mysore Information Bulletin)

SOUTH INDIA ADULT EDUCATION CONFERENCE

The Fourth South Indian Adult Education Conference organised by the South Indian Adult Education Association, Madras, was held yesterday at the Headquarters of the Theosophical Society, Adyar. Mr. J. L. P. Roche-Victoria, M. L. A. presiding. There was a large attendance of delegates from all parts of the presidency.

Dr. G. S. Arundale, Chairman of the Reception Committee, welcoming the delegates stressed the importance of adult education in building up the Indian nation and pointed out that those who were engaged in spreading the right kind of adult education, were essentially doing patriotic work. Adult education could not be a success unless steps were devised to attract young people and college students to take a real interest in it.

Mr G. Harisarvottama Rau read a message from Dr. A. Lakshmanawami Mudaliar, Vice-Chancellor wishing the conference success.

Dr. B. V. Narayanaswami Naidu inaugurating the conference said that they should in tackling the problem of adult education keep in mind two lessons drawn from Indian educational tradition. Education in

the past had been considered from the point of view of the larger needs of the whole community rather than of the individual. This aspect should not be overlooked in tackling the problem of adult education. The other lesson they should bear in mind was that in the past emphasis was placed not so much on literacy as on its real and ultimate benefit.

Mr. Roche-Victoria stressed the importance of securing an adequate training to the adult education workers and pleaded for a critical examination of the adult education scheme referred to in the Sargent scheme. He said that universities could make a substantial contribution to adult education by providing training for suitable teachers and workers. Adult education was a national movement and no party label should stand in the way of all joining hands to achieve their object.

SECTIONAL MEETINGS

Madras, May 1.

The Second day's session of the Conference was devoted to sectional meetings in the morning, a women's session in the afternoon, and for adoption of resolutions.

At the sectional meetings, Mr. D. P. Setunga of the St. Andrew's College, Ceylon who spoke on adult education in Ceylon explained how the extended enfranchisement in the country had greatly helped the cause of adult education.

Mr. V. B. Rao delivered an address on adult education and post-war reconstruction and Diwan Bahadur K. S. Ramaswami-Sastriar spoke on "Universities and adult education." Mr. Alex Elmore addressed the conference on "Universities and adult education." He emphasised that in stressing the need to wipe out illiteracy, the cultural value of education should not be lost sight of.

Mr. V. Chakkarai Chettiar spoke on the role of trade unions and industrial guilds in the spread of adult education. Janab Md.

Ibrahim, Chairman, Standing Committee on Education, Madras Corporation, spoke on the role of local bodies in the promotion of adult education and favoured the lead of local bodies giving substantial aid to non-official agencies to promote adult education.

Rao Bahadur S. K. Yegnarayana Aiyar said that co-operative societies were good agencies for conducting a "literacy drive" in the country. Mrs. E. W. Wilder of Madura spoke on "the language problem and script."

Women's Conference

At the Women's session. Mrs. Bhagirathi Sriram welcomed the delegates. Srimathi Rukmini Devi who delivered the inaugural address said that education was a line of work which could be definitely taken up by women, the ignoring of which factor had done much damage to the country. Women, she thought, should principally dominate the Educational Department.

Resolutions

The Fourth South Indian Adult Education Conference passed a number of resolutions urging the District Boards and Municipalities to provide courses of training in adult education methods for the teachers under their employ and start adult education centres in their areas with travelling libraries attached to them and constitute a separate fund for the purpose.

The Conference requested the Registrar of Co-operative Societies to circularise to all co-operative institutions in the province to start adult education centres in their jurisdiction and meet the cost from out of their common benefit fund and also appealed to social organisations and labour unions to render all possible help to the adult education movement. As the services of the members of the teaching professions were indispensable for the furtherance of the cause of adult education, the Conference urged that the training schools, both for

men and women, in the province, should include in their curricula an approved syllabus on the teaching of adult education.

Mr. J. L. P. Roche Victoria was elected President of the Association; Dr. B. V. Narayanaswami Naidu one of the Vice-President and Treasurer and Mr. T. J. R. Gopal, General Secretary. Other office-bearers and an executive committee were also elected. (*The Hindu.*)

ADULT EDUCATION EXHIBITION

With reference to Bulletin 1, issued by the Bombay Adult Education Committee dated 10th December 1943, in connection with the proposed Adult Education Exhibition the Committee is glad to say that the response so far received in favour of holding an Adult Education Exhibition from all parts of India is very encouraging. The Educational Departments of almost all the Provinces and a number of Indian States, the majority of District School Boards in the Bombay Province and a number of private Associations working in the field of social service have not only approved of the idea of holding an Exhibition on an all India basis but have also offered to co-operate with the Committee to make it as much useful as possible. With a view to meet their wishes and to give them sufficient time for preparing or collecting exhibits the Committee has postponed the dates to about the last week of October 1944.

K. T. MANTRI,
Special Literacy Officer.

INDIAN ADULT EDUCATION ASSOCIATION

Extracts from notes sent by the Organizing Secretary for South India

Number of days on tour — 47.
Area covered : Parts of Kerala, central and southern Tamil districts. *Places visited :* Calicut, Tanur, Palghat and Kaduvayur

(Malabar Dt.), Trichur, Kunnankulam and Cherpu (Cochin State), Madhukarai, Perianaickenpalayam and Coimbtore (Coimbtore Dt.), Pattukottai and Tanjore (Tanjore Dt.), Annamalainagar, Villupuram and Chidambaram (S. A. Dt.), Katpadi, Chakkarakuttai, Virudamput, Kalinjur and Vellore (N. A. Dt.), and Madras.

General Impression : (a) The food situation has aggravated the economic and social outlook of many. The people appreciate the little that one can do for helping them to improve themselves, economically. Literacy and cultural interests are being driven into the background; (b) there is a large number of people in whose view voluntary agencies can do little unless the Govt. take up the question of adult education and 'decide to obliterate illiteracy'; (c) some people are willing to join in exploring possibilities of enriching the content of adult education.

Kerala : 19 days spent in this area. Mr. V. R. Nayanar kindly organized a meeting of workers representing various interests and institutions.

Representatives of Malabar Aided Elementary School Teachers' Conference including their General Secretary, Mr. T. C. N. Nambiar who is also the Chief Editor of 'Adhyapakan,' the organ of the Malabar Teachers' Association, representatives of the Women's Indian Association with their General Secretary, Mrs. Rajan G. Kurup, Mr. Madhuvan Krishna Kurup of the Kerala Library Association, and Hindustan Scout Association, Mr. E. Raman Menon, District Board Educational Officer, members of the staff of 'Mathurbhumi' the well known Daily and Weekly Malayalam papers of whom was the young and enthusiastic chief Editor, Mr. M. K. Raju, and a few others were present. The Secretary spoke at length pointing out that he was aware of the splendid Adult Education work that

was carried on, on a systematic scale, and he himself had visited with Mr. Nayanar a few of their centres. It was unfortunate that they were closed for various reasons, and now with a little effort, the work could be revived. A few of the leaders have begun to work for this. Tanur was then visited with Mr. Nayanar. The Servants of India Society are doing very good work here. Famine conditions prevail here. The woman teacher for spinning is to be responsible for literacy work. Readers of the Journal might remember the work at Koduvayur, and the circumstances that led to its suspension. The work was reviewed, and the Secretary was of some service to the local Adult Education Society. On 7-4-44 he addressed a meeting convened by Mr. A.M. Sivasankara Mannadiar presided over by its president, Dr. Koppu Menon. The Secretary reports two other meetings since, including the arrangements made for demonstrative processions in the streets. Time will reveal the potentialities of the work. The effects of propaganda in other parts of British Malabar will also become known in due course.

The Secretary visited Cherpu, Kunnankulam, and Trichur of Cochin State. Due to exceptional circumstances no public meeting was possible, but he met informally a group of interested persons in the premises of the Young Men's Association, Trichur and conferred with leaders representing Grama Seva Sangh, the local Social Service League, Mahila Seva Samaj etc. The President of the All Cochin Adult Education Association (who had suspended its activities for reasons beyond their control), Dr. C. Matthew, explained the difficulties and gave very helpful advice. Srimathi T. C. Kochukuttamma, B.A., L.T. (Mrs. K. N. Nambudripad) brought up this matter before her Committee on 2-4-44, (All Cochin

Mahila Seva Sangh) and has initiated some work. She writes that she is in touch with the Secretary of the Grama Seva Sangh, and they both will launch a scheme of work through their organizations. Several sets of Malayalam literacy charts edited by Rev. J. W. Rasalam of Trivendrum and copies of the booklet published by the Servants of India Society were distributed in Kerala apart from other current literature.

Tamilnad : There has been steady progress in the intensive work area. Sembrayanallur and Thondan Tholasi continue to do good work. Their newly started work of Kalinjur receives a large share of the time and thought of its promoters, Principal M. Alexander and Mr. A. C. Satya of the Union Mission Training School, Virudamput. The work which suffered a setback on the out-break of cholera has been revived. A society called 'Vivekananda Youths' Union' treats adult literacy as an integral part of their work. The Secretary checked up the work here.

In Vellora, work of a very high cultural and educational value has been going on for over 5 years (with which the Secretary has been associated for about 3 months by invitation) through a Women's organization, *Senthamil Selviar Kazshagam* which has about 50 active members. They arrange a series of lectures of cultural value on varied subjects by distinguished ladies and gentlemen. In between the days of lectures of academic and practical interest, interesting entertainments of recreational and educational value are programmed. Hundreds of ignorant, illiterate and superstitious women who otherwise would have a monotonous existence, are being persuaded to attend these meetings. Several women are induced to become literate, and the common-run of women

have been progressing in various ways. This *Razshagam* subscribes for and circulates magazines of all sorts.

Coimbatore District: The Secretary visited Perianaickenpalayam where the Sri Ram Krishna Mission has been carrying out excellent work. Mr. Arunachalam of the Training School and the Secretary visited the adjoining *cheri* where the Secretary was delighted to see Adult literacy work in progress. Mr. Avinashilingam Chatter, M.L.A., the 'father' of this enterprise is to be congratulated upon this steadily growing work. The Secretary accompanied Mr. D. Santiago, General Secretary of the Y. M. C. A., Coimbatore visited Mathukarai, a military camping centre where he spoke to the young recruits. While they should qualify themselves to be soldiers of a very high order they should intellectually grow, and to that end, should seize every opportunity the Y.M.C.A. offers in the way of educational facilities. The Secretaries of the Y. M. C. A., plan to initiate Adult literacy work. The Agricultural College and several local institutions were visited and leaders interviewed.

Educational Institutions: **Annamalainagar (S. A. District)**: The Secretary paid a few visits to the Annamalai University. The Social Service League of the University of which Dr. R. N. Poduval, Professor of Economics, is the Vice-President, is greatly interested in adult education work. The Secretary addressed a large meeting presided over by Dr. Poduval. He dwelt at length on the social and economic disabilities that retarded progress and pointed that they would not be difficult of solution if the movemnet could be so spiritualised as to draw out the sacrificial spirit of the workers. He

gave demonstrations in literacy methods. The multi-coloured poster album that was exhibited for the propagation of propaganda material was much appreciated by the students. Dr. Poduval and the Secretary accompanied the students to the *Cheri*, their social centre, and did some useful work. The Chithrai School of Adult Education organized by the University is a promising institution. The Vice-Chancellor and his willing associates who have made elaborate preparations deserve to be richly congratulated upon this bold venture.

Chidambaram, (S. A. District): The Secretary had the privilege of visiting the Boys and Girls Schools run by Nandanar Mutt of which Swami Sahajananda, M.L.A. is the chief. On the invitation of the Swamiji's sister, the Secretary spoke to an appreciative audience of bright young pupils.

The C. S. M. High School, Pudukottai: Students continue to do the work already reported on. Visits to *Shandy*, the each one teach one method, general cultural programme, education through manual labour are a few of the items of work. The Secretary addressed two meetings and discussed with students and their leaders their problems suggesting ways of overcoming difficulties. Mr. S. Devanesan, who believes in education mainly through work with hands has special plans for projecting social work in 1944-45.

The Secretary has had the privilege of attending the 4th South Indian Adult Educational Conference at Adyar, Madras. The organizers of the Conference have to be congratulated upon the success of the Conference which is one of the effective forms of mass propaganda.

P. M. GOPALAKRISHNAN.

THE INDIAN JOURNAL OF SOCIAL WORK

Editor : J. M. KUMARAPPA

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

Issued in June, September, December and March

Vol. IV, No. 4

March - May 1944

CONTENTS INCLUDE :

| | | | |
|--|-----|-----|-------------------------|
| Bedwetting : Its Cause and Cure | ... | ... | <i>J. C. Marfatia</i> |
| Women and the Beveridge Plan | ... | ... | <i>Rhona Ghate</i> |
| The Truth about Leprosy | ... | ... | <i>T. N. Jagadishan</i> |
| The History of the Juvenile Court Movement | ... | ... | <i>J. A. Gupta</i> |
| The Indian Academy of Social Sciences—A Plea | ... | ... | <i>Kewal Motwani</i> |
| A Plan for a National Institute of Adult Education | ... | ... | <i>B. H. Mehta</i> |

NOTES AND COMMENTS—BOOK REVIEWS.

Subscription : Rs. 10/- per year (Inland.) Single copy : Rs. 2/8/-

Founded in 1940 and Published by
The Sir Dorabji Tata Graduate School of Social Work,
Bombay 8.

DEMOCRACY CAN BE WORKED ONLY BY A PEOPLE

Who act on the basis of thinking, reading and discussion

THE INDIAN JOURNAL OF ADULT EDUCATION PROMOTES THESE HABITS.

"..... This Journal must be in the hands of every worker in the cause of rural reconstruction and adult education."

—*Educational India.*

"..... Greetings and congratulations to the Indian Journal of Adult Education on its entry on its fifth year of useful work.....I look forward with confidence to the valuable assistance of the IJAE in this connection (post-war-developments) when the time for an advance arrives."

JOHN SARGENT,

Educational Adviser to the Govt. of India.

"..... Already made its mark and is now indispensable for all those who are interested in the Adult Education Movement."

AMARANATHA JHA.

*President, I. A. E. A. & Vice-Chancellor
Allahabad University.*

"..... Publishing articles as it does from distinguished workers and critics, this journal provides a challenging and stimulating survey of the most modern thought in the department of Adult Education"

The Social Welfare.

Send Rs. 2/8/0 and Become a Subscriber,

Office :—772, East Park Road, P. O. Karol Bagh,
New Delhi.

THE CONSTITUTIONAL PROBLEM IN INDIA

By **Prof. R. COUPLAND**

Rs. 10/-

The three parts of Prof. Coupland's Report on the Constitutional Problem in India submitted to the Warden and Fellows of Nuffield College, Oxford, are now issued bound together in one volume.

"There is no better or more impartial guide to the tangle of present-day politics in India than Professor Coupland."

The Illustrated Weekly of India.

B.B.C. PAMPHLETS

.....No. 1 INDIA AND THE FOUR FREEDOMS

96 pages. Re. 1

OXFORD PAMPHLETS ON INDIAN AFFAIRS

.....19. THE PROBLEM OF POPULATION. *By* Gyan Chand.

32 Pages. 6 as.

.....20. TARIFFS AND INDUSTRY. *By* John Matthai.

32 Pages. 6 as.

OXFORD UNIVERSITY PRESS

Bombay

Calcutta

Madras

ADULT EDUCATION IN POST-WAR INDIA.

Copies of the Special Number of

The Indian Journal of Adult Education for April 1944 which is devoted to this subject may be obtained from the Manager by sending a M. O. for Re. 1/- in advance.

The proposals for adult education as set forth in Ch. VII of the Report forwarded by the Central Advisory Board of Education to the Government of India's Reconstruction Committee have been reprinted from the above together with 'A Commentary' by M. S. Sundaram, Education Officer of the Govt. of India, and 'The Proposals Examined' by Ranjit M. Chetsingh.

A copy may be obtained by sending As. 8/- in advance.

Order from : The Manager, The Indian Journal of Adult Education, 772, East Park Road, P. O. Karol Bagh, New Delhi.

This journal is a fruitful medium for advertisement.

Rates on application.

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, Punjab, Sind, U. P., etc.

AUGUST, 1944

OUR ADDRESS

772, East Park Road
P. O. Karol Bagh,
NEW DELHI.

EDITOR:
RANJIT M. CHETSINGH
DELHI.

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

Advisory Board of Editors :

- A. N. Basu, M.A., *Head of the Teachers' Training Dept., Calcutta University,
and Vice-President, I. A. E. A.*
- R. D. Choksi, M.A., *Professor, Wilson College, Bombay, and Secretary,
Bombay Adult Education Association.*
- E. W. Franklin, M.A., M.Sc., *Supdt. of Education, Chhatisgarh Division, C. P.*
- P. M. Gopalakrishnan, *Associate Secy., Indian Adult Education Association,
Pudukottai State, South India.*
- Sajjad Mirza, M.A., *Principal, Osmania Training College, Hyderabad, Deccan.*
- B. C. Mukerji, M.A., *Secretary, Bengal Adult Education Association and
Associate Secy., Indian Adult Education Association.*
- H. A. Popley, B.A., *Principal, Teachers' Training School, Erode, South India.*
- S.R. Qidwai, *Head of the Dept of Adult Education, Jamia, Milliay, Islamia, Delhi*
- H. B. Richardson, M.A., *Minister of Education, Holkar State, and
Hony. Treasurer, Indian Adult Education Association.*
- Mrs. A. E. Parker, B.A., B.R.E., *Allahabad.*

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.

SUBSCRIPTIONS: India Rs. 2/8/0 per annum. Single copy As. -/8/-

Foreign: Empire: Four shillings 6 pence or Three rupees.

Others: Six shillings or Three Rupees Eight annas.

THE INDIAN JOURNAL OF ADULT EDUCATION

VOL V

AUGUST, 1944

NO. 5

CONTENTS

| | PAGE. | | PAGE. |
|--|-------|--|-------------|
| 1. Editorial Notes | ... 1 | 5. News from Far and Near—C. P. and Berar, Hyderabad State Policy, Bihar, Madras Bombay, Calcutta, Mysore, Bengal, rivandrum | ... 5-7 |
| 2. Army Education in India—Indian Troops | ... 1 | 6. The Indian Adult Education Association | ... 8 |
| 3. The Punjab Adult Literacy Campaign | 3 | 7. Adult Education in Russian Villages | 8 |
| 4. Adult Education in Other Lands—The Road to Literacy in Ceylon | ... 4 | 8. Book Review Section | ... cover 3 |

Editorial Notes

We are glad to be able to publish an authoritative article on Army Adult Education in India. Owing to paper shortage, the article supplied by the Army authorities on Adult Education with the British Troops in India will appear in our next issue. Our thanks are due to the Army Education Directorate for responding to our request, for these special articles. * * * *

Mr. Bhola Singh of the Punjab has some

interesting things to say in his reflections on the Punjab Adult Literacy Campaign. We cannot endorse his point of view that economic prosperity should precede adult education nor can we agree that the spread of primary education can meet our problem of adult illiteracy. But these views are shared by many in India and we are, therefore, glad to publish them. In a subsequent issue we hope to examine these views.

Army Education in India

I. INDIAN TROOPS

One result of the experience gained during the Great War of 1914-1919 was the decision to make educational training an integral part of the Indian soldier's training. It was realized that the complexities of modern warfare demanded a higher standard of intelligence and education than ever before. And it was admitted that something ought to be done to make the soldier, on leaving the army, educationally fit to take his proper place in civil life.

Although to a certain extent the Indian Army could draw on the experience of the British Army the problem was infinitely more difficult in India than in the U. K.

The educational standards of Indian soldiers were very much lower than those of British soldiers. In India there was no tradition of adult education on which a suitable scheme could be based. Satisfactory text books did not exist and trained instructors were not available. The experience of universities and colleges was of little value as these institutions dealt with the higher education of adults with a definite educational background. The problem of the Army

authorities was the education of the adult with little, if any, previous educational experience.

However, a beginning was made in 1921 with the opening of a school of education at Belgaum to train instructors, to compile the necessary text-books and to experiment. This was staffed by officers of the Army Educational Corps from the U. K., reinforced by officers with Indian experience.

It was decided that educational training should be essentially practical, based on the requirements of the soldier as a soldier; though in the early days vocational training and instruction to make the soldier literate in his own vernacular were included. Later these were dropped.

Various certificates of education were instituted which it was recommended and generally accepted, should be minimum educational qualifications for promotion to the different ranks. The syllabuses laid down for these certificates were based on the educational requirements of the ranks for which they were the accepted qualifications.

The certificates instituted at different times included four certificates of education to be taken in Urdu; three certificates of proficiency in English and one—the Special—taken in English, of roughly the standard of the matriculation.

It was not forgotten that two of the main objects of educational training are to make the soldier more trainable in other directions and to develop his intelligence so as to qualify him as a leader. Stress was therefore placed on intelligent methods of instruction.

And it was not forgotten that the soldier by nature of his profession does not escape the responsibilities of the citizen; nor does he lose any of his essential rights. Included in the syllabuses of instruction, therefore, was the subject 'Citizenship, Rural Reconstruction and General Knowledge.' Rural reconstruction was added because the majority of recruits in pre-war days came from the villages and it was considered that they would be, if suitably educated, a potent influence in the development of the rural life in India. The inclusion of this subject in the curriculum and the general raising of the soldier's intelligence and educational abilities as the result of his educational training fulfilled the responsibilities of the army authorities towards the soldier as a prospective civilian.

The most interesting feature, in view of later developments, was the introduction of Urdu, written in the Roman script, as the *lingua franca* of the army and the general medium of instruction. By Urdu is not meant the literary language of the educated Muslim but the simple every-day language of the ordinary people as used as a general means of intercommunication. The alphabet as evolved was a simple one; a compromise between absolute phonetic accuracy and simplicity.

The outbreak of the war in 1939 with the consequent large expansion of the army and a widening of the scope of recruitment placed a great strain on the educational resources of the army. Men were enlisted speaking a multitude of languages and with varying standards of education. It was necessary to raise their general standard of knowledge and intelligence so that they could be trained quickly and easily in the intricacies of their new profession. And it was essential to teach them a common language in which such training could be carried out.

To meet this situation army educational staffs were increased, and a number of Indian Commissioned officers with educational qualifications were absorbed. Indian civilian instructors were enlisted to supplement the limited unit staffs. The syllabuses of the more elementary certificates were reduced to include only those subjects necessary for the

soldier in wartime. The higher certificates were, however, retained in their entirety to meet the requirements of those soldiers who wished to qualify as educational instructors or to continue their education with a view to post-war requirements.

The most interesting recent development is the application of the system of wartime education, explained in the article on the army education of British troops.

The objects of this are two. Firstly it is intended to provide the Indian soldier with the knowledge on which a satisfactory morale is based: the knowledge of why he is fighting, where he may have to fight, against whom he is fighting and what the war means to him. And secondly it aims at preparing the wartime soldier to play a proper part in the peacetime development of India by keeping before him the problems, personal, local and national, that will then arise and by teaching him the principles on which the solutions of these problems must be based.

The principle of this instruction is the discussion in a small group under the conduct of the officer responsible for the training of that group and its leadership in war. Apart from the knowledge of subject matter gained, the officer thus learns the difficult art of man management and the group acquires the habit of good-tempered, orderly discussion which leads to a decision.

These discussions are an integral part of the soldier's training, included within parade hours. To supplement the work of the unit officer there are numerous voluntary activities, connected in different ways with the subject matter of the wartime education discussions, in which the soldier can take part out of parade hours. These consist of practical work under supervision in the unit garden, demonstrations of better farming and developments in industry, exhibitions to illustrate improvements on the conditions of living, radio and gramophone recitals, lectures by touring civil experts, cinema shows, touring and unit drama parties and visits to places of interest in the vicinity of the lines.

Courses have been instituted to train officers in the conduct of wartime education. The Directorate of Army Education at G.H.Q. issues the following pamphlets, etc., as guides and as providing the necessary material for wartime education sessions.

1. The Wartime Education Handbook.
2. The Basic Wartime Education Handbook for use with recruits in training centres.
3. Current Affairs pamphlets which deal with the war—where we are fighting, why we are fighting, where we may have to fight and who are our friends.
4. Winning the Peace pamphlets—which deal with the principles of rural and urban

development and the part the individual can play in this.

5. Map Review.

6. Later it is hoped to publish an Indian Army Digest in various languages to provide the soldier with pictures of interest and general reading matter.

It is hoped that this short and necessarily compressed article will indicate to the general reader what the Army is doing to train its soldiers educationally as individuals and as

citizens. What will be the effect of turning out into civil life, when war finishes, some two million educated and trained men—prepared and ready to play an active part in the uplift of their villages and towns and the general advancement of their country, and remember too that the Indian is interested in education. The army of today is a citizen army and its personnel are quick and ready to take advantage of every educational facility offered.

The Punjab Adult Literacy Campaign

BY BHOLA SINGH, B.A., B.T.

After over 5 years' efforts in this direction, perhaps it would be worthwhile to evaluate and assess even cursorily the results of our campaign. The following observations are based on the writer's personal experience, in southern Punjab, but it is presumed that similar conditions have prevailed in other parts of the province. To suppose that the intention of this review is to belittle or question the seriousness and sincerity with which the problem has been tackled would be a gross misinterpretation of the constructive purpose for which it has been written. With what vehemence the Education Dept. launched the campaign initiated by the appeal of the Hon'ble Minister for Education at a time when the clouds of war overcast the European sky is well known to the Punjab adult, as well as to those who were charged with the responsibility of conducting this campaign to a successful issue.

The institution of regular Adult Schools, provision of supervisory staff, free distribution of follow-up literature for adults, the establishment of circulating libraries, the organisation of Adult Literacy Leagues, etc., are some of the measures planned and adopted by the Department. The co-operation extended and the facilities afforded by Jail authorities, by the officers in charge of canal works or mills have been commendable. The Dept. rushed the campaign at a break-neck speed. Constantly orders were issued threatening inefficiency in the prosecution of the campaign with reduction of pay, withdrawal of grant-in-aid, suspensions of concessions or scholarships, postponement of confirmation, etc., etc. Three years ago, the writer, in spite of winning the District Adult Education Shield, was asked by his inspector to explain why no Literacy Certificate was issued to any one in one particular month! As recently as June '43, I know of a District Inspector who was called upon to state why the Adult Literacy work in his district received a setback in the past year, the term "set-back" being used as equivalent to a decrease in

figures!! Examples of this character are indicative of the official approach.

The main brunt of the campaign, *i.e.*, the teaching work, was borne by the teacher community particularly the vernacular teacher, so much so that at one time the major portion of the village school-master's limited time and energy seemed to be primarily meant for the promotion of Adult Literacy, for which he was ill-equipped and untrained, with haphazard results at the expense of his boys' education!

To-day, regular Adult Schools, ten in each district, with Rs. 7/- p. m. given to the whole-time teacher, form the most prominent feature of the work. Several centres have to be closed down year by year for shortage of funds but the Province is no worse for this reduction. To entrust this work of running the Adult Schools to Vernacular Middle Pass youths desirous of joining Normal Schools remained the avowed policy of the Dept. Certain Adult Literacy Centres had to be transferred elsewhere or closed down for want of a Middle Pass teacher!

These Regular Adult Schools, as they exist even at their best to-day, have in most cases, failed to yield the results desired by the public or aimed at by the Dept. The blame lies both ways. To quote a specific example, while inaugurating an Adult Centre away near the border of the Punjab towards U. P., my Dist. Inspector remarked that it was a school with great potentialities. The justification for these prospects lay evidently in the fact that all the pupil-adults, the teacher and the rest concerned were all very keen; but on my subsequent visit a couple of months later, lo and behold! all the enthusiasm seemed to have gone! A fresh beginning had to be made. On a surprise visit, it is not unusual to find the teacher busy otherwise (if not missing) and more often than not, you have got to wait pretty long before the teacher can collect some of his available pupils

On the whole the effort of these regular schools, the outcome of the so-called "Individual Effort" and the results of the "Each one Teach one" system can be summed up broadly speaking in one sentence; that very little new ground has been broken and very little real success achieved in consequence.

"The children of to-day are the adults of tomorrow" is a very sound maxim, giving the educationist a reasonable clue as to where to lay the foundation and to promote it (education) on a large scale with all the ways and means available to a Government.

Another factor in framing a successful Adult Education policy is a study of the adult himself as we see him to-day. His economic condition, political status, social life and general interests have to be taken into account. The educationist while evolving a long-range programme for adult education must bear in mind the psychological fact that hunger and sex are the two fundamental 'needs' of the human race. The other numerous cultural attributes are corollaries. A tolerable degree of economic security must precede any adult education system by which the adult is to be benefitted. To put adult literacy first and economic relief later is like putting the cart before the horse and amounts to looking through the wrong end of the

telescope. A hungry person simply cannot learn anything. It is true that literacy and education will aim at an all-round development of the adult including his financial improvement but the adult's mind must first of all be care-free from his barest necessities of life.

Granted economic freedom to the adult, the Adult Literacy Centre should not be a half-way measure. It must be well-equipped, well-staffed and well-attended. The adult looks for literacy only if he sees some use for it. Here again much depends on the quality and capacity of the teacher employed. With a teacher of the right sort, literacy and a keen desire to acquire it will become an ordinary feature in the daily life of the village. But there is much more that a good Adult Institute means to the village or town: "They mean the breaking down of barriers, social and political, they mean the opening of the eyes to the four corners of the world; they mean better health and improved hygiene. With the spread of education, they become the centres of village uplift and healthy recreation; they mean the decline of superstition and growth of scientific knowledge. They teach law and order, they point the road to our country's freedom, they stand for the fulness of life".

Adult Education in Other Lands

THE ROAD TO LITERACY IN CEYLON*

BY T. P. AMARANSINGHE

(Hon. Secretary, Ceylon Literacy Committee.)

"Democracy," said the great English writer John Galsworthy, "is neither government by rabble, nor government by caucus. Its measure as a beneficent principle is the measure of the intelligence, honesty, public spirit and independence of the average voter. Intelligent, honest, public-spirited and independent voters guarantee an honest and intelligent governing body." He further asked the question: "What then can be done to increase in the average voter intelligence and honesty, public spirit and independence?" and himself gave the answer, "Nothing Save Education." We in Ceylon are faced with very much the same problem. The blessings of the Universal Franchise will not be fully realised unless and until our masses are educated. It is only as an educated, public-spirited and independent people that we can advance to take our rightful place among the nations of the world. But Education can help us in the social and economic field as well. The poverty of our people, especially

the peasantry, is manifest. "The villager stands dispossessed in his own village," states the Government Economic Survey Report of Nine Villages in the Galle District. The abolition of ignorance and illiteracy will serve to improve his economic lot. While the benefits of education to illiterate adults are quite obvious, its reaction on the progress of primary education in the country is also bound to be wholly good. *The Government is about to embark on a momentous scheme of making education free to all. To reap the full benefits of this, the abolition of illiteracy among adults is indispensable.* It is only an educated parent who would desire to have his children educated. Adult education is the surest safeguard against the relapse into ignorance after the period of schooling is over.

Our present educational backwardness.

Though not so low as India, our standard of literacy does not admit of complacency. The Report of the Special Committee places it at 60 per cent for the whole country. *The*

*Abridged.

Economic Survey Reports tell a more depressing story. The illiteracy of the villager is more marked than that of the urban worker. *In the rural areas so far surveyed the literacy level is as low as 25 per cent.* In individual villages the standard is lower still. There are hamlets in remote areas where the literate could be counted on one's fingers. The literacy figures for women are, to say the least, appalling. *For every 100 women in this country only 10 can read or write or even sign their names.* Can we escape the stigma of being called a backward nation? And these are figures for literacy in the vernaculars. If literacy in the English language is considered it would read at barely 10 in every 100 for men, and much less for women. In this state of things can we hope for our democratic system to work better? For the franchise to be exercised with greater discretion; for our voters not to be swayed by cries of caste and creed and race?

Education in Ancient Ceylon.

It was not always so in our country. In the peasant of to-day, we can still catch a glimpse of his great ancestor. Then every man, woman and child was educated to the extent of enabling them to take care of their own interests in their own stations of life. The Pansala education of ancient Ceylon was instruction in some of the most necessary arts of life. The pupil learnt reading, writing and arithmetic together with the rudiments of grammar. The arithmetic he learnt was designed to serve his needs in the daily routine of village life. This education was extended free to all. *It is recorded of King Vijaya Babu III that he built a school in every village and appointed the Bhikkus to conduct them.* They were to charge no fees from their pupils, for the King looked to all their comforts. Here was an enlightened policy rare even in ancient times, of bringing education to the very doors of the people. With the decline of Sinhalese greatness this system of education fell on evil days. After the Portuguese, Dutch and early British rule the neglect of education was complete. With the Colebrooke-Cameron Commission, educa-

tion was given some recognition. But a tax was imposed on knowledge, by a system of school fees levied on pupils. With the progress of the plantation system and the need for more Ceylonese to man the establishments, government and mercantile, education was expanded. The various religious bodies also took a hand in spreading the light of learning. The Buddhist Renaissance resulted in more schools. Gradually we evolved into the present system, where education in the vernacular is free, while English education must be paid for. And it was English education that mattered. For it rewarded its devotees with the most lucrative posts in the government and mercantile services. The majority of the masses, unable because of poverty to take the benefit of English schools, were not attracted to the free vernacular schools, because it led them nowhere. The peasant preferred to take his son to help him on the field to letting him acquire a knowledge that would lead him to no useful occupation. Thus were two nations created. And thus did we receive this evil legacy of ignorance and illiteracy.

The Road to Literacy.

Our first aim should be to make literate the forty or fifty persons in every hundred in this country who are unable even to read or write or sign their names. *It must devolve on us as a sacred duty.* At the same time we must give our attention to those who are nothing more than literate. These too must have their knowledge expanded, while those who are made literate must not be permitted to slide back into ignorance. This work can be best carried out by establishing adult schools in every corner of our land. Schools, Churches, Temples, can all be used for this purpose a few hours every evening. Students in higher forms in schools, teachers, and other educated persons can be made to give a few hours every evening to this work. Libraries, with a few simple books and the daily papers, can be a powerful aid in exterminating illiteracy. Simple lectures on subjects of interest, cinema films, and other kinds of demonstrations will provide another useful weapon.

News from Far and Near

C. P. AND BERAR

[The following Report on "Adult Education" in the province has been kindly supplied to us by the D.P.I.—Ed. I. J. A. E.]

Adult schools have been started by Local Bodies in accordance with the scheme sanctioned by Government for the establishment of such schools in the year 1937-38. These schools are aided by Government with a grant of Rs. 40 per school, per annum.

During the year 1943-44 the number of adult schools was as follows:—

| Divisions. | No. of schools. | Enrolment. |
|-----------------------------|-----------------|------------|
| 1. Chhattisgarh Division... | 4 | 61 |
| 2. Nagpur Division ... | 4 | 46 |
| 3. Jubbulpore Division ... | 5 | 98 |
| 4. Berar Division ... | 5 | 205 |
| Total ... | 18 | 410 |

2. There has been hardly any improvement in the condition of these adult schools. Economic and abnormal conditions due to war are mainly responsible for the slow progress in this province.

HYDERABAD STATE POLICY

It is with great pleasure that we reproduce below from HYDERABAD INFORMATION important extracts from a speech delivered by Mr. W. V. Grigson, Revenue and Police Member, the Nizam's Government, on the subject of the education of the masses.—Ed., I.J.A.E.

“His Exalted Highness' Government is pledged to the policy of imparting literacy on as wide a basis as possible, and the steady widening of this basis is perhaps the main problem of our post-war planning,” declared the Hon'ble Mr. W. V. Grigson, Revenue and Police Member, the Nizam's Government, presiding over the prize-giving function at the Osmania Training College. Mr. Grigson emphasised the need for ensuring a more rural bias and a more rural location for the training of primary school teachers. “I beg of those young men who are here to-day and about to take up their work of teaching in the villages that they will approach the villages with a humble outlook.”

UNIVERSAL LITERACY—THE GOAL.—Discussing the question of the status and pay of the school teacher, the Revenue Member said: “We must remember that even for our present requirements the qualifications and standards of many teachers are not high enough. It is, therefore, inevitable that, as literacy increases and as the standard of living rises throughout India, there will be an increasing popular demand for improved education and educational standards, and therefore a need for better and better-paid teachers. In this State we have for our trained graduate teachers somewhat higher standards of pay than in British India and some of our gazetted grades also draw better pay than the corresponding posts in some provinces where the scales were lowered in recent years. *Leaving out of account adult education: we shall have over 25 lakhs of children of school-going age to educate under universal compulsory education which would need about 1,00,000 teachers, and the problem of adequately paying this vast number of qualified and trained teachers is not easy.* His Exalted Highness' Government, however, is pledged to the policy of imparting literacy on as wide a basis as possible, and the steady widening of this basis is perhaps the main problem of our post-war planning. I would add that in it also lies at least a partial solution of the growing problem of educated unemployment.”

Mr. Grigson concluded his address with a consideration of the object underlying the

“lip-service” to the ideal of universal literacy. “If I say lip-service, do not think I am accusing anyone here of not sincerely pursuing this ideal. *But our public men in general do talk of the necessity of universal education without always realising why.* I suspect that in British India, as in the British Commonwealth as a whole, the real reason is that it is said that a democratic way of life cannot succeed without an intelligent electorate. In fact this view dates back to the attitude summarized in those words used by Robert Lowe speaking in the House of Commons in July 1867 on the passing of Reforms Bill; ‘I believe it will be absolutely necessary that you should prevail on our future masters to learn their letters,’ a saying popularised in the words, ‘we must educate our masters.’ *We have not in Hyderabad advanced to the acceptance of the view that democracy is the ideal Government for Hyderabad, and in fact many a faith in democracy for India has not survived the experience of provincial governments between 1937 and 1944.* But our goal here is the increasing association of the public with the Government, ‘the more effective association of the different interests’ in the Dominions with the Government. *It is therefore essential that the greatest interests in the State, those of the cultivators, the tenants and the industrial workers, should be so associated and this can only be done by educating the masses of the people as soon as possible.* If the die-hard supporter of privilege should oppose education from the view that an educated peasantry or population will be less disposed to tolerate his privilege, let me remind him that privilege can only be justified by service to the nation, and let me comfort him with another saying attributed to Lord Brougham, that ‘Education makes a people easy to lead, but difficult to drive; easy to govern, if impossible to enslave.’ This has been illustrated here by our recent experience of the difficulties which have confronted our attempts to introduce control of food distribution and prices amongst an uneducated population, which, because of its inability to apply sound standards of judgment, is a prey to every manner of rumour that spreads or is spread about the coming of famine. *Whatever your future government may be, let it remember always that ‘the people perish for lack of knowledge!’*”

BIHAR

Refresher Campaign to be launched from September next

A meeting of the Bihar Provincial Mass Literacy Executive Committee held under the presidency of Mr. Y. A. Godbole, I.C.S., Adviser to the Bihar Governor, has decided

that a refresher campaign should be launched in order to refresh the memory of the literate adults. This refresher campaign will be launched from September and will last till March 1945 and it aims at examining the adults who have been made literate as to whether they are still literate or they have relapsed into illiteracy. If it be found that they have forgotten what they had learnt, every effort will be made to make them literate again. The adults who were made literate during a period of three years from 1938 to 1941 will be thus examined. This refresher campaign will be carried on in 40 thanas of this province.

MADRAS

The Madras University Senate has adopted a resolution to give training to graduates and undergraduates in improved methods of adult education.

BOMBAY

Monsoon Classes for Adults

Once again the Bombay Presidency Adult Education Association offers the public through its Monsoon Classes a variety of interesting courses on subjects ranging from philosophy, economics and languages to radio servicing and psycho-analysis.

The Monsoon Term of these Adult Education Extension classes begins on Monday, July 3rd, and extends until October 10th. The fees are one rupee per term per course. There are two-year courses for beginners in economics and political theory, and there are about 12 language courses, including German, Greek, Italian, Spanish, French, Hindustani, Gujarati, Marathi and Bengali.

Subjects in the terminal courses include Bradley, Fundamentals of Psycho-Analysis and the contribution of Maharashtra Saints to Marathi literature. There are also two special courses for beginners: Radio Communication and Radio Servicing.

The classes are conducted by well-known professors from local colleges. Wherever possible practical hints will be given along with the lectures to enable students to work at home at little cost. Most of the classes begin at 6-30 p.m.

All students, old as well as new, are advised to enrol at the office of the Association, K. R. Cama Oriental Institute Building, 136, Apollo St., Museum, before attending the classes, so that they may learn of any changes in the programme.

CALCUTTA INSTITUTE FOR ADULT BLIND

The Second Annual Report of the "All-India Lighthouse for the Blind," Calcutta, an

institution to give education and alleviate the sufferings of the adult blind, started at the initiative of Mr. S. C. Roy, a blind scholar, shows that it has been doing excellent work in spite of unsatisfactory financial position.

18 students are admitted into the school and are being given general education, training in book-binding, carpentry and music.

The institution is in its infancy and is bound to grow but it cannot usefully serve the country unless generous funds are forthcoming.

The organisers of the institution aim at training and educating on scientific lines the adult blind in the whole of India. The success of this programme depends on the availability of sufficient quantity of reading matter in Braille. It also proposes to do general welfare work for the blind. A sum of Rs. 1,25,000 has been estimated as the cost of buildings and equipment.

MYSORE BUDGET

Addressing the Budget Session of the Assembly on 29th May 1944, the Dewan, N. Madhava Rao, said:—

A grant of one lakh of rupees was placed at the disposal of the Mysore State Adult Literacy Council which opened 830 Literacy classes and 300 libraries in "hoblis" selected under the Rural Reconstruction Scheme, besides 303 literacy classes, 18 libraries, and 13 'Make your Home Literate' classes in other areas. The Council proposes to undertake a considerably extended programme in the coming year. A provision of Rs. 1.95 lakhs is made in the Budget for Adult Education.

The total provision made in the Budget for Education in the coming year is Rs. 95.55 lakhs.

The State Literacy Council is editing a weekly paper *Belaku* for the benefit of the rural population and the paper is being distributed to all the literacy classes opened in the State and the teachers of the classes.—*Mysore Information Bulletin*, March.

DRIVE IN BENGAL

An adult education drive is proposed to be launched by the Govt. of Bengal in the district of 24-Parganas.

The primary school teachers, who will be entrusted with the execution of the scheme, will themselves receive 21 days' physical and educational training prior to the scheme's inauguration. If the drive proves effective, it is likely to be extended throughout Bengal.

TRIVANDRUM

Rev. J. W. Rasalam, Promoter of the "United Education Advance", Trivandrum, author of *Quick Literacy Booklets* in Malayalam writes that he has initiated more than thirty centres, and his voluntary workers are working very enthusiastically.

The Indian Adult Education Association Work in South India

The Organising Secretary, in his Report for May 1st—June 21st, states that he was on tour for 38 days in East Godavari, Krishna, Kurnool and Bellary districts covering Viruthamput including Kalinjur, Vellore, Katpadi, Cocanada, Kondevaram, Pitthapuram, Rajahmundry, Konthamur, Bezwada, Nandyal and Bellary.

He pays a tribute to various people for the help they extended to him in his work, particularly to Mrs. S. Rajan, Associate Secretary of the I. A. E. A., who has succeeded in enlisting the active interest of several ladies in Kerala and Andhra Desa.

Difficulties: The Secretary dwells upon the difficulties which adult education workers are faced with. Scarcity of kerosene oil and literacy material constitutes a grave handicap. Charts and follow-up material are hard to get. Booklets and Primers are not available in consecutive parts!

Literature: Mr. Gopalakrishnan has succeeded in enlisting the honorary services of such well-known workers as Mr. A. C. Satya in the Tamilnad, Rao Sahib Jogi Raju and Mr. B. E. Devraj in the Telgu field and Mrs. Rajam G. Kurup and others in the Malayalam area. These workers have been placed at the head of small committees to examine

available material and to recommend what is suitable

Training Courses: The Secretary assisted in the Refresher Courses for Elementary school teachers at Viruthamput (N. A. Dist.) The Vivekananda Youth League of Kalinjur showed active interest in this Course. The services of Mr. Y. Israel, Telugu Literacy Specialist, were secured by the Secretary to assist in the Ry. Rover Scouts Training Camps,—one in Kondevaram and one in Bellary.

In co-operation with the I. A. E. A. the Village Improvement Association, Kondevaram conducted a Summer School from April 25 to May 4. 21 persons were trained for literacy work. Liaison was established with the Raja's College, Cocanada. The Secretary secured the services of Mr. Gangadharam, a folk-lore expert, for the Kondevaram Summer School.

The Secretary feels that the 17 days he spent in Andhra Desa were most promising. He emphasises the need for working in co-operation with others. He reports that there are possibilities of starting work in Bezwada with the help of Mr. I. Venkatramanayya and Mr. C. Amritha Ganesan, both members of the Association.

Adult Education in Russian Villages

The Behar Herald publishes an article by M. Sazonov, extracts from which are given below:—

A wide ramification of village reading rooms and houses of culture is carrying on mass educational and cultural work in the Soviet villages.

From the very first days of the Great Patriotic War the rural, cultural and educational institutions rapidly began to reorganize their work in the direction of rendering all possible assistance to the front. The large army of the rural intelligentsia, especially teachers, have joined in this work. Daily, one may come across in every collective farm gatherings at which newspapers are read aloud and the war news explained and discussed, also lectures on current events and talks on subjects in which the population is interested. Even in sparsely inhabited places one will find newspapers displayed in showcases, travelling libraries and placards explaining to the population the meaning of passing events on the front and in the rear.

Through the medium of village reading rooms and houses of culture, active public

workers organize a great deal of practical assistance to the front: mobilization of savings of collective farmers, collection of food-stuff and warm clothing, organisation of voluntary work on Sundays (known as "Voskresniks") sowing of additional plots for the defence fund, assistance to liberated districts and so on.

A few examples may be given to illustrate these activities.

The Tolstinsk Village Reading Room, Molotov Region, has collected 21,000 roubles for a tank column and 24,300 roubles for a war-plane, the Maloistudenetsk Village Reading Room, Ryazan Region, collected for the Red Army 240,000 roubles, over 23 tons of grain and 100 sets of warm clothing.

Many village reading rooms and houses of culture regularly send presents to the men at the front. Between January and March 1943 the village reading room in Ordinsk district, Molotov Region, shipped to the front 466 kilograms of meat, 31 kilograms of honey, 772 kilograms of pastries, 635 kilograms of rusks and Ural patties (a kilogram = a seer).

(To be continued in the October issue.)

BOOK REVIEW SECTION

The Lucknow Publishing House still have copies of the " **Annotated Hindi Bibliography** " published in 1942 by the Secretary of the U. P. C. C. Committee on Adult Literacy. It gives Primers for beginners and lists of literature in Hindi suitable for stages I of post-Primer A, post-Primer B, and post-Primer C. It goes on to stage II A (59 books), stage II B (41 books), stage III (51 books). The annotation includes comments on type, pages, vocabulary, the suitability for men and women adults. In most cases some indication of the contents is given ; in each case the address of the Publishers of the book and the price is mentioned.

We are arranging to stock a few copies of this valuable publication and our office will supply at the rate of 5½ annas per copy. The amount must accompany the order. This is a good opportunity for adult education workers in the Hindi field.

OXFORD PAMPHLETS ON HOME AFFAIRS: No. H3 " *The Transition from War to Peace* " by A. C. Pigou :—The pamphlet by the Professor of Political Economy at Cambridge examines the economic aspect of the transfer from war work to peace work " the dominant *immediate* change that the return of peace must bring about is the shifting of an enormous mass of national effort away from the service of war." As soon as peace returns a great deal of work will be wanted to deal with the war damage. Buildings will have to be repaired and put up. Railways, shifts, plants and equipment will have to make good wear and tear and depreciation of the war period. The consumer needs of the population will be both urgent and abundant. Prof. Pigou examines the conditions which followed the last war. He is not a pessimist and he believes in the capacity of Britain. But he is a sceptic where the Beveridge Report is concerned. He thinks that under this Plan " individuals may be tempted to prefer idleness to work when work is available and also that Trade Unions in pressing wage demands may not attend sufficiently to indirect reactions on the volume of unemployment and so may bring it about that work is not available." He is sanguine about Britain's future. He says, " we need not fear that, when the war is over, this country, exhausted by its efforts, must necessarily descend into poverty and squalor. There will, no doubt, as after 1918, be serious dislocation and great difficulties. But, unless we suffer invasion and defeat, the foundations of our economic strength should not be greatly impaired."

It is good that the common man in Britain can consider such important problems. We hope the Press will give India some more pamphlets along these lines.

THE INDIAN JOURNAL OF SOCIAL WORK

Editor : J. M. KUMARAPPA

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

Issued in June, September, December and March

Vol. V, No. 1

June—August 1944

CONTENTS INCLUDE :

| | | |
|---|---------|---------------------|
| Religion and Social Service | - - - - | S. Radhakrishnan |
| Industrial Labour Under War Conditions | - - - - | L. G. Joshi |
| A National Minimum Welfare Standard for Indian Labour | - - - - | Radhakamal Mukerjee |
| Treatment and Prevention of Mental Disorders in India | - - - - | M. V. Govindaswamy |
| The Teen-Age—Its Traits and Training | - - - - | Lalita Kumarappa |
| Communal Discord in India—A Psychological Diagnosis | - - - - | Anjilvel V. Matthew |

NOTES AND COMMENTS—BOOK REVIEWS.

Subscription : Rs 10/- per year (Inland). Single copy : Rs. 2/8/-

Founded in 1940 and Published by
TATA INSTITUTE OF SOCIAL SCIENCES
Bombay 8.

AN INQUITOUS ORDER

We wish to join our contemporaries in the newspaper world in registering a protest against the Paper Control Order No. 300—P (1)/44 dated the 12th June, 1944.

To reduce magazines and journals to 3/10 of their sizes regardless of the important public service they are rendering when Govt. continues to waste paper thoughtlessly through their ineffective and almost purposeless methods of propaganda is iniquity which calls for condemnation at the hands of all responsible people. The so-called reconstruction plans of the Govt. of India cannot be considered adequately unless periodicals in the country can take their full share in educating and ventilating public opinion. We hope and trust that this order will soon be amended and that consideration will be shown to journals which had of their own accord reduced their size since December 1942.

WE ARE COMPELLED TO DISCONTINUE ADVERTISEMENTS FOR THE PRESENT IN THE INTERESTS OF SPACE ECONOMY.

Editor.

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, Punjab, Sind, U. P., etc.

THIS ISSUE INCLUDES :

| | Page No. |
|--|----------|
| 1. Army Education in India - - - - - | 1 |
| 2. Parent Education Projects - - - - - | 3 |
| 3. A New Method of Spreading Literacy - - - - - | 5 |
| 4. Adult Education in Russian Villages - - - - - | 6 |
| 5. News from Far and Near - - - - - | 6 |
| 6. Book Reviews - - - - - | 7 |
| 7. Adult Education in Hyderabad State - - - - - | 8 |

EDITOR:
RANJIT M. CHETSINGH,
DELHI.

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

Advisory Board of Editors :

- A. N. Basu, M.A., *Head of the Teachers' Training Dept., Calcutta University,
and Vice-President, I. A. E. A.*
- R. D. Choksi, M.A., *Professor, Wilson College, Bombay, and Secretary,
Bombay Adult Education Association.*
- E. W. Franklin, M.A., M.Sc., *Supdt. of Education, Chhatisgarh Division, C. P.*
- P. M. Gopalakrishnan, *Associate Secy., Indian Adult Education Association,
Pudukottai State, South India.*
- Sajjad Mirza, M.A., *Principal, Osmania Training College, Hyderabad, Deccan.*
- B. C. Mukerji, M.A., *Secretary, Bengal Adult Education Association and
Associate Secy., Indian Adult Education Association.*
- Mrs. A. E. Parker, B.A., B.R.E., *Allahabad.*
- H. A. Popley, B.A., *Principal, Teachers' Training School, Erode, South India.*
- S.R. Qidwai, *Head of the Dept. of Adult Education, Jamia, Millia Islamia, Delhi.*
- H. B. Richardson, M.A., *Hony. Treasurer, Indian Adult Education Association.*

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.

SUBSCRIPTIONS: India Rs. 2/8/0 per annum. Single copy As. -/8/-
Foreign : Empire : Four shillings 6 pence or Three rupees.
Others : Six shillings or Three Rupees Eight annas.

The Editor regrets the delay caused by 'Paper Control' difficulties in sending out the August issue. Readers will be glad to know that from December we will be able to give them twice as much matter as we can print now.

Army Education in India*

BRITISH TROOPS—II.

Army Education, as originally developed in Britain and now operating in India, may fairly be described as one of the most considerable experiments in Adult Education ever attempted. Its object is twofold:—

(a) It endeavours to repair the limitations of Civil Primary Education as these have been more fully disclosed by investigations consequent on war service, and

(b) It aims at placing the personnel of the British Army on a new level as regards civic consciousness and individual efficiency.

Clearly, tasks so gigantic and affecting such a vast number of individuals, cannot be approached on conventional lines. There are not the teachers or school buildings in existence to cope with them, nor is it probable that they will be available, either in Britain or in India, for a considerable period to come. And in both cases the rising generation will have first call on whatever facilities can be provided. But, granted that a new situation requires new methods, the Army as a military organization, has certain very definite advantages:—

(1) Army Education is not, in certain respects, altogether a new problem. It has, for a very considerable period now, been realised that an uneducated soldier cannot be regarded as an efficient soldier, and this necessity was, in peace-time, catered for both in Britain and in India by an elaborate system of Certificates of Education requisite for promotion. We start therefore from the standpoint that Army Education is a branch of Military Training and that its first practical objective is military efficiency.

(2) The soldier is not, as so often in civil life, an isolated individual. He is part of a vast organization and can be helped, if he will also help himself, therefore the medium of that organization. It is merely a matter of adapting the existing machinery to that specific purpose. The soldier has not entire responsibility for securing facilities—they can be brought to him. The administrative side of the Army machinery is there and can be utilized.

(3) It is recognized that a soldier is not a soldier for the whole of his life. He was a civilian before he became a soldier and he will

return to civil life again. The Army in enlisting him, assumed a certain degree of responsibility for his future. Otherwise it would be in the indefensible position of having taken some of the best years of his life and of having given him, mentally, very little in return. So, on every ground of equity, the Army is morally bound to do what it can both to repair previous deficiencies, where they exist, and to carry a stage further the individual's Adult Education as a citizen and as a man.

(4) The soldier, while he is in the Army, is temporarily relieved of a portion, at any rate, of his normal civilian cares. He may have, it is true, increased domestic anxieties, but his food, clothing and accommodation are not his direct personal concern. They are provided for him. He has, therefore, leisure to think, and the background of his Army life is always coloured by the reflection—what will happen when he does return to civil life? The conditions which he may then expect to find will, in all probability, differ very widely from those to which he was previously accustomed. How is he to meet these new conditions? A thoughtful man will realize that he needs some degree of preparation and that his education as an adult is not necessarily at an end. There is, accordingly, a degree of readiness to accept new ideas and new training not always existing in civil life.

Such are the assets, but there are also certain very serious liabilities:—

(1) The numbers to be dealt with are immensely large.

(2) The conditions under which Army Education must operate are exceedingly complicated. Education must be brought to the soldier, often under extremely difficult circumstances: he cannot go to it.

(3) There is little time available, as compared with the measured process of Civil Education.

The means must therefore be adapted to the end—or, rather, to the twofold end, military and civilian.

*For the first article dealing with Indian Troops see our August issue.

What does the soldier need in the first place? In the vast majority of cases he needs, as he himself is fully conscious, what may conveniently be designated as 'background,' i.e. that combination of accurate knowledge and the power to reflect upon it which differentiates the educated man from the uneducated one. This can conveniently be provided, to a very considerable extent, through the medium of talks and lectures, by civilian speakers as well as military. Such talks are now given in Britain, as it is hoped they soon will be in India, on a very large scale indeed.

Here, however, two cautions are necessary:

(a) The soldier may have had only a boy's education but he has, or considers that he has, a man's experience of life. He will not therefore accept with docility any opinion which may be placed before him. The wise lecturer will accordingly confine himself, whatever his subject, to authenticated facts and will quote his authorities. If he does proffer a personal opinion, as any speaker interested in his subject will often do, he will say frankly that it is a personal opinion and will make clear the standpoint from which he speaks.

(b) A lecture, however able, is primarily a one-man show. The soldier listens but does not participate, except possibly by questions at the end. This is a very serious limitation and, for this reason, it is necessary to lay particular stress upon that war-time technique in which the information given is definitely subsidiary to a more valuable process, that of inducing the soldier to speak himself and educate himself and his comrades in so doing.

For this reason importance is laid on the series of specially written pamphlets issued in Britain, and now in India, which are in the nature of 'briefs' for the discussion leader. They are not designed to exhaust the subject or to insist on any particular point of view. Their primary object is to provide accurate information and to suggest possible lines of thought, but not to the exclusion of others not mentioned. They are, in fact, the raw material for the primary object, full and free discussion. And they are remarkable in this respect, that they are not necessarily designed to be handled by a trained teacher. Obviously there could never be sufficient of these available, and the responsibility therefore falls on the Platoon Commander, helped, it is true, by short courses in technique wherever possible, but relying principally on his own common sense and on his personal knowledge of his men. He it is who provides the preliminary information from the pamphlet supplied to him and who then reverts to the position of the chairman, but not the dominator, of the subsequent discussion. These pamphlets comprise, in Britain:—

(a) "British Way and Purpose" issued by the Directorate of Army Education.

(b) "War" and "Current Affairs," issued by the Army Bureau of Current Affairs, or "A.B.C.A.," as it is generally termed.

Each of these Directorates provides also certain subsidiary material in the case of "A.B.C.A." a large coloured and illustrated sheet called "Map-Review," printed both sides and co-ordinate with current pamphlets. These enterprises, suitably adapted for necessities in India, are now in process of development in India also.

Carrying the process of self-education a stage further, we reach the stage where it takes the predominant place, e.g. by discussions without any previous information being supplied, as in the case of debates, 'brain's trusts', and the like. With these may be classed Adult Self-Education by Correspondence Courses which operate in Britain on a very large scale. About one lakh of Service students are now improving their educational and technical qualifications in this way. And in India also Correspondence Courses operate on a considerable scale, often up to an advanced standard.

It will be observed that these methods are not exhaustive. Manual Education is of great value in many cases, and may serve as a most useful introduction to Vocational Training Courses when these are undertaken, as they were after the last war, as a part of Post-War Resettlement. During the war this takes the form of Hobbies and Handicrafts Courses, carried out on the spot and in the men's spare time. These are of particular value in very isolated units. They are also combined, to great advantage, with special courses held for illiterates. These are, in the British Army, not numerous, about 1% to 2% of the whole, but they do exist, for gipsies, bargees and the like, who have managed to evade the net of civil primary education. There are also included in this total, certain so-called 'constitutional illiterates' for whom, nevertheless, something can still be done to bring them up to at least a modest standard. It should be noted that, in Britain, no distinction is made between male and female personnel as regards training and facilities. Women in the Auxiliary Territorial Service—the "A.T.S."—have exactly the same educational rights and duties as men, and they take a prominent part in classes and discussions of all kinds, either by themselves or together with the men in mixed units as in the Anti-Aircraft Command. As a training in citizenship and political responsibility this enterprise, at first regarded with some misgivings, has fully justified itself. Nor does there seem to be any reason why it should not apply to the Women's Auxiliary Service in India also.

To sum up, War-Time Education in the British Army is based on the key-note of responsibility, the responsibility of the Army for the mental and cultural development of all its

members, and the responsibility of its members to their country, to the Army, and to themselves. That it has succeeded, in spite of the inevitable difficulties and problems, to the extent which it has done, is due to the wise and enlightened policy of the military authorities, to the most friendly and helpful co-operation of civilian educational authorities and civilian educationists, and, above all, to the co-opera-

tion of the men and women whom it seeks to serve. They realize that it is in no sense "propaganda"—such would not only be morally wrong but, in practice, quite useless with British troops. As citizens and civilian workers, when returned to civil life, so very much depends on them that no effort can be too great to enable them to build a new world wisely and well.

Parent Education Projects

BY KEDAR NATH SRIVASTAVA, M.A., B.T., *Udaipur*

The Sargent Scheme gives adult education a prominent place. It adumbrates a 20-year plan to deal with illiteracy, preceded by a 5 year period of preparation.

There are two conceptions of adult education. One regards it "as the preparation of individuals for active participation within the framework of a community"—social or political. The other considers "the improvement of the intellectual standard of an adult" as an end in itself. Literacy is only a phase of this larger venture. Both the above views hold good in India.

Our real problem of education is that of educating the adults, and for two reasons. First, India needs better informed citizens (in civic, social, economic and political life) and cannot wait 25 years for children to grow into maturity and leadership. Secondly, the problem of millions in all stations of life, who have been unable to attend schools, must be solved.

Learning is not so much a matter of age as of ability. An Indian adult is in no way inferior to adults of advanced countries in his physical and mental make-up. What he lacks is confidence in his ability to learn. Many feel 'too old' and those with elementary schooling regard a return to a night school as fantastic. The ideas that education is a life process and that adults learn quicker than children can be furthered among adults by providing suitable educative environment through various adult recreational activities in terms of their interests and needs.

Teachers have played their part in such undertakings and are still contributing a great deal. What I wish to sketch is a plan of Parent Education, both for fathers and mothers, who form the basic structure of our school as well as the community set-up. One is here advised to read the pamphlet "Homes to Build a Nation," a publication of Associated Printers, Madras, wherein the ideal conditions of home life and how these ideals can be achieved have been briefly discussed. It is a programme which will revolutionise our home and rebuild our nation.

Parents can be classified as: (i) those who having remained ignorant refuse to be in-

fluenced by education, and (ii) those who send their children to school. The sending of their children to school reflects the parents' attitude to learning and their true appreciation of the values of education which their children are receiving. Educated parents, on the other hand, realise the inadequacies of much of their own narrow academic and passive educational experiences, and the possibilities of the creative, co-operative educational activities of their children. If broad adult education enterprises are initiated with the second class of parents first their ignorant neighbours are bound to be influenced. The parent community can provide a centrifugal force for the whole community. The desire to do the best for one's children is universal and leads parents to seek information which may be helpful in meeting the problems of family and community life in a dynamic world. Such sparks of knowledge thus generated amongst the parents are bound ultimately to kindle the imagination of other members of the community.

The school is the most far-reaching institutional agency for the spread of knowledge. Schools could be used for centres of adults education and for strengthening the neighbourhood. The job of the educator is to think not only in terms of his institution—the school and the child, but rather in terms of the people of the school area. The educator,—particularly rural,—with his close contacts with the parents has a real opportunity in preparing the entire community for change. His undertaking is truly an experiment in community-wide adult education.

There exists an incentive for learning on the part of the parent if the activities are centred round the child. He is often eager for child-knowledge. To secure his interest we must proceed from the immediate interest to the remote,—and from the child and its problems to the family and community problems. Success in this is likely to depend upon how the teacher motivates the parents to educate activity. The most natural source of motives is their parental instinct. Hence child-centred efforts to educate them. These natural ten-

dencies are common to all parents and their response to them is more or less similar.

The time-factor.—No matter what a person's profession he or she gets some leisure. The farmer gets time in the evening, the mill worker now has more leisure with the shorter work day and shorter work week under the labour laws, and other people engaged in 'the professions' have time to waste! The unemployed under current economic and social stress often spends his time in undesirable activities. Therefore leisure is there; its effective utilisation for constructive and educative ends is necessary. The Indian on the whole does not know the constructive use of leisure. He has now lost the ability for creative fun. Our ancestors in spare moments made beautiful objects for home use, they sang and engaged in folk-dancing. Co-operation with members of other communities was their life interest. Leisure activities inspired a self-motivated participation on the part of the majority of our ancestors.

If parent education is approached aright it is dynamic. Now I suggest a plan for parent education through our school organisation—the Parent-Teacher Association. The recent growth of interest in the harmonious development of the child has made us realise the significance of Parent-Teacher Associations and these are being established in increasing numbers. Unfortunately these institutions have not so far yielded the best possible results. This is chiefly due to the frequent restriction of Parent-Teacher Associations to parent-child relationships in the narrow sense. Parents are approached largely from the angle of the school. In rural areas particularly they can be a valuable educative factor. Such experiments should grow out of the conviction that the surest way to promote good schools for children is to build a better community as a background. So parent education projects should be undertaken not as a substitute for the usual work of Parent-Teacher Associations but in addition to the desirable activities which bring better co-operation of the home and the school.

As this task is to be undertaken by the teachers it should be broadbased upon the spirit of the Project Method. The method is sound—based upon human psychology. Work on this method will become not an externally assigned, but rather a self-imposed task undertaken because of a desire on the part of the parent himself. His attitude towards the enterprise will determine largely how well it will be done and how permanent and complete will be its educative results. The essence of parent education should be the child and its problems.

The consent and the sympathy of parents is essential to all undertakings. Hence the proposal should come from the parents, particularly from active members of the Parent-Teacher Association of the school. If the

teachers use tact and sincerity they will not fail to inspire initiative. Teachers' duty is only to initiate a 'Situation' in the Parent-Teacher Association Meetings.

After the preliminary work the proposal should be freely discussed at an open meeting. A questionnaire may be issued to every parent under the following chief heads:—

(1) Their impressions about the uniqueness of the proposal and their approval of the idea.

(2) The names of the members who could lead or assist in conducting activity groups or forums.

(3) Their suggestions regarding convenient meeting centres.

(4) Their suggestions and preferences as to subjects for discussion and activities. The last item is highly important because it refers to the syllabus of activities. Multitudes of economic, civic and social questions press on us. They relate to family, local, state, national and world problems. The discussions should centre round such current problems of the day.

These forums should be held weekly or fortnightly, not generally in the school, but in homes or public places as suggested by parents. Each meeting may be preceded by light music or group singing. Speeches, questions, participation by experts, reference to reading material, the search for information—both through personal contact and print should be encouraged. For outdoor activities they should be led to participate in social movements outside the family which can stimulate civic and social consciousness. The group should be led by parents, but the teachers' active interest and participation is a necessity. Summers will be available to teachers for study and research on the topics assigned. These contacts will bring happiness and profit to the teachers themselves. They will broaden their outlook and provide opportunities to study sociology, because the parents engage in a variety of occupations and come of various social and racial groupings. And lastly, they will help to shape the destinies of the coming generation.

Women: The womenfolk of our country cannot and will not attend these adult forums. The common reasons for their non-attendance are shyness, lack of interest, home duties, economic reasons such as lack of clothing and conveyance, social subjection, domination, etc. In mixed schools they find adjustment difficult because of *purdah*.

India has changed radically in many ways in recent years, so have millions of her men. But women,—particularly mothers who mould the character of the child and lay out the pattern for his entire life,—have changed little. In most homes conditions of family life are not ideal. The husbands and wife do not give unselfish love to each other in every aspect of their relationships. There is dictatorship and

domination by the stronger. For some women the home is a prison.

For women we need Mothers' Clubs. Among Indian womenfolk it is customary to "visit," during the afternoon, the women in the homes of the neighbourhood and to be together till their husbands return from their offices, schools or factories. It is probable that they discuss their child-rearing problems when they meet. The parent education of to-day should be but an extension of the interchange of ideals and experiences. Mothers learn indirectly something with other mothers, who are meeting the same problems. These clubs will make the mothers of the community take their rightful place in the home, the community and the State.—the 3 chief factors in an individual's life.

Every wife in India should have opportunities to educate herself in such clubs where her individual needs are considered. To acquaint her with her responsibilities to her children and to enable her to meet them intelligently a plan of education related to her own experiences and interests is needed. These clubs should provide for discussions of home and family affairs, elementary economics, community problems and social and child psychology. To understand how children develop, physically, mentally, emotionally and socially is valuable and immediately satisfying to any mother.

How can teachers help in starting these clubs for mothers a majority of whom are illiterate? If the teacher can enlist the co-operation of some enthusiastic parents who could assist in running the clubs, his task will be facilitated. Cultured and advanced mothers may be assigned various localities.

These clubs should meet in the afternoon, or

in the evening, so that most of the wives and mothers can attend. Meetings should be open to all. There is an urgent need for materials for such clubs. The whole problem of materials must be taken into account, as the movement grows, by the city and State departments of education, and other public bodies.

The projects suggested above are based on the conviction that education for adults in India should proceed from the whole to the part, from creating educative environments related to people's needs and interests to reading and writing and then from the printed page to wider knowledge. This method is both natural and sound. Side by side with this movement the establishment of schools for adults for the teaching of the 3 R's should also receive attention. Regarding the drive against illiteracy I would like to repeat the view expressed by one of our leaders. Dr. C. Rajagopalachari while addressing the servants, (pupils in an adult night school started by *Vidya Bhawan*), remarked that Adult Education should be reciprocal in character. He advised them to learn to read and write and, in turn, to teach their tutors the "dignity of labour". Then and then alone, he said, can we hope for education that matters, an education that will provide a healthy and moral basis of relationships between the village and the town and between the classes.

If the teachers approach this task with conviction they cannot lose in the battle for nationwide Adult Education. If they have the insight and the courage to do their part the people will support them. The shaping of the future generation is to a great extent in their hands. This should be the supreme feeling of our Indian educators.

A New Method of Spreading Literacy

BY MRS. KULSUM SAYANI

I have felt, for some time, that adult literacy work in India is not being given the importance it deserves. However, the prohibitive expense which this kind of work must entail, perhaps deters some of those who would otherwise be willing and ready to be more than just passively interested in it. The teachers' pay, the cost of books, slates and paper at the present time, is enough to frighten away anyone from attempting to do literacy work on a mass scale. And unless it is done on a fairly large scale, there is very little point in doing it at all.

In the circumstances, I have evolved a new method for pushing forward the adult literacy campaign. Even if it does not completely do away with all the difficulties, I hope it will ease many. In any case, it is quite workable; and—where it has been tried, it was found to be singularly effective.

The idea is that a few of the willing adult illiterates should be persuaded to gather every day at an appointed place. The first item of importance is to create interest in them by talks on various subjects and by reading to them articles from "*Rahbar*", a bi-monthly paper which especially provides subjects for such purpose. Some sand or ashes should be strewn over an even surface. The uncultivated mind grasps the method of the touch of the finger much quicker than the use of the pencil. This is the copy book. The teacher should write one or two letters of the alphabet every day on the sand, until the pupils have mastered the whole alphabet. After this words and small phrases can be written, and so on for several months until none of the pupils can any longer be called illiterate. Ashes and sand do not have to be paid for, and there is no other expense involved at all.

Another plan is to get school-going children to teach their own parents and other relatives to read and write. They can be induced to do this with the promise of a free copy of "Rahber" during the time of teaching and for a year after that for each adult that passes the literacy test. It will help the children themselves to learn, and later, make the whole family keen to be

better in intellect, in manners, altogether, better citizens of our country.

The Adult Literacy Paper "Rahber" which is printed in 3 different scripts. Hindi, Urdu and Gujarati, but in one language, Hindustani, is always at the service of anyone who feels it will help; to such any number of copies can be sent free of cost.

Adult Education in Russian Villages

(Continued from August issue.)

Houses of culture and village reading rooms organize the population to render aid to families of men on the front. Firewood is prepared, children's warm clothing collected and personal land-plots are sown for needy families of Red Army men. On the initiative of the Zakladensk village reading room, Altai Territory, the youth collected 45,000 roubles for children who have lost their parents.

Great interest in military training has been aroused among collective farmers by the Patriotic War. From the very first days of the war reading rooms and houses of culture have organized mass military-physical work, especially for preparing the population for defence against air raids, including the use of gas masks, also Red Cross work.

Along with war-work, reading rooms and houses of culture are not neglecting the spreading of knowledge of agricultural technique and organisation of amateur art activities. One thousand seven hundred agricultural technique circles, with a total membership exceeding 20,000 were functioning in connection with village reading rooms in 1943.

Much attention is devoted by village reading rooms and houses of culture to amateur art. Dramatic circles, choirs, song and dance ensembles and other amateur art undertak-

ings are to be found in almost all village reading rooms.

During their occupation of Soviet districts, the German fascist invaders would first of all devastate and wreck educational institutions including rural centres of mass culture. They would turn reading rooms, houses of culture and museums into stables and garages, and many such buildings were pulled down and the bricks and timber used for erecting pill-boxes and for road construction.

In the liberated districts restoration of cultural and educational institutions is among the first tasks attended to. As soon as these institutions are restored they immediately take steps to resume their activities. The Peoples Commissariat of Education send literature, placards, books of songs and plays for dramatic circles and so on to village reading rooms and houses of culture.

Considerable aid towards the restoration of village reading rooms and houses of culture in liberated districts is organized by public bodies in regions in the far rear of the country.

In the days of the war, cultural masswork has not ceased among the population of USSR. On the contrary, it has developed on a still larger scale and has assumed new and valuable forms and methods.

News From Far And Near

SOUTH INDIA

High School Classes for Workmen

The South Indian Adult Education Association opened classes designed to lead to the Matric standard at the Calavala Cannan Chetty High School, Perambore, on the evening of the 12th August. Dr. V. K. John presided on the occasion and Sri C. R. Pattabhiraman delivered the inaugural address. The school has already enrolled about 20 workmen as students.

adult literacy drive throughout the province after the monsoon.

The province will be divided into as many units as there are primary schools, each unit being attached to a school. A census of the adult population of these units will be taken and they will have to go through a six months' course, attending classes in primary schools in their jurisdiction in the evening.

BENGAL GOVERNMENT'S SCHEME

In collaboration with the military authorities the Bengal Government propose to launch an

To begin with the Government have decided to introduce the scheme in the 24-Parganas district. A census of the illiterate adult population of the district has been taken and 190 teachers have been given special training for the purpose.

ANDHRA REFRESHER COURSE FOR WOMEN LEADERS

This Conference was held in Kavali 1-3 August inclusive; thirty-nine present, including the special speakers.

The programme consisted of a half-hour devotional period each morning, followed by two periods of lectures. After each lecture, time was given for discussion of the subject dealt with. In the afternoon there were also two lecture periods followed by discussion. In the evening we heard reports from the different areas and practised songs for the semi-literate.

The subjects dealt with were:—Christian Family Life, the Need of Literacy for Women, Methods of Teaching Adults to Read; How to organize an Adult Literacy Campaign; how to interest Illiterates to learn to Read and Write and Post-Literacy. There was also a problem period given over to the discussion of such subjects as 'Who might be expected to act as teachers to these illiterate women', 'Whether we should teach Hindu Women or just the

Christian Women', 'How to overcome the apathy in our Christian Women', 'What is the most suitable time to teach the Christian Women', etc.

It was resolved that such a Conference should be an yearly occurrence where we could meet together, hear what others have done and get help and inspiration by comparing ideas.

The greatest drawback at the present time is the lack of Experimental Chart number one, for teaching adults to read. We feel that even during the present shortage of paper, this first chart should be made available; there are enough of the second and third charts on hand in Andhra to carry on. The first chart is essential.

Thanks were recorded to the Andhra Christian Council under whose auspices this Conference was held and to the N.C.C. who helped with a grant.

A Conference of Men-Workers is also needed, and I trust that such may be made possible early in the year 1945. This might well be a mixed Conference composed of men and women.

V. B. WALDRON.

Book Review Section

Conflict and Co-operation in Modern History, by H. G. Alexander, M.A., Director of Studies at Woodbrooke College, Birmingham, and formerly Scholar of King's College, Cambridge. Pp. 54. Price Annas 8.

The University of Calcutta have done well to publish these lectures of the Director of Studies at Woodbrooke College, Birmingham (delivered as Extension Lectures at the Calcutta University in March 1943). We, in India, are inclined to view international problems from an angle which is somewhat different from the Western angle. But Mr. Alexander, who knows India well and who has had in recent months very intimate contacts with Indians, presents these problems to an Indian audience with skill and ability. His last lecture on the 'Foundations of World Order' will be read with special interest.

Seven Biologists (pp. 89) and *Makers of the U.S.A.* (pp. 75). Price 1s. 3d. each.

Both these books are useful additions to the *Living Names* series published by the Oxford University Press. The *Biologists* dealt with are: Aristotle, Linnaeus, Lamarck, Cuvier, Mendel, Darwin and Pavlov, and the Americans on whom there are interesting chapters are: Benjamin Franklin, George Washington, Thomas Jefferson, Andrew Jackson, Abraham Lincoln and Robert E. Lee.

Both these books are useful not only for young people but also for grown-ups, particularly in India where our knowledge of the heroes is very limited.

India and the Four Freedoms, pp. 93. Price Re. 1, Oxford University Press.

The B. B. C. have done well in making available for the general public a record of the debate which was broadcast some months ago from London and in which various distinguished people including Wickham Steed, Sir Malcolm Darling, Sir Ramaswami Mudaliar, H. N. Brailsford and Sir William Beveridge, took part. The debate makes clear to the average Indian the approach of well-informed, intelligent British persons to the problem of India.

India Since Cripps, by Horace Alexander, *A Penguin Special*, pp. 93.

This is a very sympathetic book written by a well-known friend of India. To the Indian reader, perhaps, there is not very much that is new in this book; but it is an excellent presentation of the Indian position to the people in England. Indians ought to read it, as the author's approach will help them to understand how well-read, intelligent Englishmen are likely to view some of the phenomena in Indian life.

The language used by Mr. Alexander is very telling in places, and we hope that many Indians will enjoy reading this book. Some will wish and hope that another book giving a more intimate account of Mr. Alexander's contacts with Indian personalities,—both of the political and the social and educational world,—may appear within the next year or so.

'Parvati'—a Bengali journal, Behar Herald Press, Patna.

Bengli Literature has already been enriched by general, educational, technical and scientific journals, but so far little has been done in the direction of adult education. 'Parvati' is to be congratulated on its attempt. In its first monthly issue of the 5th annual edition the magazine primarily deals with the social and economic life of Bengal in the form of stories and essays. It indicates ways and means by which the illiterate and ill-informed can be raised.

"Parvati" deserves a special place in every library on adult education.

A. DAS GUPTA.

The South India Organising Secretary of the Indian Adult Education Association has been carrying on an extensive propaganda tour as a result of which a number of Adult Education Centres have come into being at various places in the south.

A meeting of the Executive Council of the Indian Adult Education Association was held in Delhi on 11th August, 1944, when among other members Mrs. Kulsum Sayani of Bombay and Prof. B. C. Mukerji of Calcutta were present. In the absence of something definite about Hyderabad, it was decided to accept the invitation of the Bengal Adult Education Association to hold the next Conference at Calcutta. We understand efforts are being made to approach the Governor of Bengal to inaugurate the Conference.

Adult Education in Hyderabad State

By S. M. AZAM, M.A. (Cantab)

Adult Schools were first opened in 1926, when it was expected that private enterprise in this field would lead to a rapid progress of the movement. But, unfortunately, the expectations have not been realized and the public has not shown sufficient interest in the movement. Nor could the Education Department provide the necessary funds for its development owing to the more pressing claims of Primary and Secondary Education.

In 1938, the rules and regulations relating to Adult Education were revised and a curriculum spread over a period of 18 months with 3 definite stages of instruction was introduced. The Adult Schools were generally held for 2 hours a day in the evening. The curriculum consists mainly of the 3 R's, but it is provided that, apart from the regular courses of studies in the mother-tongue and arithmetic, lectures should frequently be organized on subjects useful and interesting to adults. There is also a provision that adults who complete the course may be examined by the Inspecting Officers and be awarded literacy certificates if they succeeded.

Till 1940, no recurring annual provision was made in the Budget; but in 1941 it was felt that the time had come for obtaining a special grant from Government for the extension of adult education. Accordingly, a proposal for an additional recurring grant of Rs. 10,000 a year was submitted to Government. Towards the end of the official year Government sanctioned this amount for one year out of the savings of the Department for '39-40.

As the necessary data for the extension of adult education had already been collected, a scheme for the opening of Night Classes for adults in some of the Government schools on the grants-in-aid basis and for giving grants-in-aid to a few Private Adult Schools already

in existence was prepared and introduced before the end of the year. An interesting feature of this scheme was the establishment for the first time of Adult Schools for women. Though the scheme was introduced in 1941, the sanctioned amount could be utilized only in 1942 owing to the sanction having been received very late in 1941. In the three years from 1941, 37 new schools thus came to be opened, and the number in October, 1943, was 100 with an enrolment of 3,196 adults.

Though, in the last 5 years, *i.e.*, from 1939 to 1943, the number of Adult Schools has steadily increased from 52 to 100, and the number of adults brought under instruction has risen from 1,789 to 3,196, with the expenditure on adult education rising from Rs. 3,260 to Rs. 9,599, the progress which literacy had made, particularly in view of the large numbers to be tackled and the growing population, has not been of much consequence in reducing the huge percentage of illiteracy prevailing in the State. The problem continues to be a baffling one, because, on the one hand, the public interest in the movement is not in the least encouraging and, on the other, Government cannot provide adequate funds to give the movement the fillip it needs at the initial stage.

Fortunately, however, thanks to the substantial increase in the educational budget of the current financial year, it has now been made possible to increase the recurring provision on adult education by about Rs. 20,000 with effect from 1944, and a scheme for opening 34 new schools—16 for men and 18 for women, besides reorganizing the existing schools and placing them on a stable basis has been submitted to Government of this scheme, the expenditure on Adult Education will have gone up three times

(Continued on third page cover)

ADULT EDUCATION IN HYDERABAD STATE

(Continued from page 8)

what it was in 1943. Even this provision is too meagre to grapple with the serious problem of illiteracy.

Till now the work was confined to enabling the illiterate to read and write. While this had to be emphasised considering the present condition, it is felt necessary that provision should be made for supplementing the knowledge of the literate and keeping him abreast of the times, if adult education is to have any perma-

nent value. This aspect of adult education is receiving the attention of Government, and a 25-year plan for its future development alongside of the liquidation of illiteracy on a progressive scale of expenditure is under Government consideration, so that the responsibility for adult education may rest entirely with the Government and a system of adult education become ultimately a permanent feature of general education.