



ADULT EDUCATION REVIEW

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Asst. Editor. Sri. S. Airavatham.



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Success of democracy depends Upon elevation of the adult As individual and in the mass.

The adult is a complete personality and must be dealt with as a whole, not in parts. It would be both inadequate and wrong to deal with one aspect or item of his life and neglect the rest.

The Adult Education programme, although it means books and writing materials, aims at elevating and emancipating the adult both as an individual entity and in the mass. The success of democracy depends upon such mass elevation.

There can be no mass emancipation without discipline and unity and general goodwill. Democracy is bound to fail where there is mutual violence, as it has failed in America and even in Britain up to the present day. India has a better chance.

—Sri G. H. Rau's address to Seminar.



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CONTENTS

	Page.
1. EDITORIAL :	
Adult Education, Agriculture and Co-operation : the Trinity in Indian Advance ...	119
The Late Shafiq-ur-Rehman Kidwai ..	120
2. Adult Education must equip people for useful citizenship	122
3. Let us enable all men and women to become decent use- ful citizens ...	127
4. Education : The First National and International Problem ...	128
5. The Thousand Silver Threads ..	138
6. The Production of Continuation Literature ...	149
7. Training Teachers in Adult Education Methods ..	160
8. Trivandrum Adult Education Conference ...	161
9. Spreading Social Adult Education through University Students ..	165
10. Mr. J.L.P. Roche-Victoria's Tribute to Sri C. Rajagopala- chari ...	169
11. New and Notes ...	171

ADULT EDUCATION REVIEW

MONTHLY JOURNAL OF
The South Indian Adult Education Association, Madras.
(All Correspondence should be addressed to the Organising Secretary)

Vol. IV

APRIL, 1953.

No 6

EDITORIAL

Adult Education, Agriculture and Co-operation : The Trinity in Indian Advance.

India has to tread a newer path in her own evolution than the other countries of the world. We have come into our own at a time when the world has exhausted all resources of a healthy advance towards the goal of peaceful life for all mankind, and is yet feeling that a solution must be found to establish good and brotherly relations between man and man and nation and nation.

The fault has been a fault in the way of life adopted by progressive nations. Democracy has been adopted, no doubt, as the form of rule and faith in it has grown. Most of the nations of the world to-day stand united that Democracy shall live. Yes, we in India, share the view that Democracy is best for mankind, but then how to make it work and live is the question.

To our mind Democracy should not mean a mere political form and ritual. It must mean something much bigger than Parliaments and Ministers. It must mean the actual practice of brotherly living under conditions of perfect equality, not that perfect

equality, which the threatening presence of the bomb or the dagger or the prison maintains, but the equality voluntarily kept by mutual goodwill and mutual adjustment.

It is time that the leaders of the world sat together at a common table and worked out a peaceful method by which such mutual goodwill and mutual adjustment could become possible.

It is clear that the bone-cracking competitive life of the modern age can never bring about the consummation so devoutly wished for by every heart in the world, even by the heart which tightens itself up to release the destructive bomb from on high. We must cultivate the spirit of co-operation and make it the way of life. Ancient sages of India have given us so much of guidance in this matter from spiritual heights and the idea has sunk deep into our blood as a national asset that after all what a man requires is so small that he need not exploit brother man for honorable existence in life. Still, due to historic circumstances, we are no longer in isolation, and we have had our whole

life shaped by modern trends. We have therefore to affect these modern trends so as to bring back into our own life the idealism of the past by so shaping modern institutions as to serve the higher purposes. It is therefore necessary that we should. Under modern conditions where the economic struggle has loomed largest, Denmark has found a new way of life through Co-operation, and the world has acclaimed Co-operation as Democracy in action in the economic sphere establishing equality of economic opportunity between man and man. It is right, therefore, that the Indian Government have, in their planning effort, laid stress on this type of organisation for all Indian life in general and for agricultural life in particular. Organised economic co-operation will be a myth if the adults of the nation taking part in it are illiterate and uneducated. Therefore, Adult Education becomes an inalienable part of the national endeavour. A starving nation can neither educate itself nor work out an economic programme. Therefore, the food resources of our country have simultaneously to be rapidly developed through properly directed agricultural programmes. Thus Co-operation

economics, Adult Education, and Agriculture are to-day the trinity in our progress of life. They are the three faces of the same problem. None of them may be neglected, lest the other two should fail. Therefore, we feel it our duty to draw the attention of Adult Educationists, to so shape their politics as to give the highest fillip to growing more food and developing Co-operative effort in all the economic and social activities of the nation.

We had recently Mr. Malcolm Orchard, of the I. C. A. R., American Embassy, New Delhi, visiting us. The South Indian Adult Education Association and the South Indian Adult Education Co-operative Publishing Society had a small dinner in that connection. It is a happy sign that the highest agricultural authorities in the capital of India are alive to the part that the trinity of Agriculture, Adult Education and Co-operation has to play in our progress. We hope that ere long there will be developments which will well push forward the cherished ideals of the South Indian Adult Education Association held since 1944, when its first full scheme for the training of Adult Education workers was published.

The Late Shafiq-ur-Rehman Kidwai

It was with a shock that we received the news of the passing of Sri Shafiq-Ur-Rehman Kidwai. He was probably the one person who had become an Education Minister from the ranks of the constructive workers. Jumping into the fire in the early twenties to liberate the mother country from the British yoke almost as a volunteer he stood firm at his post of duty as a constructive worker after return from jail and devoted

himself to the cause of the adult by organising and working steadily at the publication work of the Jamia Millia and undertaking research endeavors in the field of literacy. His activities in this direction for over twenty-five years resulted in making the finest contribution now in existence to Adult literature through the Taraqqi-I-Talim of the Jamia Millia. The developments in the Delhi State may easily be said to stand to his

credit. Talim Samaji Marthas was his latest attempt. It is the Community Centre in Kuba Rehman for adults as well as non-adults. Shafiq-ur-Rehman Kidwai was the guiding spirit and the grateful Talim publishing a brochure of its activities recognised him as the founder of the Social Education movement in India. During December 1 52, barely three months ago, he was, even as Education Minister, with us at the Delhi Seminar on Adult Education, so much that we felt he was with us always. He accompanied the delegates in excursion and the extraordinary popularity he commanded as one of them all was exemplary. He was so explicit a servant of the people that one could not recognise him as a distinct entity from

them. While we mourn his loss as a national loss of an irreparable nature, our Editor Sri G. Harisarvothama Rau mourns it as a personal loss also because his connection with Shafiq-Ur-Rehman Kidwai was historic in that Kidwai had to be given into the custody of the police in the national struggle in the Rayalaseema when Sri Rau was Congress Secretary for that Subah controlling the work in the area. Their personal friendship was cemented by ties of sacrifice and service. May the soul of this great son of India rest in peace! We convey our condolence to the bereaved family of Shafiq-Ur-Rehman Kidwai with the tear offering of the valiant and the brave in the cause of humanity.

Illiteracy as acute in coastal Andhra as in Rayalaseema

At a meeting of the Rotary Club, Masulipatnam, Sri P. Parthasaradhi Naidu, president presiding, Sri L. C. Richard, M.A. Municipal Commissioner, Masulipatnam, gave a talk on Adult Education activities in Masulipatnam and in other Districts like South Arcot, North Arcot, Bellary. He revealed that the Rotary Club of Cuddalore and Vellore had been taking an active interest in Adult Education programmes and that the Rotary Club of Cuddalore had even sponsored two Literacy Schools, one for men and the other for women. Discussing the position in Krishna district he pointed out that the problem of illiteracy was as acute in the coastal districts of Andhra as in Rayalaseema. While literacy was 34.7 per cent in Bellary town, it was 46.8 per cent in Masulipatnam town. While it was 6.5 per cent in Bellary district, it was 29 per cent in Krishna district. The problem of finance was baffling, he said.

Working at a cost of Rs. 5 for making one literate, it would take Rs. 28,75,550 to convert the 5,75,110 illiterates in the Krishna district into literates. The race against time and population increase was another problem. With the 70 Adult Literacy Schools now in the district (Only one of them being a two teacher school) the annual production cannot exceed 2100 literates. It will take 287 years before the present 5,75,110 illiterates in the district are made literate. Sri L. C. Richard called for a changed attitude towards the problem of illiteracy in the country and a five year plan wherein all social service agencies would co-ordinate giving top priority to fight an evil which cut at the root of all ameliorative measures for the people.

Dr. Sithapathy (T. B. Specialist)-classification community projects, proposed a vote of thanks.

Adult Education Must Equip People for Useful Citizenship

**H. H. the Rajpramukh, Travancore-Cochin State inaugurates
Second South Indian Seminar.**

"Adult Education does not confine itself to Adult Literacy, but it means a great deal more, and perhaps the literacy aspect of it occupies a comparatively subordinate part in the whole scheme," said His Highness the Rajpramukh of Travancore-Cochin State, inaugurating the Second South Indian Adult Education Regional Seminar in the premises of St. Albert's College, Ernakulam, at 10-30 A. M. on Monday, 20th April, 1953.

Continuing His Highness observed: "As far as I can see, the scheme consists in equipping the adults, especially such of those as have not had the benefit of a good education in their early years, to develop the qualities to live as useful citizens of India with the capacity to understand and comprehend intelligently what is happening all around them."

St. Albert's College presented a gala appearance when His Highness arrived at 10-25 A. M. and was received by Sri L. M. Pylee, Director, and others. The west wing second floor hall was full with a large gathering of visitors, including a good number of ladies, besides the Delegates and Observers.

His Grace the Archbishop of Verapoly, Sri K. Kochukuttan, Minister for Local Self-Government, Travancore-Cochin State, the Hon'ble Chief Justice of Cochin, Dr. Wm. J. Haggerty, Observer representing the Ministry of Education, Government of India, and Mrs. Haggerty were present on the dais, besides the Director and Associate Directors.

The function began with silent prayer.

Tribute to S. I. A. E. A.

The Most Rev. Fr. Mgr. Joseph Vaipichery, the Chairman of the Reception Committee, in the course of his Welcome Speech said: The South Indian Adult Education Association, ever since its inception in 1939, has been steadily pursuing its noble ideal of liquidating Adult illiteracy and thereby has been promoting public welfare, with remarkable success. Thanks to the liberal outlook and policy of the benign rulers of erstwhile Travancore and Cochin and the work done through the medium of private enterprise, some of our rural areas are literate up to 75 per cent or over. But

literacy does not make up education. We have to compliment literacy with other educational exercises. Ernakulam, one time capital of Cochin, has been aptly chosen as the venue for this Seminar. St. Albert's College which has played its part well in moulding the minds of generations may well feel elated in having been chosen for holding the Seminar. No happier choice could have been made to get this noble educational venture in our State inaugurated than His Highness the Rajpramukh who is the Founder and Chancellor of a University and an ardent patron of arts and letters. Young in years but ripe in wisdom. His Highness has indeed successfully cultivated the heart and mind of a true citizen of the world. To the Delegates coming from all parts of India, I offer my very warm welcome. It is indeed your devotion to this noble cause that has promoted you to go over here. Your example would spread far and wide, and within the compass of time we have planned, our object of eradicating illiteracy and ignorance would be fully realised. I offer you all a hearty welcome.

Living as a Community

Requesting His Highness the Rajpramukh to inaugurate the Seminar, Sri L. M. Pylee, Director said: The Seminar had been organised by the South Indian Adult Education Association, a pioneer organisation, of which he has proud to be President at the moment. The Association had paid a compliment to Ernakulam by choosing it as the venue for the Seminar, obviously in recognition of the fact that the Travancore Cochin State was the most literate State in India. Illiteracy was such an evil that none appeared to have recognised its enormity in full. It was unfortunate that those who occupied seats of power for brief periods did not bother about the problem. Even Universities in India had been rather tardy in recognising the extent of the evil whereunder vast masses of people were living like animals in a state of chronic ignorance, although the Universities of Europe and America had given a lead as long ago as toward the close of the eighteenth century. Conditions of life had changed everywhere radically, so that the problem was demanding quick and effective solution. The pace of democracy having been accelerated in India, the process of educating "Our masters" had to be intensified. The Seminar that was being held was designed for that purpose. A Seminar was something different from a seminary; it meant "living as a community" of a group of persons devoted to a certain cause, a constructive purpose like Adult Education. The first International Seminar on Adult Education had been held in Mysore, and it was followed up by National Seminars and Regional Seminars. The purpose of the present, the Second Regional Seminar was to discuss the question of production of the best type of continuation books for the benefit of the new adult literates. There was every reason to hope that the purpose would be fully achieved.

Role of literacy in Adult Education

In the course of his Inaugural Address, His Highness the Rajpramukh said: Hon'ble Ministers, Directors of the Second South Indian Adult Education Regional Seminar, Ladies and Gentlemen,—It is a real pleasure to me to see in our midst today so many of the educationists of India who are working heart and soul in the cause of Adult Education. I owe it to Sri

Roche-Victoria, and to Sri L. M. Pylee, the Director of this Seminar, that I have been able to get this opportunity of inaugurating this Adult Education Seminar. Let me therefore, first express my very sincere thanks to them for this courtesy that has been extended to me on behalf of the sponsors of this function.

I have been following with interest the working of the Adult Education scheme here and elsewhere in India and I have often felt that those who are engaging themselves in this branch of highly desirable and necessary educational activity, ought to do something to dispel a serious misconception that exists in the public mind regarding the purpose and need for Adult Education. It would be of great advantage if you can make the public understand that Adult Education does not confine itself to Adult Literacy but it means a great deal more and perhaps the literacy aspect of it occupies a comparatively subordinate part in the whole scheme. As far as I can see, the scheme consists in equipping the adults, especially such of those as have not had the benefit of a good education in their early years to develop the qualities to live as useful citizens of India, with the capacity to understand and comprehend intelligently what is happening all around them. If this aspect is brought home to the people, then they would wholeheartedly co-operate in working the scheme successfully, especially as in a State like ours literacy is already very high, perhaps the highest in India.

It may not be out of place for me to mention that in many countries where conditions have been more backward than in many parts of India, quick progress in all spheres has been achieved by making the adult generation properly educated to be conscious of their responsibility and then shoulder them with courage and willingness. It was clearly envisaged by those in authority that to wait for the younger generation to come up would be retarding the pace of progress considerably and generally jeopardising the interests of the State.

Emphasis has been rightly laid on Adult Education in the Five year plan, and tackled with sympathy and understanding, it cannot be difficult to get the people of India who have got a rich heritage of innate culture and high sense of values, properly educated and efficiently trained to dis-

charge their duties and responsibilities creditably, in building up the future Indian Nation. I trust that it will be given to this Seminar to devise ways and means of implementing the scheme fully and to the greatest benefit of those for whom it is intended, well within the period contemplated in the plan and that your deliberations will make substantial contribution to the cause of Adult Education.

I have now great pleasure in inaugurating the Second South Indian Adult Education Regional Seminar.

Sri T. J. R. Gopal, Secretary-General, read out the messages received from the Governor of Madras, Dr. S. Radhakrishnan, Vice-President of India, and others.

Purpose of the Seminar Explained

Sri G. Harisarvothama Rau, Associate Director, explaining the theme of the Seminar, said: I am happy we are holding this Seminar in Ernakulam, in Travancore Cochin State, which is the most literate State in India with a population of over a crore and a percentage of literacy exceeding 50, both among men and women. The large number of literates in this State have been kept literate, that is to say, they have not drifted back into illiteracy. Hence this State is in a unique position in regard to work relating to the production of literature for the new adult literates. It is clear that means do exist in this State providing for the post-literacy career of the adult. It cannot be said that all the adult literates in the State are on the same level. Many of them must be near the level of neo-literate. Therefore, an examination of the literature obtaining in Travancore-Cochin for literate adult in all stages must give us some guidance to build a bridge for the adult neo-literate to cross the gulf and reach the level of the general fairly advanced adult literates.

I understand that newspapers and periodicals in Malayalam, as many as twenty dailies with circulation ranging from two to twenty thousand and considerable number of periodicals with content and language level within the easy reach of the just literate persons, are playing a great and unique part. Workers of the field and the factory like the saw mills have, I learn, so cultivated the reading habit that even after the strenuous work of the day they resort to libraries and clubs

and read journals and other literature. To add to this favourable atmosphere, a large number of publications, nearly 100, have been brought out by the Balan publishing enterprise, which are mostly general and not directly addressed to children and form part of the Rural Libraries. I appeal to you, authors, publishers and artists, and others here and elsewhere interested in promoting Adult Literacy and Adult Education to give us the benefit of their experience, their best co-operation in the matter of production of suitable books for new adult literates. Even in this predominantly literate State, the illiterates are being, as they have to be, made literate. Immediately a person begins to read, he cannot proceed straightway to read what is produced in our languages today. There is a gap between the language of Pandit, the kind of author we have been having all these years, and the language of the mass of men and women who are just literate and whose stock of words is limited.

However there has always existed literature of the commonfolk side by side with the literature of the school and the Pandit. The purpose of this Seminar is to re-discover the genius of our folk language and art and make it the starting point for the regeneration of the toiling millions in our country. We are in modern age. We no longer stand isolated. Science has changed the face of the world, new values have been created; we have to think and act on new lines. The new adult literate has to be raised and equipped through the trinity of Indian Progress,—Agriculture, Co-operation and Education—for better and more fruitful life in a dynamic, progressive democratic order.

Mr. Roche-Victoria proposes Vote of Thanks

Proposing the vote of thanks, Chevalier J. L. P. Roche Victoria, K. S. G., M. L. A., Associate Director, said:—

Your Highness, Your Grace, Ladies and Gentlemen,

It is a happy augury that the Second Regional Seminar for Adult Education, with its chief object of meeting the requirements of the new adult literates, takes place at the historical town of Ernakulam under the distinguished patronage of His Highness the Rajpramukh of the

United State, of Travancore-Cochin. That this State can boast of the highest percentage of literacy is due, not in a small measure, to the traditional policy of the rulers of this State to give all encouragements to the spread of education and the promotion of art and culture in their territory. The personal attachment which the people of the land have for their ruler, the Head of the State, the Rajpramukh, is sufficient proof of the public appreciation of the good that has been done to them. We are therefore very thankful to Your Highness for condescending to inaugurate our Seminar. Our thanks are due to the Government of India for their approval and aid to the Seminar, to the Government of T. C. for their active co-operation and financial assistance and to the Governments of Madras and Mysore for their participation in the Seminar. To your Grace and the authorities of this great institution of St. Albert's College we owe a deep debt of gratitude for all the facilities provided for holding the Session in this beautiful building and to the Chairman and members of the Reception Committee for their hospitality and welcome.

It remains for me to thank all those who are participating in the Seminar. A Seminar started under such good happy auspices and with the blessings of the Rajpramukh and His Grace the Archbishop of Nerapoly will surely contribute its share to the building up of an enlightened democracy.—*Jai Hind.*

The Inauguration Function ended with the singing of National Anthem.

His Highness Visits Exhibition

His Highness the Rajpramukh, soon after the Inaugural Function, visited the Adult Education Exhibition organised along with the Seminar, and spent some time there looking into the various types of books meant for new-literates as well as general literature on Adult Education, charts, etc. He was received on arrival by Sri P. S. Krishnaswamy, Director Arundale Adult Education Centre, Adyar, and in-charge of the Exhibition and garlanded. Sri Krishnaswamy explained the purport of the materials exhibited

First Plenary Meeting

The first plenary meeting of the Seminar was held at 3 p.m., when Delegates and Observers introduced themselves to

the General Body. Sri G. Harisarvothama Rao presided.

At 4 p.m. Dr. Wm. J. Haggerty delivered a lecture on 'Democracy depends on Adult Education'. He explained that no Government could function effectively where the people were under-educated or un-educated. Even a Dictatorship rested, in effect, on the capacity of the people to think and act. Where the mass of people were ignorant, however idealistic their framed Constitution might be, Democracy could not make headway. India's Republican Constitution had many features which were similar to those of the American Constitution. The evolution of Democracy in India was likely to be equally similar. In the present stage, when things were maintaining a rapid pace, Adult Education was an absolute necessity. Conditions in India, with her excellent traditions, were favourable to the early establishment of dynamic and true Democracy.

Sri L. M. Pylee endorsed and elaborated some of the points raised in the lecture.

Election of Committees

The plenary meeting was resumed after tea and the following Committees were elected: (1) the Steering Committee consisting of seven Office-bearers, the Director, four Associate-Directors and two Secretaries-General, and Sri D. R. Naidu and Sri Ganapathy Rao representing the Telugu Region, Sri S. Rajagopalan and Sri P. R. Minakshisundaram Pillai representing the Tamil Region, Sri R. B. Srinivasamurti and Sri Menshi (Bombay) representing the Kannada Region; Kumari Parukutti Amma and Sri S. Raghavan representing the Malayalam Region; (2) the Four language Committees consisting of Sri C. Subramaniam, Sri Ramaswamy Choudhry, Sri K. Anantaramiah, Sri Devanathaswamy Naidu, Sri L. C. Richard and Sri T. Neelakantan; (3) the Entertainment Committee consisting of Sri S. Raghavan, Sri P. S. Krishnaswamy, Sri K. C. Thanu, Sri M. Krishna Rao, Miss O. C. Annamma, Sri Marriappan, and three more members to be nominated by the Reception Committee; and (4) the House Committee consisting of Sri Basavanna Gowd, Sri Krishnamurthy, Sri Ramakrishna Rao, Sri Radhakrishnan, Sri Poulose, Miss Soosamma, and three more members to be nominated by the Reception Committee.

Entertainment : Film Show by Public Relations Department, T.-C. State

From 7 p.m. two interesting technicolour pictures of superb kind, lasting for one hour, one depicting the various phases of Basic Education or Learning by Living, and the other presenting lessons in personal health and sanitation, were presented by Sri Rajagopal deputed by the Public Relations Department, T. C. State with a felicitous introductory speech.

First Meeting of the Steering Committee

As already arranged and announced in yesterday's Bulletin, the Steering Committee met for the first time at 9 p.m. with Sri G. Harisarvathama Rau in the chair, and discussed the programme for the second day of the Seminar (that is, Tuesday, 21st April, 1953). The following programme was fixed: In the

morning Plenary Meeting, the Working Paper would be explained by Sri G. Harisarvathama Rau, Associate Director, and it will receive such discussion as may be necessary for purposes of clarification. After that, the Language Groups will meet and select their Leaders. Then the Leaders or any other member of the Group will render the Working Paper in the language concerned and get the draft circulated. The question of examining the findings of Delhi Seminar on the physical getup of the literature for the new adult literates will be discussed by the Plenary Meeting of the Seminar in the afternoon. Later the Steering Committee will sit and decide the Section of the Working Paper for discussion for particular days.

S. AIRAVATHAM,

Publicity and Recording Secretary

OFFICIAL REPORT READY

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Adult Education held at Adyar
in April 1951**

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The South Indian Adult Education Association,

2/21, First Line Beach, Madras-1.

Let us enable all men and women to become decent useful citizens

Governor Sri Sri Prakasa's message to the Second Regional Seminar on Adult Education

His Excellency Sri Sri Prakasa, Governor of Madras, has sent a message wishing every success to the Second South Indian Adult Education Regional Seminar. The aim of Adult Education, he says, is to spread knowledge of civic duties and domestic virtues.

The following in the full text of the message :—

It gives me great pleasure and satisfaction to know that the South Indian Adult Education Association are again conducting a Regional Seminar on Adult Education. I am particularly happy to learn that the Seminar will deal with production of continuation literature for the new literates, as, to my mind, we cannot make any headway in spreading literacy if the new literates are not provided with suitable reading matter in their mother-tongue, which should not only be educative but also interesting to the adult mind.

As I said on another occasion, there is no greater and more important work to do in our land to-day than the universal spread of proper Adult Education that would give to men and women of all ages in our country, elementary knowledge of civic duties and domestic virtues. As our whole aim is to enable all men and women to grow into decent useful citizens, I naturally attach more importance to the practical aspects

of Adult Education than to the spread of mere literacy.

It is however equally necessary to spread literacy, and in this context, the importance of producing simple illustrated literature in the different regional languages dealing with the various aspects of civic virtues and social habits, cannot be exaggerated. Distribution of books containing simple stories of our ancient land and written in chatty style will also, in my opinion, go a long way in spreading the reading habit among the "new-literate" adults

The task before the Seminar is a stupendous one, and I may only hope that all those who participate in it will so pool their wisdom and experience as to evolve suitable ways and means to tackle the problem successfully and in good time. I send my warmest good wishes for the success of the Seminar in its deliberations.

Raj Bhavan,
Guindy, Madras-22. }
25th March 1953.

(Sd.) SRI PRAKASA,
Governor of Madras.

Education: The First National and International Problem.

LUIS REISSIG

Education is one of the most complex problems of human life. Its nature and influence depend on the directions it may take, the links it may establish and the areas in which it is developed. It is not the same everywhere: dictatorships cannot educate the same as the democracies; small communities who live by hunting and fishing cannot compete with highly industrialized ones; education on the tableland of Tibet cannot be identical with that of the Caribbean Islands; nor did the Florentines of the days of Alighieri educate themselves like the contemporaries of Julius Caesar. Each medium and each period are outlined by their special educational process. The life of man is a permanent creation. It could be said man is born every day; each day the medium and time exercise and influence upon him, impossible to examine minutely; because it is a process, a succession. It dwells on the whole and not on details. Like the life of man, education is, too, a permanent creation.

If there is anything in which educational philosophies of the last two centuries differ from one another, it is that some conceive an ideal being to whom man can liken himself; and others work on the actual being to improve him as much as possible, taking into account his conditions of life and trying to develop in him aptitudes to understand his world and the part he has to play in that world.

Education understood as a first national and international problem is defined by this second conception: man is interested in it as he finds it, it guides him in the solution of the problems which are related to his immediate life, and tries to promote in him a state of conscience which is interpreted in his position towards life. Thus postulated, the problem immediately goes beyond the scholastic scope. It pertains more to life than school.

This is the theory. Let us now see the reality of the world. Let us see where to begin, what there is to do and why.

How is the world placed for an educational process? It is quite different according to places and conditions, which are those which determine the character, the sense and the form of education. But average conditions exist at least for three fourths of humanity; millions and millions of individuals are badly nourished, badly dressed, badly housed, in an undernourished health condition, and are veritable worthless human beings who bear in their dumb countenances, in their clumsy hands and in their hardened eyes the oldest and most outspread social disease, older and

more mortal than all the plagues: ignorance.

Facts and figures

Of 2,500 million which can be figured out as the population of the world, half is "illiterate". Of 150 million who populate Latin America, half is also "illiterate" and this "illiterate" population occupies 80 per cent of its territorial extent; Argentina and Uruguay register the lowest index of 10 to 15 per cent; Chile 25; Colombia 44 per cent; Mexico 53 per cent; Brazil 56 per cent; Peru 57 per cent; Venezuela 58 per cent; Honduras 65 per cent; El Salvador 72 per cent; Bolivia 78 per cent. It has been calculated on the basis of a population of individuals older than 15 years, defining "illiteracy" as incapacity to read and write. Some amendments might alter partially the order of the position thus mentioned, but the picture may be considered, if not exact, sufficient for a statement of the problem.

In the rest of America, Canada is the country with the lowest index of "illiteracy": 2.55 per cent; U. S. A. 3.03 per cent, considering that its coloured population reaches 16.3 per cent of "illiteracy" (there are 15 million coloured people in the States). In Europe there are countries of nought to one per cent of "illiterates" according to figures prior to the last world war, like Great Britain, Germany, Holland, Switzerland, Denmark, Sweden and Norway. Towards the south of Europe the picture is notably modified: Italy 27 per cent; Spain 46 per cent (a little more than Colombia); Portugal 54 per cent (a little

more than Mexico in spite of its lesser territory ; which goes to prove that territorial extent is not the fundamental cause of "illiteracy"): In many regions of Asia and Africa the index is higher than 80 per cent. It is not out of common if it reaches 99 per cent.

"Illiterates" are divided in absolute and functional. Absolute are those who never learnt to read and write ; functional those who, having learnt the alphabet, abandoned its use. If the functional were added, the percentages mentioned above would be higher. Reports from UNESCO, issued in their recent issues confirm the extreme gravity of the problem : illiteracy grows in America instead of diminishing.

The indices of "illiteracy" are economic, social and political conditions, functionally and potentially poor. Where these conditions : health, nourishment, housing, clothing, hygiene, family life, work production, government rule improve, "illiteracy" decreases. The alphabet is a means of knowledge. A high level of relations that carries suitably a high standard of life makes its use necessary and vice-versa. "Illiteracy" is an effect, not a cause.

The conclusion which may be drawn is that in order to reduce "illiteracy" the general standard of life must be raised, and to increase the number and level of appetites. The traditional procedure of trying to reduce "illiteracy" by founding primary schools gives results to the extent in which the conditions of the medium permit ; for example, in developed cities, a high percentage of individuals, perhaps the whole population, learns to read and write immediately, and there are quite a number of cases where the installation of new schools is asked for, because the average level of living conditions has surpassed the limit in which the alphabet was essential. On the contrary in backward rural districts a different process takes place ; the average standard of life conditions goes below the limit in which the alphabet can be of any use and therefore is not of interest. It may even be refused.

Basic conditions must be changed

This apparent paradox should be emphasized "in order to teach illiterates you must not start with the alphabet". The alphabet has no magic power, the magic comes from

creating conditions which make possible and necessary its use.

In 1948 UNESCO initiated an experience based on the previous change of the basic conditions of a backward population. It was called "pilot experience", that is to say, experience which could serve as guide. They selected the district and obtained the government's consent to send a mission of experts. It was down the valley of Marbial, a district somewhat lost among the mountains of Haiti. Some 30 000 peasants of African origin live there isolated in huts scattered about the woods. "Suffering torrential tropical rains and dreadful droughts, suffering from disease, impoverished by the devaluation of the land, they were trying to create for themselves an experience of life or die without protest". "A real famine reigned in the valley. The children weak and ill had a frightful look". (1)

The mission proposed to carry out a fundamental project of education which would help the inhabitants to bring "illiteracy" to an end, raise the standard of life, increase their agricultural output and improve their sanitation. The story had its ups and downs ; moments of deep disappointment and hopelessness, periods in which hardly anyone believed that the project could be saved from failure. Excess of population, tropical diseases, forest depopulation, and erosion of the soil were so serious that it became absolutely evident that whatever plan might be initiated to improve the conditions of life of the inhabitants, something more than education properly speaking was implied. The experts were baffled, almost desperate in the face of the formidable problems confronting them. The cartroad which led in to the valley got cut off by the rains. There was no other road but the pebbles forming the river bed, often impassable, even for a jeep. There was no drinking water, nor houses for the personnel beyond a few half-ruined leaky huts with no sanitary service whatsoever. One after another the members of the mission fell sick from malaria. Some families had begun to eat the maize stored as seed for the next harvest. 70 per cent of the population had malaria. The swollen stomachs and thin legs of the children suggested intestinal parasites and under-nourishment. On all sides, cases of the

(1) El Correo de la UNESCO. June 1949.

tropical disease called "pian" (jaws) with its threatening consequences of disfiguration were seen. It seemed that the Marbial Valley Scheme could not go forward: and rumour even spread that UNESCO would give up the attempt.

But all at once the natives changed their attitude. They were ready to undertake the task themselves. Was it perhaps the desire to keep the members of the mission, for fear they should fail in the undertaking to change for the first time their conditions of life, that brought about this change? No, for they had no fear of failure, and they even surpassed their teacher's zeal in enthusiasm. They drained swamps, supplied the population with drinking water, built clay ovens, encouraged the production of reserves of nourishment, learnt to weave the cotton of the country, to read and to write, and even founded a local paper. What had happened? The state of conscience necessary for a new attitude had been thus created. *The creation of conditions so that man may develop in moulded attitude his capacity to face problems is that which marks the outstanding feature of education.*

If the mission had limited itself to teaching the inhabitants how to use and apply the instruments they brought coming from more developed countries, and this use had not created in the natives a change of attitude in their lives, a comprehension of their problems, the educational process would not have taken place. Improvement in the conditions of life does not imply a simultaneous educational improvement but a further possibility of being educated. It is convenient to increase the possibilities. Therefore civilization is intimately bound with education. Influence between both is constant. They belong to the same process. The passage from civilization to education is only one of degrees of conscience, of the contents of the attitude.

But if the mission had only had in mind advertisement for the use of industrial instruments, the state of conscience, object of education, would not have been produced, but quite the contrary. It would have been just like an advertisement campaign. Advertisement campaigns tend not to convince but to seduce. There is a great difference between education and propaganda: the first creates a state of conscience; the second a state of un-

conscience. The more complete and perfect these states are, the more complete and perfect is the objective pursued. A slogan duly applied is the strongest of narcotics.

Pilot Experience

The essential characteristics of the pilot experience in the Marbial Valley may be summed up as follows: the first education which should be given to man is that which enables him to solve in the first place basic problems of his existence, among them, the permanent surmounting of his level of civilization. But although he may have concrete purposes for satisfying inexcusable needs, he must not stop at this satisfaction. It should be an education for life to understand its problems, to solve them and to raise the level of relation among them; and not a prospect of obtaining only benefits, without worrying at all about the form of human solidarity and exaltation.

If the educational campaigns directed at inferior strata of the backward population are still named as "Alphabetization" (to coin a word), it is because illiteracy constitutes the common denominator of the degree of learning of this type of population. It is an index of inferiority of standing, not the conditions themselves. They should be more than campaigns of "alphabetization," and should be denominated fundamental or basic education; they should bring forth the foundations of a civilized life, of a basic cultural development.

Nowadays well advanced organised educational campaigns are generally guided by purpose of "offering to men and women the best elements of their own culture and urging on their economic and social progress". Their confessed ultimate aim is "to renew society by means of education." (2).

We have explained the relationship between education and the medium; we have said that a new educational attitude can bring about a change of conditions within the people's environment; that illiteracy is an effect not a cause and that the alphabet is an operative or in-operative instrument according to the level of the place where it is desired to teach it.

Having thus postulated things, many of the failures of primary rural schools which

(2). Seminar of UNESCO in Cracas, 1948.

have passed their work on the alphabet, the four elementary operations, general notions of science, literature and history and some manual tasks, are by far explained. They are created with the sane purpose of helping the medium, trying to inculcate cultural principles, in the hope that the child, a future citizen, would be saved, and again, would save the Fatherland. But their destiny was very different; it depended on the backwardness or progress of the district in which they were, on the interests to which it was subject, on the teacher himself. The historical account of these schools, made at times by wise teachers and supervisors, is one of the richest chapters in our national history. The causes of the decline of the school, which were named, were concurrent: misery, illness, hunger, the general backwardness of the district, local bosses, the desperate ignorance of family superstition, scattering of the population, almost primitive life, lack of means of communication, rain, cold. And schools were closed; or rather remained open by means of a pious system of sheets of paper in order that the poor teacher might continue collecting his miserable salary. Sometimes the way of life was so barbarous that one hesitated in sending over a teacher. And how many of those that believed themselves strong had to return. Even teachers with temperaments equal to defying the anger of the gods returned to their more peaceful jobs, because they still had some love for their own skins. This happened when the novice, still imbued with the last gust of that Mosaic breath of the great Domingo Faustino Sarmiento (3), went to his post to fulfil a duty to civilization. "The country boy quotes a rural teacher—is born very near the pigsty and is thus doomed to have no other pleasure than that of running behind the pigs. His amusements are almost those of the glutton. He learns to kill birds with a piece of wire because otherwise he would die of boredom in an atmosphere where he sees nothing but misery and work. The child grows in direct touch with the beasts, insofar as they amuse him and fill the emptiness of his almost animal life". (4)

Many are the children who go to rural schools solely for the shoes, lunch or shelter that may be given to them. What they are taught does not mean anything

whatsoever to them. Their preoccupations are those of primary living. Against this very clear reality, this very obscure thesis has been held: "The child is delivered to the brute forces of nature, without moral principles. The school must be made human." It seems to me that the natural medium of the child's environment civilized previously with material force, gives better results to create moral strength, and while this is being carried out, to continue developing the educational process which will give birth to the state of conscience necessary for character building.

Society and School

Sarmiento saw clearly the relation between society and school: "What is the use of learning to read—he said—if the life of man does not awaken to the life of the century?". "The power, the wealth and the strength of a nation depends on the industrial capacity, the moral and the intelligence of the individuals comprising it, and public education should not have any other goal than that of increasing these forces of action and direction, increasing more and more the number of individuals that they possess." "If education does not lead the way for the coming generation for this necessary adaptation of the means of work, the outcome would be national poverty and obscurity." "Who does not know"—he said in his strong sorrowful and sarcastic accent—"who does not know that the art of making butter has even been lost these last years in America and whilst the U.S.A. produces 300 million pounds per annum, on the margins of the River Plate up till now, they have been importing from Holland causing injury to 5 million cows" (5). And this last: "We believe we have found the origin of the limitation of teaching in the economic system in which it is set up" (6).

The rural school would have penetrated the family environment to some extent if its teaching had been related to some of its problems. Here and in America, where

(3). The greatest Argentine educator of the 19th century. His doctrine and work are the basis of our national education. He was President of the Republic; the resolute foe of barbarism and tyranny; and he was our greatest political writer of his time.

(4) Alberto Maritano, *La escuela rural santafecina. Curoely Conferencias*, 191—192.

(5). Sarmiento, *Educacion popular*.

(6). Ib *La escuela de la patria*.

the rural district has stopped going backwards, it has been considered unpractical and even a waste of time. So much so, that any urgent problem of domestic order has interrupted temporarily or for ever the child's attendance at school. The peasant allowed his children to stay away from school in view of their economic value: between seven and ten they brought in just copper or small change; but when their economic value grew—*i.e.* when they are 14 years old—he put them to look after his cattle. Is it a case of barbarous rustics who did not understand that this meant condemning their children to a recurrence of their own life of trouble and backwardness? They might be savage, but they were, above all, men troubled by the necessity of producing more for the growing needs of the family. But if in the primary rural school his son had learnt, first, something to improve the orchard, and later perhaps the farm, the attitude of the parent would have changed. Absences would have been less. But under the conditions in which it involved, his reply was always: no more daily and effective primary School, not to speak of secondary (High school). Teachers? Bureaucrats? It still signified the segregation of the community in a long process of national formation, of nation at landed property.

We should be a country of incorporation and not segregation. A desert we still are, we need to fix people where there is more desert, in order that it may, be civilized.

How many times has it been said of country people, "retrograde peasants" or simply "my savage fellow-countrymen". And he has been blamed for not understanding the advantages of teaching. It is not the fellow-countryman who is retrograde but the system of life which determines the medium he lives in: "High intellectual and moral standards are nourished like ignorance, by the system in which they are developed. Poor system, impoverished individuals or community. For education there are no superior nor inferior countries, but backward and developed countries."

In what manner could the inversion of terms be operated: incorporation in place of segregation? How could the rustic and the community progress, waking eagerness for a life with more horizons, with the possibility of shaping an indepen-

dent family and of living on a higher degree of civilization and culture?

By strictly scholastic means and with the aim of enabling young peasants, agricultural schools were established in our country. It was thought that it could improve production, and in turn perhaps the life of rural communities. But today we have less agricultural schools than 40 years ago. The one that was in Chaco is not run any more, there is none in Misiones or Salta, nor throughout the length of Patagonia. It cannot be imputed to the want of public interest—of the community or of the State—or broadly speaking for teaching itself; because during this long period many other schools, fundamentally primary, more town than rural, have been organized by public or private initiative. Ministers, legislators, functionaries, as well as public opinion—which is the great school of democracy—interested themselves in capacitating agricultural youth in research work and higher teaching. The first and only national law which dates from Sarmiento is already octogenarian. It was laid down in 1870. Thus professional teaching of agriculture was introduced into the National Schools (High Schools) of Salta, Tucuman and Mendoza. In 1872 higher teaching was created, the school of agricultural engineers. In 1872 it was closed, in spite of the passionate opposition of the then Senator Sarmiento. Practical teaching was only secured in Mendoza School.

Agricultural Teaching Schools

Our agricultural teaching schools have moreover no suitable location within urban and suburban districts; such cases as that of Cordoba—recently suppressed—that of San Juan and in part those of Casilda and Belle Ville. An ex-superintendent of agricultural teaching said in a publication of 1948: "The equipment of machinery and agricultural tools with which it is supplied is poor and inadequate. No school for example possesses a threshing machine, nor modern tractors and other machinery which technical progress has put within reach of the farmer to facilitate his tasks of cultivation and industrializing output." (7)

There are in the country institutes of university teaching and genetics, research work centres of agricultural experiments, but the young countryman

(7) Guillermo E. Aubone, *Organizacion de la ensenanza Agricola.*

has not received anywhere near the same attention as his urban cousin. neither was there a proportionally extended and qualified teaching as in the town, nor was it within the economic and perhaps the geographical reach of the middle class population, nor did it prepare for the solution of their immediate problems. At best the idea was to improve tillage and qualify experts. That is to say, almost always the bureaucracy was thought of, but not the middle-class population, or countrymen, which was the urgent, impending problem. And whilst those who really occupied themselves with agricultural questions did so in laboratories, in experiments or among the paper of offices and ministries: the country was looked upon as so much lumber. A rustic youth, qualified to solve his own problems, would have helped to ripe the necessary conditions for the development of our rural life, which is to say the development of our national life.

Why does a country possessing one of the richest and broadest extensive grasslands in the world maintain an agricultural teaching and life in contradiction to itself? Is it a country without "agricultural vocation"? Must agriculture be "humanized"? No; this pretended vocation is not wanting nor is there anything to humanize: what is needed is a profound and general reform of agricultural life, as well as agricultural reform. And the school cannot do this; society alone can; but a society with a well developed public life, conscious of its part, not bought and carried, not sleepy under propaganda, but permanently alert for education.

As long as this does not happen, the current phenomena of vast districts of the interior will be that of eradication and segregation. Instability and insecurity of the rural family are proved facts. There are provinces like those of Santiago del Estero, Corrientes, from where for some time large scale annual migrations take place. It is considered that in Santiago del Estero of almost 600,000 inhabitants some 100,000 come and go in search of work. Absences last from four to eight months. Broadly speaking it is the male who migrates, but there are also entire families, in which case the dwelling-place is closed. When it is the woman who migrates, she does not return. I mean women between 15 and 30

years old. They go to the nearest towns or to Greater Buenos Aires. Agricultural life is not parched solely by migrations due to better wages of the factories of the town or to work itself which may be found in the exploitation of the plantations of cotton and sugar-cane and workshops but to the intrinsic impoverishment which has even reached the marrow rural family, reduced today, in many cases to the old trunk, or to the stumps. Rural communities remain and prosper when most of their descendants marry and raise families which find in that a satisfactory way of life. But the country in Argentina has displayed for some years past, a different panorama. Youth takes flight as soon as his wings permit him and leaves his parents and grandparents to vegetate. Sometimes he also brings them to the town. If they have a small farm they sell it and with the products, "the old people", so they are called, pay what may be called their pension in the son's house. And in the farm the owls are left, and the new owner philosophically has dumped a few cows which do not need electric light and which will not ask for school or for syndicates.

We are facing a process of potential agricultural and demographic weakening. The country people have always raised prolific families. Thousand of descendants of peasants—the majority of rough peasants—or the fluctuating mass from the suburbs run to the sharp whistle of factory salaries. They are also seen tramping from one street to another. It is not a phenomenon taking place only in Argentina but common to all the countries of America, Asia and Africa especially where small and large centres of the urban population live surrounded by ample rural districts of relaxation, decadence or backwardness which constantly expel their human surplus owing to the superiority of the individual in relation to rural medium or way, like the ambitious youth who is anxious to prosper or the parents who move to educate their children. And where there is a great inequality in the level of civilization and culture between the recently arrived rustic and the city, the outcome is generally that, the mass becomes enthralled by the splendour of the shop window, cinemas and restaurants, the streets and play grounds. In less than a decade, from two hundred thousand million pesos gamb-

led away on the race courses of Greater Buenos Aires, the figure has risen to 700 million.

The Future of America

The future of America depends on the education of all its population.—A continent in great part barbarous with immense desert, grasslands, wild forests, high desolate plains, tropical oppression, under consumption, under-production. How much is left for civilization to conquer!

Civilization begins with the settling of man on the land, with the formation of agricultural communities who excel the rural people, naturally nomads. Argentine agriculture had a rudimentary beginning; it was born as a servant to cattle breeding, by means of tillage of pastures which were needed for food. The great jump to "gold cultivation": wheat, maize, linseed, was totally economic, meant enlargement of the private and public treasure, but it left blank the page of education and civilization of the rustic family. It lacked this intermediate zone between the absolute illiterate cultivator of pastures, who did not need to read any agricultural review, not even a catalogue advertizing new agricultural machines, and the owner of farms who worked with labourers and colonists. The intermediate space should have been covered by propensive rustics exploiting fine cultivation, farm houses and small industries. But between clover (alfalfa), the indirect provider of meat and milk, and corn, the provider of exchange, only the small farm was alive. The small farm was the stratum type of our family's rustic development. In order to measure its rudimentary cultural level it is suffice to remember that the typical production was represented by "zapallo" (a vegetable similar to the vegetable marrow, squash) cabbage and potato. Fine cultivations were a later conquest, demanded by the international and opulent Buenos Aires. Family life was formed still on a lower level; in the dwelling, hygiene, in habits, in family and sexual relations. How was the country to progress with a culture of cottagers? And still the small farm and ranch were something; but thousands and thousands of undressed humanity boarded in huts, without any economic use whatsoever.

Resuming what we have so far explained, we shall see: that the primary rural school

has not exercised a civilizing influence; when the medium or way was already civilized it prospered; but on the other hand it faded or died; there has been no development of secondary or higher rural teaching which would have tended to the progress of the life of the medium to which they were bound; neither in this medium was it produced on the necessary scale and penetration, the setting of the rural family. Besides, a profound and general reform of rural life is needed to be planned. What can education then do if what has been attempted has been no more than smoke and ashes?

Education can always do much and must do so. It prepares for man his first tool, the last tool in the world: his own hand. Education of the hand is one of the finest chapters of human life. For that reason so much is learnt through trades or occupations, including that of living and creating. The old artisans who built their lives and those of their families knew it in their dark workshops. Great industries could develop more the functional aspects of precision, rapidity, saving of time, and also the magic eye of intelligence; but never within the great human equilibrium of craftsmanship.

But artisanship is not the great outlet or great door of education, although it may have to be used. The great outlet is *calculation of the mass of adults, by putting the emphasis, almost all the stress, we should say, on the great mass of illiterate adults.*

The first question which might be asked: How? The adults? But are not childhood, adolescence and youth appropriate to be educated, to know, undertake, realize, conquer, create definitely culture, civilization and the world? Is it not the adult a being who lives on the margin of efficiency, a preoccupied man, tired, stupefied, who if when young was not lit by the flame of power and wisdom, this does become definitely outside the reach of his intelligence?

Every individual of whatever age and condition can acquire new knowledge, technique, customs, in a word: to be educated and re-educated. The age of education does not go by whilst he lives. Not long ago an axiom ran that at a certain age one could not learn anything. Countries with large backward rural districts and feeble industry which could only absorb the flower of their

youth, seemed to accept this in a peremptory manner: in agricultural tasks, pains resulting from hard manual work; in commerce, the introduction of calculating machines and new accountancy systems which requires rapid apprenticeship which youth worked with greater ability and rapidity, and industry which asked for acuteness, agility, security and quick sight. Undoubtedly, a man or woman of 50 could be virtually considered an economic corpse. But as agriculture was becoming their system of traffic and production social progress found out and aroused countless new activities, it was possible to prolong the economic life of hundreds of thousand individuals of both sexes who had till then been regarded as so much lumber. By then even rubbish and straw had been industrialized, but in the application of the total economic value of man, that much had not been reached so far.

Beginnings of Adult Education.

The education of adults has its origin as systematic education, in 1864 in Denmark, owing to the beginnings of disturbances among the peasants which culminated in an agricultural reform. The peasants understood that they needed to prepare their own lawyers to whom they might entrust the direction of their movement. From these adult schools, which gave content to social parties, soon arose the leaders of the national Danish life. Such schools did not have the social, economic and political panorama of our century nor could their programmes and objectives be taken into account to-day; but in their time they were a step forward, which was followed by other Scandinavian countries: Sweden, Norway and even Finland.

The child was the essential preoccupation of education of the first industrial step. In the XIX century a world for the child was claimed. Such world is a utopia. The only social world is that of the community principally made up of adults; and they are the only ones who can reform and construct it.

Education of adults, such as is practised among us and in the majority of the countries of the world, is elementary primary training, essentially teaching of the alphabet. It does not prepare for life, but for knowledge and use of the alphabet.

When the hundreds of million of marginal illiterate beings—absolute and functional—and not only from the point of view of tea-

ching, but also socially, come definitely to the life the century, the voice and thought of the world will begin to change to the very roots; Man is already capable of demolishing mountains, changing the course and multiplying rivers, modifying the geography of the planet. He is not in accord with nature as it is, not owing to pride but for just and balanced application of his strength and intelligence. An immutable order does not exist in nature. The law of the world is that of its constant changes. But what do the vast majority of men do? They spend their lives in an heroic and sarcastic conflict in order to be able to keep on living. Or rather they amuse themselves in shelling nuts.

Misery, ignorance, superstition, fanaticism, disease and death constitute the signs under which lies a terrified mass of beings, who could build for themselves and for others, rich, strong, prosperous and happy communities. When one views them, in the numerous testimonies of relaters of all the creeds and continents, incapable of partisanship, one is reminded of the young Persian Prince who, on ascending the throne vacated by his father, wished to know the history of man, in that his tutor had taught him that sovereigns exposed themselves to less errors, provided the teaching of the past illuminated them. He then ordered the professors of his kingdom to prepare this history. But time elapsed more rapidly than the examination and abbreviation of the documents. Four times during 55 years they recomposed and abbreviated the history in order that the monarch, who was getting ever older and more worried, might read it. And the day that the permanent secretary of the Academy extremely old now and using crutches, arrived at the king's chamber with the shortest history that it had been possible to compose, one of the palace attendants said to him: "Hurry, the king is dying". And when the ancient historian still carrying the thick volume of history listened to the sad lament of the dying monarch of dying without having known human history, said to him: "Your majesty: I can put it to you in three words: they were born, suffered and died" (8).

This is also the history of millions and millions of men and women who, disseminated in the immense extract of the so

(8) A. France. *Les opinions de M. Gerome Coignard: L'histoire.*

called backward areas exist rather than live, and respecting whom the words of the Evangelist might be repeated—"They have eyes to see and see not, they have ears to hear and hear not".

In face of this picture, if any education can be of influence, it is that of the adult in his conception of education for life.

Some countries of Latin America have tried the education with social rather than scholastic spirit. Mexico after its revolution in 1917, especially with its cultural missions, put it on a new footing starting from 1943; Venezuela immediately after the long presidential period of General Juan Vicente Gomez; at present Brazil is trying hard to reduce its high index of illiterates: teaching the alphabet to adults has diminished indirectly illiteracy in childhood, which goes to prove that those who affirm that one has to begin in backward population to teach the alphabet, are right—by educating let us add—the adult, in order that he may create the indispensable climate so that the primary infantile school may fulfil its obligation. If in one illiterate family the child is the only one to learn to read and write, the family does not learn the alphabet. The child does not mind the others, at that age it is difficult for him to reach that state of conscience which would compel him to adopt a new attitude towards his family, that of raising them to a new sphere of knowledge. But if it is the adult who learns, then the opposite happens, the family finds itself handicapped by the inducement and incitement of the resplendent brainy one of the family.

Development of natural resources.

One of the great problems of the world is that of assuring the preservation and development of its natural resources. It is as much as technical and scientific work as of education. There are lands being wasted through ignorance. Man and towns prosper in the measure of the advantages taken of the natural resources. When this does not take place, communities sleep or just simply exist. There are towns asleep; at times with a touch of eternity.

Either owing to conditions of the soil, or social, economic and political ones or just owing to human conditions, the equation which gives equilibrium and progress: Man-medium-Society. And thus as in the case of man, there also exists in nature inequality of opportunities. How many times does it give the feeling that it claims it.

It is a question of good hearing: economic, political, social hearing. Who has not listened to the rumour of rivers and the tumult of voices of the water falls? Give the river or waterfall the opportunity and it will be seen how many marvels they will bring forth: To enter in profound knowledge of nature is one of the roads whence education receives the greatest treasure of enticement. The school of nature which had its alphabet, existed before any other organized school for men. The first alphabet, of the world, which many do not know and very few learn; the alphabet of the soil. The most dangerous ignorance for a town is that of not knowing the soil it lives on. It should be the first lesson in rural communities. When it is perfectly learnt it is learnt in one's own flesh. One's own flesh is the great master. Among so many in the world, 45,000 inhabitants of La Pampa among us have been learning it—the fourth part of the population of the territory—who have continued abandoning it in successive migrations. In this case, it treats of the impoverishment of the soil due to erosion through a sandy soil favoured by droughts and also through inadequate use. Ten thousand landed properties are annually lost in Colombia through this phenomenon says Guillermo Nannetti, the Colombian professor; 10,000 family homeless which explain the great social crisis. The carpet of herbs and humus, seen through a fine lens is a small biological universe whose structure and function should not be ignored or destroyed either. Science and technique provide valuable instruments for perfect knowledge of the alphabet of the soil, but economics and antisocial politics have overpassed them to detain and retain them, have gone more rapidly than blackberry bush in its dramatic struggle with the moving and erosive sand, which stretches down to the valley. Where erosion possesses itself of the land, life descends terribly and disappears but man can conquer it.

What then should be the final summary?

Basic education, including the teaching of the alphabet, for the thousand and odd million of absolute and functional illiterates, social, economical and political all over the world, will bring about a great change in the conditions of life of the communities, of all the continents, through the raising of level as has never

been known. All the other sectors of human knowledge: science, technique, art, history, philosophy will be benefitted with this incorporation in mass. Until this occurs, conquests in these fields will have, admittedly, an equivalent quality, but they will not be enriched with the greater variety of human experiences, which arise naturally from a well developed humanity.

In each region, education of all the population, in the making of its economic, social, technical, political, scientific capabilities, will also produce great transformation. Basic reforms will be understood and even exacted. Civilization and culture which today appear pertaining only to the city, will have an appropriate climate for development even to most distant place.

Little by little, inferior and primary levels, in which they may have begun will go on rising and surpass the highest levels of education of the best educated classes of today. Because the whole of mankind will have raised its level.

And this education and all the social forms of life will have been democratized. The democracies need as no other form of Government, a high education, a level of the total population, because every citizen should be prepared to assure

possibilities and participate effectively in its behaviour.

For man, the first and last problem will always be man, and education the medium of preparing and guiding him for fulfilment of an ideal of life. In the ideal life man concentrates all the strength which he possesses. What is atomic energy without man who utilizes it? It has an immense power, but definitely, it is no more than servant of the educational ideal standpoint which puts it to use. The constructive and destructive power of an educational ideal is infinitely superior to the constructive or destructive power of atomic energy.

And if it is true that man should inexcusably attend to the economic, social and political progress of his time and his medium because on them depends his own educational progress, his work does not finish with them, his outstanding leading work will always be that of contributing to human improvement. In this process education will have played its part without the desire to command. Education does not command; it governs, transforms, creates. To transform and create constitute the supreme desire of man. They transform and create; that is to say: man himself in his greatness of all knowledge, ventures all, says and does all.

Preparation of Audio-Visual Aids

Three Month Course Completed

Twenty-five trainees who have completed a three-month course in preparing audio-visual aids were given their certificates on 21st February at a function held at the Central Institute of Education in Delhi by the Education Minister Maulana Abul Kalam Azad.

The course was sponsored by the Government of India with UNESCO'S Co-operation. The four experts who conduct the course were Mr. Edward Ardizzone (UK), Mr. Norman Maclaren (Canada) Dr. Abid Hussain and Mr. Buddha Dev Bose.

An exhibition of audio-visual aids prepared by the trainees displayed posters, film strips, sample pamphlets for new

literates and a simple frame with a silk screen which can make copies of a prepared pamphlet without printing machinery. The film strips were achieved by artistic tiny figures or letters scratched on common films. The trainees mostly from Northern India included artists, photographers, writers and actors. Besides preparation of charts films and posters some were trained in illustrating and writing books for new literates. The expert team will now go to Mysore to train a group drawn from South Indian States.

Film strips produced by the trainees were screened and a play "Kala Aur Vasana" was performed.

The Thousand Silver Threads

Dr. Frank C. Laubach and his Work

Dr. Frank Charles Laubach, a sixty-seven-year-old Congregational missionary, is perhaps the most ambitious and indefatigable pedagogue of his time. For the last twenty-three years, he has been engaged in an attempt to wipe illiteracy from the face of the earth, a project that would be staggering even for an organization with a staff of thousands and a budget of millions, since, according to the best estimates, three-fifths of the world's population, or a billion and a half people, cannot read or write.

Dr. Laubach has, to all intents, been going it alone. He has visited sixty-four countries and has, in his phrase, "made lessons" in two hundred and thirty-nine languages or dialects, many of which had never before been reduced to black-on-white. It is impossible to calculate his results precisely, but it is very likely that he has been directly or indirectly responsible for fifteen million people's learning their ABC's.

This would appear to be a good-sized chunk of humanity, but actually it is an insignificant one in his line of work. The population of the world is increasing so rapidly, particularly in those lands where reading and writing are esoteric arts, that new illiterates are being born much faster than Dr. Laubach can dispose of the old ones. Nevertheless, he is violently sanguine about his work. His demonstration, even on a minuscule fifteen-million scale, that reading and writing can be taught quickly to the most wretched Indian outcast or the most anthropophagous New Guinea chieftain has done much to establish universal literacy as an attainable goal. When, in 1929—almost by accident in a remote section of the Philippines—he started on what was to become his crusade, practically every educator would have qualified or scoffed at the thought of teaching more than a billion pupils; now the job is not only regarded as feasible but it has been given priority by Unesco, to which Dr. Laubach has on occasion served as an adviser.

Dr. Laubach is a bald, unassuming, warmhearted, short-legged, rockjawed, godly man. There is nothing in either his appearance or his manner, both of which can fairly be described as homely, to proclaim that he is one of the most influential private citizens alive. His figure is compact and by no means stately; his gait, though brisk, is a trifle laborious, with a percepti-

ble roll, like that of a tanker in a light ground swell; his dress is neat and conservative, and no more elegant than befits a Christian missionary; he speaks in a rather high-pitched voice and has a tendency to dwell on sibilants; and his favourite word for starting a sentence is "indeed." His physical stamina and his technical skill as a teacher are great, but probably neither of them has been as much of an asset to him as his spiritual initiative which is prodigious. All his adult life, he has had an ungovernable urge to take on hard cases. In 1909, immediately after graduating from Princeton—where he was president of the Ministerial Association, a group of undergraduates who were planning career in the church—he took a job with the Spring Street Neighbourhood House, a Presbyterian establishment situated in an especially pugnacious Irish-Italian neighbourhood on New York's lower East Side. He spent a year there, visiting families who needed help in solving the innumerable problems—physical, social, and spiritual—engendered by slum living, and in that time he acquired enough material to write a thesis, "The Social Value of the New York Saloon," which earned him a Master's degree in sociology from Columbia. In his paper, he contended that the New York saloon provided the heads of tenement families with their only refuge from the congestion and emotional pressures of their homes. The thesis caused

something of a sensation in Laubach's family back in Benton, Pennsylvania, a village of eight hundred inhabitants, where the future apostle to the world's illiterates was born. His father, the village dentist and a relentlessly temperate man had not been informed of the direction his son's academic efforts were taking until one of his patients, the local barkeep, showed him a copy of the *Brewers' Journal*, whose editors, had enterprisingly reprinted the thesis. It took a good deal of correspondence between Benton and New York to persuade the elder Laubach that sociology really demanded that sort of thing.

Authority on art of softening up hard cases

Laubach entered the Union Theological Seminary the next year, graduated in 1913, and returned at once to the lower depths, this time getting a job with the New York Charity Organization Society, on East Twenty-second Street, as a specialist in the problems of male vagrants. He also worked at a lower East Side soup kitchen, where indigent men could get a meal for a nickel, and did his best to popularize a woodpile on East Twenty-fourth Street, where derelicts could saw firewood for their suppers. The woodpile became a source of sustenance not only to indigents but to metropolitan city editors—who called Laubach the Dominic of the woodpile—since it was an almost inexhaustible lode of ready-made feature articles; one figure who beguiled reporters was an elderly hobo in a silk hat, frock coat, and stiff collar who refused to strip down in any particular while pushing his saw. During his year and a half with the Charity Organization Society, Laubach made an intensive study of the case histories of a hundred of his charges, and was able to write a scholarly thesis called "Why There Are Vagrants," which led to another Columbia degree—a Ph. D., in sociology.

This sort of experience, coupled with a nature that is transparently and infectiously sympathetic, has made Dr. Laubach an authority on the art of softening up hard cases, and illiterates, he feels, are the hardest cases on earth. In "The Silent Bil-

lion Speak," a book he wrote in 1945 about his literacy work, he says:

The most bruised people on this planet, the naked, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul, are the twelve hundred million illiterates. More than half the human race is hungry, driven, diseased, afraid of educated men in this world and of demons in the next. If you sit down beside an illiterate as your equal, your heart overflowing with love for him, and with a prayer on your lips that you may help him to a new vision; if you never frown nor criticize, but look pleased and surprised, and praise him for his progress, a thousand silver threads wind about his heart and yours. You are the first educated man who ever looked at him except to swindle him

Some of the pedagogic principles that Dr. Laubach has developed as a result of these convictions are highly unorthodox. One is that a teacher should never use the word "no" or any other negative locution, and in order to achieve this ideal, a teacher must never ask a student a question the student can't answer. He also insists that at the first sign of fatigue or inattention on the part of the student the teacher should terminate the lesson; that the teacher should constantly clap the student on the shoulder, grasp him by the hand, and smile at him; and that the completion of a literacy course should be celebrated with considerable pomp, including the awarding of a suitably showy diploma and the delivering of orations by prominent local citizens.

On the whole, this technique has been spectacularly successful, but recruiting instructors with a gift for it has sometimes been difficult; professional school teachers, some of whom can't bear to ask a question the student *can* answer, are generally pretty inept Laubachians. A capable instructor who has mastered the Laubach method can often, working an hour a day, pilot a student through a first reader even in a language as complex as Arabic or Hindi in a couple of weeks. Trained instructors, however, play only a small part in Dr. Laubach's system. The core of his method is his dictum that each illiterate be taught individually, and it would, of course, be impossible to do the job on a formal basis. One of his significant contributions to mass adult education has been his ability

to induce newly taught literates to pass their knowledge on to others. He has dramatized this tactic with the phrase "Each One Teach One." It has become the slogan of his present sponsors, a Protestant organization called the Committee on World Literacy and Christian Literature.

Not the least audacious feature of Dr. Laubach's subjugation of two hundred and thirty-nine languages is the fact that—conversationally, at least—he is a poor linguist himself. He speaks good German, and while he was in the Philippines, he learned Spanish and a couple of Filipino dialects quite well, but it is safe to say that even asking the way to the railroad station or ordering a cup of tea in any foreign tongue but these would put a considerable strain on him. As a matter of fact, he simply hasn't bothered to try to learn the languages he deals with (assuming he ever could have mastered the two hundred and thirty-nine of them), because he has found it unnecessary. Wherever he makes lessons, there are plenty of people at hand who are well acquainted with the language; they provide the vocabulary and he provides the inspiration and the technique. However primitive he may be conversationally, he is erudite alphabetically and phonetically, and his beginners' lessons are so elementary that he can easily learn from them the few sentences he needs in order to give a demonstration of his teaching methods. (He invariably forgets them twelve hours later.) He has even advanced the theory that he is better off *not* knowing the languages he teaches. "Indeed," he remarked recently, "I have a sure test of the efficacy of a lesson: It's good when it's so simple that even I can understand it."

Formula for literacy

Over the years, largely by trial and error, Dr. Laubach has worked out a formula for the instruction of elementary literacy. It consists of an amalgam of charts, lists of key syllables and key words, and pictures—all of them devices that he has experimented with, singly and in combination, in the past—and it demonstrably makes it easy for an illiterate to learn to read and write even the most difficult language. However easy these charts may be to teach and learn from, through, they are far from easy to assemble, or, as Dr. Laubach says, make. These days, he de-

votes the first half of each year to combating illiteracy in Asia or Africa, and on his carefully planned tours, he takes with him a load of reproducing equipment—mimeographs, multigraphs, cameras, and such—and a small team of experts. The composition of such a team is likely to vary from year to year, and even from place to place, but it generally contains an artist, a philologist, and a technician who knows his way around a mimeograph machine. The team uses local secretarial help, and often picks up a talented linguist—probably a missionary—on the spot. A typical tour proceeds somewhat as follows: Immediately up on the team's arrival at the scene of operations (the team works only at the invitation of either a government or an official educational or mission organization, which pays its expenses), Dr. Laubach and his companions meet with a local committee usually composed of teachers, missionaries, government officials, and language experts, which has been set up prior to their coming. This first conference, which may last several days, is devoted to analyzing the vowel and consonant sounds of the language to be taught, and canvassing it for—from three hundred to six hundred words that should be included in a first Reader because of their familiarity and utility and the commonness of their phonetic components. When the words have been agreed upon and arranged in the proper teaching order, that is, so that the first few words embody, among them, all the letters in the local alphabet—they are turned over to Philip Gray, an artist who almost always is a member of the team. He is a former insurance man who suddenly found he had a talent for drawing, and his job requires what might appear to be a superhuman degree of ingenuity, for he has to draw pictures of the objects designated by these opening words in such a way that each picture reflects local life accurately enough to be recognizable, and strikingly incorporates the general shape of the character it is meant to teach. Gray's work is then assembled into a series of charts. In the teaching of Burmese, for example, a language whose alphabet consists largely of circles or segments of circles, the first chart is intended to teach the vowel sound "ah," alone and in combination with certain consonants. The chart starts with a picture of the left profile of a Burmese man with his mouth open, pre-

sumably saying "ah," the open mouth of the man being the same shape as the Burmese character for the sound "ah," which is like a "c" backward. Then various "ah" syllables and words are taken up. The character representing the sound "nga," which looks like a "c" the right way around and is itself the Burmese word for "fish," is illustrated by a picture of a leaping fish whose body is curved into a "c." The character for "hap," which is a sort of round-sided "u" and means "cheek," is illustrated by a picture of a man with a conspicuously swollen cheek. The character for "wa," which is a circle and happens to be the Burmese word for "fat," is illustrated by a picture of an enormously fat boy with a perfectly circular belly. Similar charts are made for all the other vowel sounds, and on them all the consonant sounds eventually appear. Each chart is a separate lesson, which is intended to be taught in about an hour) and it is followed by a lesson that teaches simple sentences made up of the words already learned. Once the charts have been made and the sentence lessons written out, they are handed to the member of the team in charge of reproduction. Dr. Laubach's son Robert, who is handy with typewriters, mimeograph machines, multigraphs, cameras, and several other forms of reproducing apparatus, generally does most of this work. After the lessons have been reproduced, Dr. Laubach rounds up some local illiterates and teaches them from the charts, demonstrating his shoulder-clapping, hand-grasping technique of instruction to the local committee. The literacy team spends the remainder of its stay making sure that the committee is thoroughly familiar with the technique and sufficiently well organized to carry on an "Each One Teach One" campaign.

Evangelism is his vocation

Though the dissemination of literacy has become Dr. Laubach's primary occupation, he does not regard it as his true lifework. As far as he is concerned, evangelism is his vocation, as it has been ever since 1903, when, while he was teaching grade school in Benton, he resolved to study for the Ministry. A year later, he decided that missionary work was the branch of the Ministry he was most interested in. At the same time, he made up

his mind where he wanted to go—Mindanao, in the Philippines. This was not a purely arbitrary choice. Mindanao had come to his attention in 1901, when a pair of fellow Bentonites, one of them a cousin of a girl named Effa Seely, whom Dr. Laubach married eleven years later, were sent there by the United States Government as schoolteachers. Their letters home made it clear that Mindanao, besides having beautiful scenery and a colorful history, abounded in hard cases, chief among them the Moslem tribes of Moros. Dr. Laubach derives a good deal of inspiration from lakes and mountains and sunsets and he has always had a notable wanderlust, but it was the hard cases that clinched his decision. All his activities between 1905 and 1915—his education at Princeton, his settlement-house work, his three years at Union Theological Seminary, his marriage to Miss Seely, his chores on the woodpile—he considered steps leading toward Mindanao.

In order to get to Mindanao, Dr. Laubach had to become a Congregationalist; under an arrangement whereby the world is divided up among the various denominations affiliated with the Protestant missionary organization called the Division of Foreign Missions of the National Council of Churches of Christ, Mindanao was, and is, Congregationalist and Episcopalian territory, but only the Congregationalists were sending missionaries there at that time. Dr. Laubach was raised a Methodist and attended college as a Presbyterian, and he took up Congregationalism without a qualm. His religion is utterly non-sectarian; for a good many years he has also been a member of the Wider Quaker Fellowship.

By the time Dr. Laubach and his wife, who had been trained as a schoolteacher and a nurse, were ready to sail for Mindanao in 1915, he had narrowed his objective from the island as a whole to Lanao Province, an area centered on Lake Lanao, half a mile up in the mountains, and a stronghold of the Moros. The Moros had been outstandingly hard cases for four centuries. When Spain, following Magellan's discovery of the Philippines in 1521,

established settlements on the islands, the nastiest Filipinos the Spanish encountered were the Moslem tribes of Mindanao and the Sulu Archipelago. This was not very long after the Moors—or, in Spanish, Moros—had been driven from the Iberian Peninsula, and the Spanish, perhaps figuring that one Moslem was pretty much like another, decided that these Filipinos were Moros, too, and not only called them that but treated them as if they were. In consequence, during the entire three hundred years of the Spanish occupation, the Spanish and the misnamed Moros were at each other's throats. Because of the difficult terrain and the fierce, proud disposition of the Moros, the Spanish never did succeed in domesticating them. As a result, when the United States took over the Philippines in 1898; the Moros were intractable by tradition as well as by temperament, and hard cases almost without precedent. As it turned out, Dr. Laubach had to wait fourteen years before he could get to work on them. Lanao was still unpacified in 1915; American troops continued to occupy the province, and both the Government and the evangelical authorities felt that sending a missionary there would be a rapid and unceremonious method of augmenting the ranks of the blessed. Dr. Laubach was therefore assigned to the coastal town of Cagayan, in relatively placid Catholic country on the north coast of Mindanao. During the next fourteen years, he divided his time between Cagayan, where Robert, his only child, was born in 1918 and Manila, where he taught sociology, psychology, and education at Union College and Union Theological Seminary. (He at one point lost a bitter election campaign for the presidency of the two institutions by one vote—the vote he had, with true Christian abnegation, cast against himself.) In this period, Dr. Laubach had to furlough home. As a rule, a missionary's furlough lasts for a year, but in Dr. Laubach's case it was extended to two years each time, because of his efficiency at extracting cash contributions from wealthy Protestants, some of whom can also be reasonably classed as hard cases. In 1929, when he returned to

the Philippines from his second furlough, he was convinced that schoolteaching in Manila was, after all, self-indulgent and that he should once more turn his attention to Lanao. By then, the Moros had become docile enough to permit a missionary to settle among them without mortal peril, but they were still about as unpromising subjects for evangelism as any people anywhere.

Dr. Laubach's first couple of months in Lanao were dispiriting. For one thing, he was lonely; he had installed his wife and son in Baguio, on the island of Luzon, partly for their safety and partly because there was no suitable school for Robert in Lanao. For another, he made no impression at all on the Moros. Then, just when his depression had reached an acute stage, he underwent what he has ever since considered an important mystical experience. He has described it as follows, in "The Silent Billion Speak":

One evening I was sitting on Signal Hill looking over the province that had me beaten. Tip [his dog] had his nose up under my arm trying to lick the tears off my cheeks. My lips began to move and it seemed to me that God was speaking.

"My child," my lips said, "you have failed because you do not really love these Moros. You feel superior to them because you are white. If you can forget you are an American and think only how I love them, they will respond.".....

"In that terrible, wonderful hour on Signal Hill I became color-blind. Ever since, I have been partial to tan—the more tan the better! Every missionary goes through some such experience as that—or comes home defeated.

My lips spoke again to me:

"If you want the Moros to be fair to your religion, be fair to theirs. Study their Koran with them."

Thriving Business Right from Beginning

Dr. Laubach went down the hill and told a priest, through an interpreter, that he wanted to study the Koran. The next

day, several priests crowded into his cottage, each with a Koran under his arm. Dr. Laubach realized, of course, that his plan of entering into doctrinal colloquy with the Moro theologians and so winning their confidence would be impossible if he could not speak their language, Maranaw. Maranaw was solely a spoken language; not a word of it had ever been written down, and this presented a considerable obstacle to his learning it rapidly. To hasten his education, Dr. Laubach wrote out phonetic reproductions of Maranaw words as fast as he discovered what the words meant. In the midst of this job, he was struck by the thought that he was becoming the first person on earth able to read and write the language of the Moros. This seemed to him a patently inequitable state of affairs, and it gave him a new ambition. Feeling, as he profoundly did, that the purpose of his work in Lanao was to be of service to the people there, he quickly concluded that he ought to teach them to read and write. This conclusion was enthusiastically seconded by almost every Moro he met. And so, quite unexpectedly, Dr. Laubach founded himself in the literacy business.

It was a thriving business right from the start. The Moros liked being clapped on the shoulder, grasped by the hand, and smiled at. Dr. Laubach discovered that he had a strong aptitude for dispensing this sort of primary education; he was to discover later on that he had also been blessed in this first venture by a great piece of luck—the very elementary character of Maranaw. Maranaw has a small vocabulary and only four vowels and twelve consonant sounds; furthermore, since Dr. Laubach had, as it were, invented it as a written language, he had been able to make it perfectly phonetic and put it into the relatively simple Roman alphabet instead of the abstruse Arabic one, which is the traditional alphabet among literate Moslems. He found three common Maranaw words that among them contained all the consonant sounds in the language—“*Malabanga*,” the name of a neighboring town; “*karatasa*,” “paper;” and

“*paganada*,” “to learn”—and made three large charts, one for each of the words. The first dealt with the consonant sounds in “*Malabanga* ;” across the top, the word itself was written in Roman letters, and below, the word was broken down into its component syllables, along with all the possible vowel-sound variants—“*ma*,” “*mi*” “*mo*,” “*mu*,” “*la*,” “*li*,” “*lo*,” “*lu*” “*ba*,” “*bi*,” “*bo*,” “*bu*,” “*nga*,” “*ngi*,” “*ngo*,” and “*ngu*.” The second and third did the same thing—“*ka*,” “*ki*,” “*ko*,” “*ku*,” etc,—with the consonant sounds present in the two other key words. By the time a student had mastered these three charts, which seldom took much more than an hour, and often took as little as twenty minutes, he was possessed of every syllable the language had to offer. The astonishment of the Moros was intense when they found they could learn to read in just a few minutes. So was their gratitude. One important outlaw—Lanao Province was full of outlaws, important and otherwise—who had slipped surreptitiously through Dr. Laubach’s side door at dusk one day and had learned to read in the usual brief time was so overwhelmed that he offered to attend personally to any assassination Dr. Laubach cared to entrust him with. The development of the “Each One Teach One” technique had somewhat ferocious overtones, too. At first, Dr. Laubach conducted his work with fulltime Moro teachers, whom he selected himself, trained, and paid with mission funds, which, of course, came from the United States. The work had been going on only a few months when the effects of the American depression began to be felt in Lanao; financial contributions from back home became smaller and rarer. Dr. Laubach was obliged to dismiss the teachers. In this desperate pass, his spirits were lightened by a suggestion from one of his earliest pupils, a man named Kakai Dagalangit, who had thirteen wives and was the principal chief in southern Lanao. Kakai said to Dr. Laubach, “This campaign mustn’t stop for lack of money. It’s Lanao’s only hope. If it stops, we’re lost. Everybody who learns has got to teach. If he doesn’t, I’ll kill him.”

With backing of this sort, the "Each One Teach One" plan became very popular.

When the Maranaw literacy campaign began, roughly four per cent of the hundred thousand Lanao Moros could read and write—in Arabic, the language of the Koran, which was admirable for scholars but of no practical use to the average out-law. Two years later, twenty per cent of the Moros could read and write Maranaw, and literacy was increasing at the rate of about one per cent a month. In addition, as the Moros learned to read and write their own language, they more and more abandoned their traditional intransigence. As late as 1928, it had been inadvisable for a white man to stroll around a military post in Moro country without a pistol hanging from his belt. Five years afterward, Lanao, if not as placid as Scarsdale, was a place where a well-behaved American could live and work in relative tranquillity. This gratifying progress attracted the attention of other missionaries and of United States Government officials—particularly those officials who, pondering the rapidly approaching time when the Philippines would have their political independence, realized that self-government and a low level of education might very well be an explosive mixture. Toward the end of 1931, Dr. Laubach, under the sponsorship of the Philippine National Christian Council, and with the co-operation of the United States Bureau of Education, went on what he called an "exploratory literacy expedition" through the northern Philippines. During this trip, which lasted a little more than a month, he managed to chart nine more Filipino languages or dialects. These charts, too, used the key-word system; it proved ideally suited to the whole group of simple tongues known to etymologists as the Malayan subfamily, to which all the Filipino languages belong. The following year, Dr. Laubach took another trip north, and at the end of it, the total number of languages or dialects he had charted had risen to twenty-one. By the time his tour of duty at Lanao was up, in 1933, his work was known—in evangelical circles, at least—at all over the world, and he had been invited to visit a dozen countries and start literacy drives. He decided to accept as many of these invitations as he could on his way home, even though they might take him a good bit out of his way.

The ceremonies accompanying Dr. Laubach's departure from Lanao were unprecedented. He has described some of them in his book: "Five big trucks filled with Moros followed our car down to Iligan the seaport twenty-five miles away. They swarmed on the ship and spilled over on the wharf. Every chief in Lanao wanted to make a speech on how they were sending me to bring light to mankind, and how that was to be the beginning of emancipation for the human race, the turning point in world history! At ten that night, the captain blew his whistle to warn that he was about to cast off, but the Moros laughed and went on talking. The captain subsided, for fear they would cut his head off."

A problem that has exasperated him.

Dr. Laubach may have started his journey with some idea that it would prove a turning point in world history and emancipate mankind, but if he did, he quickly lost it. His first stop on his dilatory voyage back to the United States was Malacca, in Malaya. Malay is an easy language, so he had little difficulty working out fairly successful lessons there. He did, however, get an intimation of the existence of a problem that has exasperated him ever since. The Malay spoken in Malaya is the same language as the Malay spoken in Sumatra, just across the narrow Strait of Malacca. In Malaya, though the language is written according to English spelling, while in Sumatra it is written according to the Dutch; written communication between the two countries, consequently, is conducted in the Arabic alphabet, a very difficult one to master. (In Arabic, practically every character is written four ways—one way when it stands alone, one when it appears at the beginning of a word, another when it appears in the middle, and a fourth when it appears at the end.) Dr. Laubach told a school official in Singapore that this situation struck him as absurd. The official answered, "Oh not at all, not at all. Variety is the spice of life. It would be a pity to have the monotony of always spelling Malay the same way." The one annoyance Dr. Laubach has never encountered is monotony of this sort. The obstacles put in his path by the unphonetic, unsystematic spelling of most languages still irritate him, and English, which is the most widely used

language in the world. is his particular bete noire. He believes that if English-speaking countries could be wiped out in a matter of years. "I can see only one thing to do," he once wrote. "Start a strike against the way English is misspelled—become a spelling Bolshevik! I suppose that unless we revolt, we shall be handing on this same accursed orthography to our children, and our children's children, to the crack of doom."

After his visit to Malaya, Dr. Laubach spent a couple of months in India, and there it became evident to him what a large job emancipating the human race was going to be. It was not so much the fantastic multiplicity of language in India, with their accursed orthography and their extensive alphabets—the Hindi alphabet has forty-six letters—that set him back on his heels as it was the tremendous apathy that centuries of sub-human living had produced in the Indians. Early in his stay, he had the opportunity of discussing his plans with Mohandas Gandhi, and he was distressed to discover that Gandhi doubted the possibility of teaching such underfed, overworked people anything until their economic plight had been relieved. Dr. Laubach's position was then, and is now, that literacy is an important early step in any program designed to enable the Asiatic masses to extricate themselves from their miserable fix. Any improvement in living conditions, he points out, automatically increase the population and, hence, the number of illiterates, which means that unless the problem of illiteracy is attacked early, it can only increase by rapid progressions. His opinion evidently had some weight with Gandhi, for in 1939 the Indian leader wrote in a newspaper article, "I am converted, and now believe that literacy should be required for the franchise. If each one of us will teach one illiterate, we can make India literate in no time!"

During his visit to India, Dr. Laubach, co-operating with missionaries in various parts of the country, managed to make lessons in five important Indian languages—Hindi, Marathi, Urdu, Tamil and Telugu. The lessons were not as foolproof as he could have wished, though. These languages, like the majority of the languages in the world, are much too sophisticated to be squeezed into the elementary key-word pattern he had used in the Philippines, and he was stuck for a technique that would

deal with them adequately. He had similar difficulties with Arabic in Egypt, Palestine and Syria, where he went next, and with Turkish in Turkey, where he stopped off just before returning home. Still, in all those places, he left a group of people, principally missionaries, whom he had convinced that his idea, despite the imperfection of his lessons, was useful and workable. He was penniless when he arrived in the United States. He had had no official appropriation for his trip; his travel allowance was only enough to fetch him and his family from Lanao to New York by a direct route, and he had made up the difference out of his own pocket. He resolved that his major project during his furlough would be to get some sort of steady financial support for his campaign.

Every Protestant missionary represents, and is supported by, a specific congregation. Ever since his ordination, Dr. Laubach has been the emissary and ward of the congregation of the Union Congregational Church of Upper Montclair, New Jersey. It was to the members of this congregation that he first turned in his quest for support for his literacy work. He found a number of people ready to help him out, and through their efforts the Committee on World Literacy and Christian Literature was founded. The Committee, as it was set up, had no organisational connection with the church, being financed entirely by private contributions. (In 1939, it was made an adjunct of the Foreign Missions Conference of North America, now known as the Division of Foreign Missions of the National Council of Churches of Christ, and since then has been allotted a share of the parent organisation's funds. Last year, its budget was about a hundred and seventy thousand dollars.) Getting his committee established, and raising several thousand dollars to keep it going, took up Dr. Laubach's whole year at home. In the summer of 1936, he departed for the Orient once more. After a couple of months in the Philippines, he went on to India, where he spent five months travelling furiously up and down the land and experimenting with various pedagogic techniques in an attempt to solve the problem of teaching the complex Indian languages easily. Although he did not succeed in devising lessons that satisfied him, he made one significant discovery. He came to realize that illiterates, simply because they cannot rely

on newspapers and books and signboards to guide them through the world, are on the whole much more observant and have much more acute visual memories than people who can read and write. It was at this time that he began incorporating pictures of familiar objects into his lessons, and illustration thereafter became one of the most important elements of his system.

Work in East Africa and other Countries

From India, Dr. Laubach went, in the spring of 1937, to East Africa, where he spent fifty days making lessons in such arcane tongues as Luo, Nyoro, Kikuyu, and Swahili. While he was working on the first of these languages, in a town called Kisumu, on the shore of Lake Victoria, he had a splendid opportunity to indulge his taste for geographical romance. "One evening, after looking in all directions to be sure nobody was watching," he wrote in "The Silent Billion Speak," "I stepped back and forth across the Equator one thousand times—just to boast. It seemed with the Equator completely at one's mercy something had to be done about it. So, believe it or not, Mr. Ripley, I am the only living man—at least, from Benton, Pennsylvania—who has crossed the Equator one thousand times in twenty-five minutes." With this invigorating experience behind him, he returned to Lanao, which was still his home mission, and stayed there for some time, improving the lessons in the Filipino languages and baptising Moros, who were now being converted by the score. The Lanao mission at this point was an impressive establishment consisting of about a dozen buildings, including a dormitory for pupils at the mission school, a dispensary, a library containing some five thousand books and a printshop from which poured a steady stream of books and pamphlets in the Maranaw language, bearing such diverse titles as "Where Christians and Moslems Are Brothers," "Care of the Skin," "Moro Folklore in Prose," "Why Does God Permit Suffering?," "God Is Beyond Us All," "Motherhood and Baby Care," and "The New Miracle Rice," written by Dr. Laubach or members of his mission staff.

In the summer of 1941, Dr. Laubach's fourth five-year tour of duty was up, and war jitters were sweeping the Philippines,

so he and his family returned to the United States without much reluctance. They were here when the Japanese bombed Pearl Harbour. The Lanao mission was gutted during the war—not by the Japanese but largely by American and Moro guerrillas, who, long after the fall of Corregidor pursued a scorched-earth policy on Mindanao. All the buildings were burned, and their contents, including the entire library and most of the Laubachs' furniture destroyed.

The war, of course, prevented Dr. Laubach from carrying on in Asia or Africa, so he turned his attention to the Western Hemisphere. He took two protracted trips through Central and South America, making lessons in Spanish, Portuguese, and a number of Indian languages. By correspondence, he helped out with lessons in Navajo and Eskimo, and at the request of the authorities in Jamaica, he even tried his hand, for the first time, at English. Dr. Laubach no longer has the responsibility of the Lanao mission, which is being rebuilt. He bears the title of Special Counsellor and Literacy Expert of the Committee on World Literacy and Christian Literature. (The Committee pays his travel expenses, and the Congregational Church pays his salary of twenty-five hundred dollars a year.) The job has enabled him to pamper his wanderlust thoroughly. Dr. Laubach is a poor adventurer for *le tourisme*, though, because he has no interest whatever in sightseeing. Apparently, he derives his pleasure not from seeing a place but simply from being in it. Last year, for instance, he motored through the Khyber Pass into Afganistan and, being an old Kipling fan, was considerably perked up by the experience. At least, he said he was. His colleagues on the trip were hard put to it to detect his elation, for he spent most of the time poring over the first draft of a literacy chart of Pushtu and only occasionally gave a glance at the countryside. Now and then, his absorption in his work gets him into touchy little snarls over protocol with local dignitaries. He resolutely declines to accept invitations to official cocktail parties, go on tiger hunts, or inspect picturesque ruins or collections of artifacts. "If the community officials ever do manage to get him out to look at something—oh, some especially magnificent Javanese temple, say—they don't get

much satisfaction out of it," an associate remarked not long ago. "He's polite, of course, but his mind is plainly on something else. He's not thinking about Javanese carvings, he's thinking about Javanese verbs. And in Java, as a matter of fact, it's hard to say which are more ornate."

It was in 1948 that Dr. Laubach started spending the first half of each year on the road, making lessons. His 1948 trip took him to Sierra Leone, Liberia, the Gold Coast, the Belgian Congo, Rhodesia, and Transvaal. In 1949, he visited Thailand, India, Pakistan, Australia, New Guinea, and Korea. In 1950, he went back to Africa, stopping in Angola, Tanganyika, Mozambique, Nyasaland, Raunda-Urundi, Uganda, the Congo and the French Cameroons. His 1951 itinerary included Algeria, Tunisia, Libya, Egypt, Lebanon, India, Pakistan, Afganistan, Burma, Singapore, and Indonesia. This year, he will concentrate on India and Pakistan, with a quick shot at Sarawak. This is a pretty rough schedule for a man in his late sixties and it isn't made easier by the fact that Dr. Laubach now travels by air and doesn't have the opportunity to recuperate on shipboard between stop that he had in his prewar, seafaring days. It wears him down so little, though, that he works just as hard during the second half of each year, which he spends touring United States, whipping up interest in and cash contributions for his work. Last October was typical of his late-summer-and-fall, or American, phase. From the third to the seventh of the month, he was in Detroit; on the eighth and ninth, in Toledo; on the tenth, in Milwaukee; on the eleventh and twelfth, in Des Moines; from the thirteenth to the fifteenth, in Topika; on the sixteenth, in Wichita; from the seventeenth to the twentieth, in Oklahoma City; on the twenty-first, in Tulsa; and Bartlesville, in Oklahoma; from the twenty-second to the twenty-fourth, in Baton Rouge and Lafayette, Louisiana. He flew to New York on the twentyfifth to attend a banquet, and by the thirtieth he was in Fort Worth. On no day, except during the trips to and from New York, did he make less than one speech, and he usually made several.

In his character as one of the world's leading travellers, Dr. Laubach has perfected the art of living out of a single suitcase,

most of which is devoted to carrying papers. He has become unaccustomed to such concomitants of a sedentary life as shelves, closets, and bureau drawers; even when he settles down for a couple of weeks in a two-and-a-half-room apartment he and Mrs. Laubach have on East Twenty-second Street, he is as likely as not, after washing his hands, shaving, and brushing his teeth, to pack up his soap, razor, and toothbrush and stow them in his valise. Mrs. Laubach uses the apartment more than her husband does. Her practice is to accompany Dr. Laubach overseas every other year, and she shares only snatches of his trips around this country. The Laubachs still consider Benton their home town, and own a house there that was willed them by Mrs. Laubach's parents, but Dr. Laubach estimates that since 1945 he has spent total of a month in it.

Perhaps one reason Dr. Laubach has so little trouble living out of a suitcase is that he puts so little in it. In addition to documents, the suitcase he took with him on his 1951 trip, for instance, contained hardly anything but toilet articles, a few changes of socks and underclothes, one white nylon shirt, a white suit (to be worn when being received by the heads of states), a length of clothes-line, and a handful of plastic clothespins. The rest of his clothes he wore—another white nylon shirt, a pair of black shoes, a battered gray hat, a gray tropical suit, and an overcoat. On his travels, he rinses out his soiled shirt every night and hangs it on his clothesline. Besides the suitcase, his accoutrements consist of an overloaded briefcase, a Hermes portable typewriter, a passport (three times as thick as an average tourist's because of the extra pages that have been inserted to accommodate his visas), and a fat red address book. None of these items—least of all the last one—will he let out of his possession. In the address book, he writes down the name and address of practically everybody he comes across abroad and when he gets back home, he turns it over to his secretary as an index to where he has been and what he has accomplished while away.

Reading matter for recent pupils.

One of Dr. Laubach's acute concerns these days is providing enough suitable reading matter for his recent pupils. A new literate who has successfully completed the ele-

mentary course has a reading vocabulary of only about five hundred words, which makes many books quite impossible for him and even the simplest newspapers very difficult. Dr. Laubach has done a lot to expand this horizon with a series of second readers, which raise the new literate's working vocabulary to about fifteen hundred words, and he would like to do more. Ever so often, he has a terrifying vision of what the world would be like if, after he had made a billion and a half people literate, they could find nothing to read but comic books, detective magazines, and true confession stories. This vision comes to him most often in front of railroad-station newsstands during his tours around the United States. On his overseas trip this year—he left six weeks ago—he hopes to make a start at dispelling it for good. He is going to spend much of his time in southern India, where literacy campaigns are in a flourishing state, and do everything he can to get books and pamphlets and newspapers written and edited for the new literates, as well as work out ways of training writers and editors to be informative and entertaining within the confines of a small vocabulary. (His son is not going with him this year because he is taking courses in just this sort of writing at Syracuse University.) Dr. Laubach is already armed with a powerful persuader as to the feasibility of his plan—his own series of second readers, which are informative, practical, educational, and, above all, simple. He has not had too hard a time getting up his series, because he has a knack for putting complicated thoughts into easy words. He regards as his foremost achievement in this line a second reader he wrote in Burma last year, called "U Sein, the Wise Man." The technical information, in it was certified by E. C. A. representatives in Burma as entirely accurate, and they were astonished at Dr. Laubach's ability to put it into such a modest vocabulary—less than a thousand words, actually. "U Sein" is

the story of a Burmese villager who learns to read and, as a result, finds out how to save his cattle from rinderpest, how to get a school for his village, how to fight malaria, tuberculosis, and dysentery, how to make the village well safe, how to cure his daughter's fiancé of venereal disease, how to raise better goats and papayas and bananas and chickens, and how to handle a good number of other problems that urgently preoccupy Burmese villagers. From it, too, a reader who has never been near a Burmese village can learn something of what Dr. Laubach feels about his work. The last lesson in "U Sein," in which the Burmese words for "example," "proud," "blind," "friend," and "kind heart" are taught, ends:

U Sein said: The best friend a man can ever have is the man who teaches him to read and who helps him get good books. For a man who cannot read is like like a blind man. They have to lead a blind man around by the hand.

I was blind but now I am not blind.

U Sein said: I can read.

That is why I am no longer hungry, that is why my village no longer has malaria.

That is why our village no longer has germs.

That is why we never get smallpox.

That is why we have gardens and orchards and milk goats in our village.

All because one man with a kind heart taught me to read and another man with a kind heart sent me books from Rangoon.

So as U Sein went back to his village everybody said:

We are proud of you, U Sein, and we are proud to be your neighbours.

U Sein the wise man has a big heart and a big mind and a big spirit.

They all went to church and thanked God for their wise good U Sein.

U Sein's wife was proud of him, and his daughter was proud of him and his son-in-law was proud of him.

His little grandson put his arm around his grand father and said:

You are a fine grandfather and I am proud of you, and you are my example.

U Sein laughed with happiness.

—ROBERT RICE

Adult Education Centre in Hyderabad.

The Government of India in co-operation with the UNESCO are exploring the possibilities of establishing a Fundamental Adult Education Centre. This Centre when established will cater to the needs of the South East Asia region.

The Central Government is anxious to enlist the co-operation of all States for sharing the recurring expenditure of the Centre which is estimated to cost Rs. 11 lakhs per year after the UNESCO withdraws.

The Production of Continuation Literature.

BY L. O. RICHARD.

The production of follow-up books is as important a part of the Adult Education movement as the conversion of illiterates into literates. Without a literature self-improvement through reading becomes impossible and the new literate relapses into illiteracy just as the youngsters who leave their Elementary Schools do in their adolescence. It is also a familiar fact in the recruitment of pupils to attend Adult Literacy classes, that many of the new entrants are those who have left the portals of the Elementary Schools without completing their school career, as complete literates. The habit of reading has not been instilled into them, nor there have been books to attract them in the villages today. One or two Tamil weeklies subscribed for by a rich landlord may be available. There is no Library or Reading Room one could go to and choose a book for 'killing' time. To the new-literate therefore the problem is Brobdignagian for even the available literature is far too high in standard. He has to resort to sign-boards and cinema notices and sometimes even to obscene and objectionable matter surreptitiously circulated. The Adult Education movement could have fulfilled itself if the new-literates are taught to read the mother-tongue journals and information books, through the intermediary stages of follow up books specially produced for them.

Example of other Countries

Outside India the need for follow-up books has been realised and accommodated. In the United Kingdom one notices the cheap Benn's six penny books or Penguin's productions for the common man. The shilling books on Housing, Unemployment etc., brought out by the Friends Social Union, Longman's shilling books sponsored by the British Council are very handy for the adult population in England hungry for information. English newspapers were not pressed into service directly, but there were social cartoons such as *The Mail* (Madras) produced recently on "Sun-burns"

which unflinchingly caught the eye of the adult. They have undoubtedly a place in continuation literature comic strips with slogans too. The *Seattle Times* in America, on the other hand, brought out a weekly column on Adult Education under the caption, "Live and Learn". In Mexico, the movement for Adult Education brought in its wake a mania for cheap literature which literally covered the country. A million books were specially written and dumped on the countryside. In Indonesia the publishing of continuation literature has been going on on systematic lines. Apart from the 500 general booklets on post-literacy, 24 booklets for men and 24 for women have been produced as local post-literacy booklets. There is a splitting-up into four groups—for the towns people, the rural folks, the mountain people and the coastal population. The subject matter is woven around the home and the family, and leads on to the modern society of Indonesia. The general booklets, on the other hand, cover 22 aspects of the social life of the people. The books are graded with increasing difficulty, and the new-literates are led on by stages to read the newspapers or books in the common library for the people. Even newspapers were published for new-literates in three grades.

Their industry, as it might be called, was integrated with the State public services such as the Rural Welfare Department carrying out ameliorative work under irrigation, agriculture, health, etc. In this way 500 booklets have been produced in Indonesia.

Mysore Council's Work

In India ever since the attainment of Independence considerable progress has been made in some States in the matter of production of continuation literature. The Mysore State Adult Education Council probably leads in this direction, south of the Deccan. As soon as the adult goes through the graded Primers one and two, he was put through another Reader. In altogether five months he was enabled to read a news-

paper and books written in simple style. The pioneering work of the Adult Education Council, Mysore, consists in the planning and production of this continuation literature. The co-operation of well-known writers in Kannada was enlisted and so far one hundred-and-five booklets have been produced on a variety of subjects—stories from epics, stories from other lands, folk songs, religion, science, economics, politics, geography, travel, architecture, useful arts, etc.. Set in 14 point type, they contain 24 to 32 octavo pages each and are well illustrated. The titles are interesting and give one an indication of what excites the imagination of the new-literates, Nala-Damayanthi, Kingdom of the Lilliputs, Grecian stories, Tolstoy's stories, Buddha, Christ, Gita, Sun, Moon, Ape to the Man, Children's growth, dreams, mental disorders, food and clothing, cotton, gold, Government of Mysore, Municipal Government, Law, China, South Africa, Belur Architecture and poultry farming.

One hundred and eighty-five booklets have been produced. These booklets are distributed free to Book Clubs which are formed to keep up the reading habits of the new literates. The Council presented 1877 sets of books to such clubs in 1947-48. Otherwise, each booklet is sold at two annas. The demand has been so great that a large number of these have gone out of print. A new venture in popularising these books is the Reading Class. A school teacher paid at Rs 6 a month reads extracts from the interesting books and encourages his listeners to read these booklets for some time in the Reading Class itself.

As a form of continuation literature the value of a weekly newspaper specially edited for the new literates has already been referred to. In Mysore such a periodical called Bellakku (Light) started in 1942 has reached a circulation of 6,000 copies. It helps in keeping in touch with the new class of readers and holds him from back-sliding into illiteracy. The week's news is summarised in easy style and printed in bold type. Cartoons are also introduced occasionally. It is supplied free of cost to the Literacy Centres run by the Mysore Adult Education Council and to the rural libraries and sold at two annas per year to others. The Adult Education Council is one of the largest publishers in Kannada in the whole of Karnataka. Not only follow-up books of the kinds referred

to but also a library series has been started and a special series on science. Another interesting development is the 'Pushtakapancha' (monthly) modelled on the American Reader's Digest. It contains summaries of interesting articles and books in Kannada and other languages and reviews. Original articles on Adult Education and rural topics are also published. There is always a good picture, an outstanding personality, interesting scenes of life, folk arts or architectural moments. Some times there is a short story. Folders are also printed 1/8 size in thousands, whenever they need them and are distributed in the villages. Whenever a new piece of legislation is enacted or an epidemic breaks out a folder giving information is brought out.

It is interesting to notice that University and High School teachers and leading Kannada writers of Mysore have co-operated in this all-out endeavour, for production of continuation literature for a nominal remuneration. Sometimes, donations have been received, Rs. 400 from Sri C. H. Narayana-rao who was helpful in the production of a Biology Primer according to the wish of the donor. Sri L. S. Venbaji Rao's donation of Rs. 5,000 was intended for the release of a popular Ramayana in prose. Professor K. V. Puttappa has digested Valmiki Ramayana in 500 pages and brought out the "Janata Ramayana". Out of an income of Rs. 6,52,500 in 1948-49 the Council has spent Rs. 4,700 on publications and Rs. 82,100 on libraries. There is an Hon. Editorial Board—one Chief Editor, one Associate Editor, and four others. When news is received from the writers suitable literature is selected by the Honorary Committee. Payment at a flat rate of Rs. 25 is made, but most of them refused this honorarium. The paid staff on the Editorial Board do the printing and preparing of the news for the press.

The Council is getting its printing done in several local Presses, and the printing charges alone come to Rs. 1,500 for a year. But the Council has decided to purchase an up-to-date Printing Press which would not only enhance the quality of the work done but also cut short the expenditure.

Effort in other States.

In Madras-Travancore and Andhra Desa the progress made is hardly a beginning. In Travancore, a Sub-committee has been

constituted just now for organising the work of publications and it has resolved to request the Adult Education Board of Travancore to bring out a Primer and four Readers. The Readers will be of grade one using words found in the charts and the Primer. In successive lessons proverb, folk songs, meaningful stories and useful information based on every experience may be incorporated. The Committee has further decided to invite people with a talent for writing simple literature to submit follow-up books in manuscript for consideration on a reward of Rs. 50 for each book. The Adult Education Board has sanctioned these proposals, and the Travancore Government is yet to implement them.

In Andra Desha again better progress has been shown. So far 11 follow-up books have been introduced and the State grant of Rs. 1,000 has been disbursed to authors at Rs. 50 per manuscript. In Madras only nine such Tamil books have been produced by the South Indian Adult Education Co-operative Publishing Society Ltd., with a subsidy from the State. They are mostly quarto size 16 pages in 14 point type with a block or two in black and white. Private firms have not yet been persuaded to launch out on a big scale in the production of continuation literature. Palaniappa Brothers have brought out one book specially written for new literates. The C. L. S. Madras, have come out with one or two. The old A. E. series issued by them are mostly out of print. Adult Education enthusiasts, here and there, have come out with one or two books, publishing on their own. Among them may be mentioned Sri. Sreenivasan of Kanchipuram who has devoted some thought to his production in the standard of writing. But the new literates often congregate near pavement-vendors who sell trash at penny prices in urban areas like Madras. I have seen them buying for three pies and six pies and one anna filthy songs, plaintive dirges, garbled versions, of sensational happenings like husband murdering wife, to satisfy their urge for reading. For the last ten years, therefore, although propaganda for Adult Education has gained momentum, support for continued work in the shape of follow-up books has not been organised and extended in Madras State.

Bombay Committee's work

North of Madras considerable attention is being bestowed on the production of

follow-up books. In Bombay the City Social Education Committee is running 600 Literacy Classes for men and 200 for women. On the language basis 200 Classes are run in Hindi, 300 in Marathi, 65 in Gujarathi, 200 in Urdu and 35 in Telugu. Each class consists of 25 adults and works for four months. The Committee prints its own text books and Primers which are purchased even by the Government of Bombay and its Labour Welfare Department. They are sold at cost price. As regards follow-up books for new literates, 34 such books have been published so far in Marathi, Gujarathi, Hindi and Urdu. The subjects cover stories, Cinema stories, life in Bombay, Village life, guide to teachers, Vasant Sena, the life of the Muslim Prophet, Constitution of India, Hindu Saints, Sir Syed Ahmad Khan etc., and are sold from one anna to six annas per copy. They are printed in big type in easy language. Lately the Committee has started a scheme of Circulating Libraries for its centres. A box containing 50 books selected for new-literates is circulating amongst the centres. There are 53 such boxes, 14 for Hindi, 16 for Marathi, 9 for Gujarathi, 12 for Urdu, and 2 Telugu. The Committee is also publishing its own fortnightly journal called the *Saksharata Deeb* in a news-sheet as supplementary reading matter for new-literates. The language is simple and type big enough. Current news is presented and also articles on Social Education, on health, biological sketches, history, geography etc, sold at Rs. 1-8-0 per annum; it is within the easy reach of new-literates. Out of the 2,500 copies presented 200 are sold in this way and 500 distributed free to the City's Adult Education Centres. The Committee is also subsidising a fortnightly paper *Rehbar* to the extent of Rs. 600 per year, as it is found suitable for new-literates, and is published in Hindustani in three scripts Urdu, Devanagiri and Gujarathi. The advances made in Bombay are very recent and are chiefly due to the new life given by the Republic.

Work in other areas in Bombay State

Outside Bombay city production of continuation literatures is receiving good attention. The Bombay Province is divided into three linguistic areas, Maharashtra Gujarati and Karnataka. Each of these is governed by a Regional Social Education

Committee. The Regional Officer of the Bombay Education Service is the Secretary of this Committee. The 25 members of this Committee and the Chairman are all nominated by the Government and their expenses are also met by the Government. The Committee meets once in a quarter. One of its functions is to approve manuscripts submitted by authors who have been requested to write books according to requirements. After approval, these books are published by the authors and copies are brought from them for free distribution to pupils in the Adult Literacy Schools run by the Committee. Two tests are held by the Committee, one after four months and the other after six months and after passing these the adult is in a position to read follow-up books. It is a commendable method of meeting the need for continuation literature. The Committee is also releasing a monthly journal on Adult Education in the Maharashtra language for the use of the workers in the field, the inspecting officers and the new literates. The type used for new literates is 12 points to 14, there are sketches also and the language is quite simple.

Work in other States

In West Bengal, the West Bengal Adult Education Association has been busy producing charts, booklets and suitable literature for new literates. In the year 1949, a sum of Rs. 1,956-4-0 was spent on printing such material. It would appear that they are being sold and by way of receipt from sale the Association has realised Rs. 1,233-8-0. The Government has made a grant of Rs. 500 for this work of the Association.

Even distant Kashmir has realised the need for the production of special literature for new literates. The Mehtaba Jamia is specialising in this work and enough reading material on a variety of topics has been turned out.

In Uttar Pradesh (United Provinces) a set of post-literacy literature has been produced which is of immense interest. One set consists of $\frac{1}{2}$ size booklets of 16 pages in type of 72 points without pictures. The subject matter is only proverbs on a variety of subjects. The next set consists of posters 30" x 30" size. They are coloured and mostly pictures. A series of books have been produced each dealing with one subject thoroughly and concisely. The

series is called "Gagar Me[Sagar" and published in $\frac{1}{2}$ size in 36 points. There are 16 such books now. Then again 100 issues of a village affairs magazine (fortnightly) have been brought out dealing with various aspects of rural life systematically. The 32 issues of the "Believe it or Not" series are extremely popular. The last of the follow-up books are the 42 issues of "Talking points" brought out for rural workers.

It must be conceded that the work has been done pretty thoroughly in Uttar Pradesh and the immense popularity of these booklets etc., in series reflects credit on the social workers in that State.

In Madhya Pradesh (Central Provinces) the production of literature is in the hands of the Government Department of Education. In the Office of the Director of Public Instruction there is an Editorial Section with two sub editors in charge of the actual production of literature for Social Education assisted by two artists. Detailed specifications for the type of books wanted were prepared and advertised to publishers and authors. The sets prepared by the Bhandu Karyalaya, Jabalpur and the Education Depot, Jabalpur, were approved, namely a Primer of Social Education, a supplementary Reader, guide to teachers for Hindi classes; and a similar set for Marathi classes was prepared by the Oxford University Press; but the literature for new-literates is produced by the Department of Education Special Branch. Their literature is distributed free of cost to all Social Education Centres and to all newly trained adults. A periodical called *Deepak* is issued by this department. It is in bold type and written in simple language. The subjects cover all topics of interest to villagers. The releases are in Hindi as well as in Marathi. In all one lakh of copies is being printed now.

Another interesting feature of the work done by the editorial staff is the folder type follow-up literature. Seventy-five folders in bold type covering various topics have been got up and distributed to adults. Seven important pamphlets on important subjects have also been published and distributed.

Jamia Millia, Delhi

The Jamia Millia, Delhi, is perhaps the most scientifically organised of all the agencies in India for the production of

continuation literature. It was started in 1932 with five Adult Education Centres which were definitely experimental stations to investigate problems, to examine solutions and prepare literature that will meet with the requirements of the systematic Social Education. The Idara Talim-o-Taraqqi prepared a list of subjects and 521 booklets which constitute the library have been published already. The subjects cover introduction to famous books, biography, health, and hygiene, general knowledge such as the story of the train, moon and stars, electricity, aeroplane, radium, seven wonders of the world, occupation stories of the tonga driver, water-carrier, sweetmeat seller, the tailor, the barber etc., history, geography, civics, politics, arithmetic, religion, introduction to famous poets and prose writers in Hindi and Urdu, miscellaneous literature like proverbs, riddles, literature of other lands summarising famous novels, poems and dramas of China, Japan, England and France and Russia. In fact, it is the most complete and satisfying library of post literacy literature in the whole of India. These books are $\frac{1}{2}$ ($18'' \times 23''$) in size and contain from 16 to 20 pages. There are pictures from lineblocks. The type used varies from 20 points to 16 points but nevertheless the books are graded. The first step contains a Primer, 10 lessons, simple stories, letter writing and then the standard of the 500 library books. Adults learn to read within a month and also to write a letter. 12,000 copies of each book are printed and Government consume 10,000 in their Adult Education Schools.

Idara Talim-o-Taraqqi also ventured out in other fields. Seven booklets have been published giving accounts of Educational Experiments abroad to help widen the outlook of workers in India. They cover experiments in Mexico, China, among Negroes in America, labourers in England, Sweden, folk schools of Denmark, Russia etc., Seven guide books for parents have been published too and deal with the bringing up of the children, children's quarrels, mental complexes, the suppressed child, the obstinate child. And then there are 36 educational charts $20'' \times 30''$ on literacy, health and hygiene, poems, civics, history, geography, politics and economics, religion and science.

Idara Talim-o-Taraqqi brought out 12 four-page leaflets for information and

guidance on various problems of Social Education. A wall newspaper has been brought out, and has its daily and weekly issues. It is $30'' \times 40''$ and is sometimes made up of paper cuttings of headlines and drawings. Another feature of the Idara is the dictionary that it has brought out of all words found in the Primers and continuation books issued by them. I must say it is an useful gadget not thought of so far.

The publication and printing of follow-up literature by the Idara is now entrusted to private firms, but this is a new field and publishers are unwilling to venture on a large project which may not bring in fair and quick returns. The Idara holds that the publication of follow-up books should be in its own hands since such publishing is itself an educative function in Social Education and a form of Social Service. The Idara sells each at four annas per copy and needs Rs 2,50,000 for its project of production of suitable literature.

Inadequacies

Except in Madhya Pradesh, the States have not officially undertaken responsibility for the production of continuation literature. In Delhi, Bombay and Mysore Adult or Social Education Committees have launched on this endeavour vigorously and the quality and quantity of the output in Mysore and Delhi is considerable. Even when the agency is determined, the Press is not owned by it. Without exception the agency gets its materials printed by private Presses on contract basis. Delhi has estimated that a considerable sum of money can be saved and ploughed back into production if Printing Presses can be acquired. The question of finding suitable authors is still unanswered. While staff writers are employed by Madhya Pradesh, enthusiastic volunteers do the work in Delhi and Bombay, Mysore and Madras have offered prizes for books written. The amount being very meagre, there has been insufficient response in Madras. In Mysore, moreover, literacy-minded persons have offered adequate donations for classics re-written for the masses. Well known authors have volunteered to throw out a booklet or two to comply with a great need. It is almost impossible for a single enthusiast to plunge into the production of literature on his own. Hardly any publisher in India has

yet been inspired with the zeal for Adult Education and mass literature such as the Penguins and the Pelicans has yet to materialise.

As it now stands in most States in India, production of literature is States-centred. In the capital of the State, under the direct control of the State Government or the State Adult Education Council suitable books are prepared and published. Highly desirable as this might be, it is possible for such literature to grow up in the mufasal in the headquarters of each district. There are District newspapers in the local language circulating from these and follow up literature can do no better than to lead to the easy reading and understanding of vernacular dailies. Perhaps through such an agency supplements or folders intended for use in Adult Education Centres could be released. Working on a non-profit motive the production and consumption of literature could be perfectly organised on a district level.

The co-ordination that we seek of all nation-building activities can be more effectively achieved with the District Officials entrusted with the working of the various Departments. At the beginning of every month, it is usual for the Collector of the District to convene a conference of District Officials in Public Health, Public Works, Rural Industries, Veterinary Services, Agricultural Services, Mass Education. All these acquire intensive propaganda for their ideas. This is usually carried out by demonstrations, public meetings and lantern slides. At a district meeting in South Arcot it was the District Veterinary Officer who expressed the need for leaving behind in the village a gist in simple vernacular of the talk given to the villagers so that maxims of the Department could be constantly referred to. The Director of Public Instruction, Madras, once wrote that "the various posters, pamphlets and periodicals of the several nation-building departments such as the Health and Agricultural Departments can be pressed into service as continuation reading material. All that is necessary is to simplify the language employed in them and to carry the type and form to suit the new literates, eliminating perhaps a few technical terms here and there. He not only believed that the subject matter was of growing interest to the adults but also reading materials for

new literates could be produced without extra cost to the State. Leaflets could carry in bold print short articles on one side and exciting stories in dialogue on the other. Pamphlets could carry scientific information to village craftsmen, weekly or fortnightly. It will be recollected that in Indonesia the fourth grade in the system of Adult Education, envisaged connection with the continuation of public services, specially planned and carried out for improving the prosperity of the people such as irrigation, agriculture, hygiene, road building, reclamation etc., Doctor Laubach himself believed that Adult Education should be integrated in the various phases of the work of certain Ministries and Departments of the Government. The aim is to include in the reading lessons of the adults useful information about the health, irrigation, farming industry and other occupations, peace and order, citizenship and other subjects of common interest in order that reading about these subjects not only vitalises the literacy programme but also makes the adults more efficient citizens.

Apart from the District Officials, there are various welfare activities flourishing at the head of the district, the District Tuberculosis Association, the District Leprosy Association, the District Red Cross Society, the District Library Authority etc., some of them being statutorily organised. They all need propaganda and such materials as are released by them find their way to the Taluq headquarters and firkas and villages in the shape of wall-posters, pamphlets, folders and hand bills. If the production of continuation literature is organised on a district level all the materials needed could be produced on a co-ordinate basis. The recently constituted Library Authority had great scope for launching out on a scheme of publication of local interest. Not only will the language of writings be regional and easily comprehensible but the subject will be highly attractive. Very few books have been written giving information on persons, places, pursuits, and production of district importance. There is always a periodical, daily or weekly or monthly, circulated in the district which could be persuaded to venture on publications of this kind. Publishers could be subsidised, if necessary, without much financial commitments to bring out the required number of copies. A district agency for the production of conti-

uation literature would be most desirable in the present stage of expansion of Adult Literacy campaigns.

Delhi Library Project.

The UNESCO has planned a world-wide net-work of Fundamental Education Centres to combat illiteracy. One such centre has been opened in Mexico and the Second centre is proposed to be opened in New Delhi. A Public Library has been sponsored jointly by the UNESCO, the Ministry of Education, Government of India, New Delhi, and the Delhi Municipality. The emphasis will be on satisfying the requirements of the people, young and mature, who have just learnt to read, but the general public library service will be given also to children and other adults in the community, whatever their educational backgrounds. "The Library will open with about ten thousand books in Hindi and Urdu plus pamphlets, maps and pictures for adults and children. What is of significance to the production of continuation literature is this: "the special needs of the newly literate will require careful selection of publications graded in accordance with reading and subject difficulty and expert guidance by trained advisers. How to secure a sufficient number of this type of books in adequate variety is one of the major problems facing the officers of the library. It is hoped by close consultations with the leaders and the tutors of the literacy campaigns, to acquire gradually a considerable accumulation of material which will supplement the resources already to their hands." The UNESCO will spend in 1952 some 17410 dollars on the purchases and production of publications for new literates etc., etc.,

This is a pilot project which will serve as an example to other communities and a training ground from which the leading officers of other new projects in India and elsewhere will be drawn in future. On this ground, certainly, the Delhi Library project is certainly welcome but as a means of satisfying indigenous needs in the various States, central production of literature will fall far short of the mark.

Why Central Production will be a Failure?

If it is the aim of the Government of India that continuation literature should be in the national language, namely, Hindi

nothing could be more convenient than centralised production at New Delhi. A common standard could be adopted in the get-up, type, matter and style and graduation of the Continuation Readers and information booklets to follow. In fact, Dr. Laubach's latest Hindi charts and Anand series based on them and produced in 40 lessons as Continuation Readers would be ideal for the whole country if adopted, but Hindi as a national language is not yet widespread. Even if in accordance with Dr. K. G. Saiyidain's idea, a Central Committee represented by all language groups is constituted it can be only for translating the Hindi basic productions into the various other tongues. This could well be done at the headquarters of each State, if you cannot accept such work being done at the headquarters of each district. Indigenous talent could also have scope for adaptation to local needs. The convening of a Central Committee can only be periodical, at heavy cost to the Government of India and may not produce that unharried atmosphere so essential to the production of literature of any quality. I am totally against centralised production of literature for the newly literate except perhaps in the national language. But if the newly literates are to be fed with simple reading material prepared in a scientific way regional language production, preferably of the smallest indivisible agency is of the highest importance.

Missionary Efforts

It seems to me that in the field of production of literature for new literates, Christian Missions have held the lead so far. Ten years ago the Christian Literature Society, Madras, brought out a number of booklets called "Home Life Series" in one by sixteen size on 12 point type and above, at three pies per copy. They were meant to be follow-up books for new literates and the only thing against them was that the language of some of them at any rate was not as simple as it ought to be. There were line blocks here and there to serve as illustrations. Ever since these booklets went out of stock there was no urge to reprint them. The cheap literature of the Christian Literature Society meant for propagation of the Christian Gospel has always been within the reach of the illiterate masses. The gospels in Tamil "A good family" Miss Rukmani Ramaseshan's

books may all be classed as good substitutes for the follow-up literature. Special production as such has been lacking. But there is an awareness, no doubt, of the need. The recent booklet on "St. Fr. Xavier" by Sri A. N. Schwartz and on "Mrs. Roosevelt" by the writer are specially written for the new literates. Planned production yet awaits its inauguration.

Under the auspices of the National Christian Council, an attempt is now being made to subsidise the production of booklets. "Nam Nadu" was prepared by Rev. John Naumann and thus subsidized. Another one prepared by him is in the Press. It is understood that the National Christian Council has constituted a Committee to be in charge of this branch of work of the Christian literate, which is proposed to be produced in Andhra Desa, Kerala and Tamilnadu. At Indore and Nagpur, the National Christian Council is producing such booklets in Hindi.

Setting up of Standards

With a view to set up standards in the production of continuation booklets and to train writers for this work and as a preparation for the course of journalism to be opened shortly by the Nagpur University under the guidance of experts from the Syracuse University in the United States, the National Christian Council organised an institute at Katpadi, North Arcot district, when Dr. Laubach was present and directed the course. It was actually a continuation conference of the session in Poona held some two years ago when Dr. Laubach was in India. That some definite premises had to be accepted was felt at a regional Seminar convened by the South Indian Adult Education Association at Adyar in 1951. A Sub-Committee presided over by the writer and consisting mostly of educationists laboured over the subject for a week and recorded its findings in detail. The Committee felt that after the Laubach chart based Primer and before the vernacular daily newspaper is taken up the new literate should have graded literature placed in his hands. The grades were in three stages. The first one was actually a Reader with half of the 12 lessons being a repetition of the words used in the charts. The sentences were to be very short without being unnatural and each page was to carry only from 8 to 20

lines and each of the 12 lessons was to reach its conclusion at the bottom of the page. Although it is a Reader, it will not be a Reader form. The word count was to be 750 and difficult words were to be listed at the bottom of each page. As the book was to have only 12 pages excluding the wrapper in crown octavo size, the point chosen for the type was only 12. The paper was to be thick end white and adequate spacing was to be provided between line and line. Line blocks were to be used profusely for illustrations. The subject matter was to consist of a note to the teacher as to how to use this Reader, 6 lessons based on the chart-based Primer, a page of simple dairy keeping, a manuscript post-card message, simplified specimen of the writings of Mahatma Gandhi, a page of proverbs, a page of newspaper abstracts, a page of folk songs, etc. The Committee realised the need for word lists at every stage and was positive in its recommendation that the words must be taken down from daily use of the villagers themselves.

Stage two was to have the same book size and type size, but sentences were to be longer—upto 10 words—topics would be beyond a page wherever necessary, thousand new words were to be added during this stage, to the vocabulary of the new literate. The subject matter was to be more varied to include words, science notes, social studies and also simple biography of well-known men and women, description of places of interest, like pilgrimage centres, travelogues and even simply written stories. The scope was immense as this stage three brought up the adults almost to the newspaper level. It was to contain from 16 to 32 pages of crown octavo with the type approximating to the vernacular daily. The language also should be newspaper writing generally and the series should aim at the furnishing of information by weaving it round in story form. The home and the family of the villager should be the background, Preferably a central character should figure in the series. The idea is to furnish the average newspaper reader in the village, the newly literate with such information as would enable him to intelligently read and comprehend the world brought to him by the vernacular

daily. He will have an addition of 1250 words to his vocabulary during the stage so that in all he will command 3,000 words before the new literate goes on to the newspaper stage.

This committee did not only favour the production of the booklets as continuation literature but also the publishing of the wall news-sheet the issuing of comic-strips and the jet series in cards, pamphlets containing the gists of village talks on health, agriculture and citizenship etc.,

Among the other important recommendations of the Committee were (1) the gap between spoken Tamil and standard written Tamil be progressively narrowed down and (2) the formation of separate Text Book Committee for approving the continuation literature before publication. It would be splendid to have some kind of separate Text Book Committee for approving the continuation literature before publication. It would be splendid to have some kind of seal of approval from a standardization authority such as a Text Book Committee specially constituted for this purpose, so that continuation literature may be ordered from publishers without any apprehension as to their suitability. In any case in State-aided schools such approval by a competent body would be insisted upon. To obviate the publication of matter prejudicial to the State or to the morals of the people control by a Central Agency would be also necessary.

Miss Ella Griffin's Suggestions.

Miss Ella Griffin was in India from January 1951 to May 1951 and as an American expert on Adult Education, she was deputed by UNESCO to assist the Government of India in the development of Hindi reading material for the benefit of adult literates. She is reported to have produced the ideal text books for the new literate when she was on a similar mission to the Haiti island. The four books about Ti-Jozef, a villager are unique. Each book contains eight pages. Only the right side of the page contains reading matter. The left is blank. There are pictures on each page for more than three-fourth of page area. The picture are all line, the size of the page is 10½ by 8". It is thick paper and the type

used is 18 points. The first book deals with Josef deciding to build a house, the second with the way he built it, the third with the improvement of his home, the fourth with how he learns to read; Useful information on a agriculture and citizenship is imparted to Ti-Jozef in an unobstrusive way. Words are chosen from local usage only.

From this idea of text book grew the brown series of books called the Home and Family Readers published by the U. S. Office of Education of adults of low literacy levels. The page size is 10½ by 8 inches. There are 36 pages altogether and four readers. The first one deals with a day with the Brown family who are introduced one by one, and what they do in the morning, afternoon and evening. The second one deals with making a good living, the third with the Browns at school, and the fourth with the Browns and their neighbours. The four Readers contain 316 words and their variants and are from standard word lists. Those not on the lists are from common usage in the every day life of the people for whom the Readers are designed. There are illustrations on each page in black and white. The comparative difficulty chart of the readers shows the retrogression at the beginning of each readers "as it is advantageous to the new literate who acquires a sense of mastery."

Miss Ella Griffin believes that the continuation books "must put into simple terms the things in which mature people can find some interest". Problems of home and family life, of making a better living are the universal concerns of men and women and they supplied the motives for adults to learn to read. She said that according to standards developed in studies in the United States there should be on the average not more than five to sixteen different words. The presentation should be so direct that the number of personal pronouns will not be fewer than 9 to 13 per hundred words. Further more, the average length of sentence should not exceed twelve to twenty words. Miss Griffin seriously suggests to potential writers to read children's text books to get

the feel of very easy reading. Events and persons must be real and the story type of material should be adopted. There must be repetition of salient points. Pictures should be such that there is one to one correspondence between picture and part of the story which it illustrates. The material should be tried out on a reader at the level for which it was intended and readability experts should be made use of to gauge the levels of readability. One other point stressed by Miss Griffin is that writers should get rid of the fear of not being scholarly. Miss Ruth Ure once wrote style is of the essence in reaching the newly literate, not the style of the polished literate but the vivid terse style of the market place" and she adds "Introduce only every day words selected from the thousand most commonly used."

Dr. Laubach's Writers Institute.

Under the auspices of the Madras Representative Christian Council Adult Literacy Committee an Institute was conducted at the De Valois Farm, Katpadi, between the 10th and 20th of March 1952 directed by Dr. Frank C. Laubach to train writers in writing for literates who have recently been made literates. He felt the danger is turning out literates without providing them with the means to continue in a state of literacy and he taught at the Katpadi Farm the method of writing simple booklets. He stressed the need for simple language and simple words. Under his guidance the first Laubach chart based Primer in Tamil is under publication by the Diocesan Press of Tirunelveli. He wants a similar chart-based Primer in every one of 235 languages in which he has taught people to become literate. He wants the words in the Primer to be listed up. The follow-up Readers continuing from this Primer is to be on forty subjects covering health, agriculture and citizenship. He believed that the dawn of understanding in the mind of the illiterate should synchronise with the perception of the knowledge which would make him an useful member of the society in which he is placed. This knowledge was put in story form. "Anand the wise man" always

looked into a book for information and guidance. And he was able to put his neighbours wise on health problems. It was Frejak again guiding Ti-Josef but Fre-Jak in the shape of Anand figured in all the lessons. A sample of Dr. Laubach's lesson on smallpox is reproduced and also the first lesson of his follow-up Reader "The story of Jesus", for new literates in English. New words used (other than those found in chart based Primer) were printed in bold letters and listed up at the end of the page. Not more than ten new words are to be used in each lesson and each new word is to be repeated immediately after occurrence at least five times. This repetition was not to be insisted on rigorously for the variants of a new word. As the Readers are to be in series one book would add a number of new words to the one prior to it and therefore the Readers can be used only in series. But it must be fatiguing indeed for the new adult literate to be drilled through these lessons. In any case the manuscripts of these continuation Readers have to be tried on new literates before opinion could be pronounced on them as to their suitability. A new approach to the writing of follow up literature is there and with suitable adaptation to the regional language the technique is bound to introduce principles which are sadly lacking in much of the so-called continuation literature now being produced here and there. As Dr. Laubach himself says books written on scientific principles which are expressed have a claim on publishers generally who evince a greater interest in accepting such manuscripts than otherwise.

Cost of Production.

Before I close I should like to place the results of my own endeavours in the production of continuation literature. The first book was a compilation in Tamil of receipts for non-cereal foods. The District Food Council of South Arcot (Auxiliary of the guild of Service) presided over by Mrs. Paul, the wife of the District Collector, produced this and advantage was taken to distribute the books as follow-up literature in the hundreds of Literacy Schools in the District. On the 30th of every month the

Harijan Day was being celebrated, and it was thought that no better service could be rendered to the Harijans than to educate them on their rights and privileges under the new constitution. Translations of the relevant sections were made into Tamil and distributed as leaflets and later on these were compiled into booklet form. Inspired with a desire to produce material of a type suited for use by new literates several manuscripts were written out and tried in the Literacy Schools visited by me. The life story of Mrs. Pankhurst was published on my own 1,000 copies of ten pages 1/16 size with wrapper. The cost came to Rs. 93-12-0 at 1½ As. per copy. Even if I had obtained the State subsidy of Rs. 50 I would have been out of pocket by Rs. 43-12-0. But as it is, I made up the cost of production by advertisements. And the booklet had to go without even line-block or colour printing. The S.I.A.E. Co-operative Publishing Society Ltd., has published two others of my manuscripts on Mrs. Elizabeth Fry and Madam Curie. Palaniappa Bros. have issued 'Pani Seitha Pennmanigal' as the first of a series of such booklets on a non-profit basis. This was on Florence Nightingale and Mrs. Kamala Nehru. The Christian Literature Society, Madras, has accepted four manuscripts and have released the first on Mrs. Roosevelt. The next on the golden sayings of Sadhu Sundar Singh, Fisher-folk songs and translations from the English version of the German play Oberramergau (Passion Play of Christ) are under print. I am indeed proud to announce that an interest has been created in some publishers in the production of continuation literature. I am confident that a balance can be struck between the objectives of Adult Education and the finances of business publication and that without perhaps State aid a thriving industry can be built up in the country as literacy expands and the thirst for reading grows.

Joseph Took Mary to Bethlehem

This is the story of Joseph
This is the story of Mary
This is the story of Bethlehem

This is the story of the baby Jesus.
Joseph saw an angel
The angel said :
Joseph take Mary to your home
Mary will give birth to a baby
Take her to your home
God will give Mary a baby
God will give Mary His baby
God will give Jesus to Mary
Take her to your home
Mary will give birth to the Son of God

Take her to your home

Joseph said :

I will take Mary to my home
Mary will give birth to a baby
God will give Mary a baby
God will give Mary His baby
I will take Mary to my home

Joseph took Mary to his home

Joseph said :
Mary we will go to Bethlehem
We will go to Bethlehem to give our names
We will give our names in Bethlehem
Joseph took Mary to Bethlehem

They went to Bethlehem to give their names

They gave their names in Bethlehem
Joseph found no house in Bethlehem
He found no house to live in
He found no house for Mary to live in

Joseph found a stable

He found a stable to live in
He found no house to live in
He found a stable to live in
Joseph took Mary to the stable
Mary lived in the stable

Joseph lived in the stable

In the stable Mary gave birth to a baby
In the stable Mary gave birth to Jesus
God gave Mary a son in the stable
God gave Mary His son in the stable

Mary was happy, Joseph was happy
Mary sang :
God gave me a son
God gave me His son
God gave me Jesus
My child is the son of God
Mary was happy in the stable

(Words not found in the Primer) Joseph, Bethlehem,
birth, found, stable, happy.

Specimen of a Lesson from the Laubach follow-up reader.

(Health Education side by side with Adult Education)

Smallpox

Keep him alone
Anand said to his neighbour did you get the doctor?
Neighbour said, No I could not get a doctor
There is no doctor in the village

Anand read his book again
 The book said if you cannot get a doctor
 Get the Health Inspector
 Anand asked his neighbour did you get the Health Inspector
 The neighbour said No, I will go and get the Health Inspector
 The Health Inspector said you must not let your neighbours come to your house
 Your neighbours will get small-pox
 The scales are in the air
 The scales are in the air in your house
 Keep your son clean

Keep his clothes clean
 Keep his bed clean
 The Health Inspector said do not let your son scratch.
 Do not let your son scratch the sores
 If he scratches the sores, the sores get bigger
 If you do not want big sores do not scratch
 Many people have big sores from small-pox
 They scratch their sores; that is why they have big sores
 So the boy's father did not let the boy scratch
 And the boy did not have big sores
 He did not have big sores on his face
 He did not have big sores on the body.

Training Teachers in Adult Education Methods

The Government of Madras have sanctioned a scheme of training for students in Adult Education methods, and an expenditure of Rs. 1,69,200 in the year 1953-54: The following is the text of the G.O. Ms. No. 653 Education dated 26th March 1953.

Adult Education—Conduct of training courses for the outgoing pupil teachers and other teachers in Government Training Schools and University Students' summer camps—Orders passed:

Read: From the Director of Public Instruction, R. C. No. 444—S. E. 1/52 dated 29-9-'52, and R. C. No. 256—S. E. 3/52 dated 29-9-'52 and 4-11-'52.

Order: The Government approve the proposal of the Director of Public Instruction for conducting a training course in each of the Secondary Training Schools including senior basic for a period of 45 days in the summer holidays of 1953 for the training of teachers in adult education methods. The details of the scheme as outlined in paras 2, 3, and 4 of the Director of Public Instruction's letter No. 444—S. E. 1/52 dated 29-9-'52 cited above are also approved. They also approve his proposal for conducting 30 camps of adult education through the students of 30 colleges in the summer of 1953. The details of the scheme as outlined in the Director of Public Instruction's letter No. R.C. 256—S.E. 3/52 dated 29-9-'52 cited above are also approved, subject to the following modifications:

In the scheme for the students' summer camps, the purchase of 30 radio sets at a cost of Rs 500 each is included. Each camp should not last for more than 40 days. In G. O. Ms. No. 382, Education, dated 26-2-'53, the Government sanctioned the

purchase of 100 radio sets for the adult education centres. In view of this, the Government consider it unnecessary to purchase 30 more radio sets for use in the summer camps. The sets required for these camps may be met from the 100 sets sanctioned in the G. O. mentioned above.

The camps need not be strictly for 40 days in every case. Discretion may be allowed in certain cases to run the camp for a lesser period but not for a period less than three weeks.

The Honorary Organiser for Adult Education for the Andhra as well as the Honorary Organiser for Adult Education for Tamilnad and West Coast should be taken into close consultation in making the arrangements for running the camps and their co-operation should be extended and taken.

The Director of Public Instruction is requested to forward to Government at a very early date a programme of the dates of the students' camps in the various Districts to be held this year.

2. Sanction is accorded to an expenditure of Rs. 1,69,200 (Rupees one lakh, sixty-nine thousand two hundred only) in the year 1953-54 in connection with the above proposals. The expenditure will be debited to "37. Education—General—S. Miscellaneous—A. General—(1) Excluding Postwar reconstruction—8. Other Grants—Adult Education Classes and Night Schools."

(By order of the Governor)

K. M. UNITHAN,
 Secretary to Government.

Trivandrum Adult Education Conference

The following report of the proceeding of the Adult Education Conferences at Trivandrum is reproduced from the Social Education Bulletin published by the Adult Education Board, Travancore-Cochin State :—

Under the auspices of the State Adult Education Board, an Adult Education Conference was held in the Jubilee Town Hall, Trivandrum on the 11th and 12th March 1953 under the distinguished Presidentship of Professor Humayun Kabir, Joint Secretary to the Ministry of Education, Government of India.

The Inaugural meeting began on 11-3-53 at 5-30 p.m.

Welcome Speech

Sri V. Sundararaja Naidu, Director of Public Instruction, welcoming the gathering, said that it was only two years ago that the question of starting a well planned and systematised form of Adult Education was considered. A Research Centre for giving training to selected young men and women in Adult Education work had been started. In the past two years it had been possible to train about 100 persons of both sexes and start 84 Adult Education Centres. There were also 84 libraries and 92 Night Schools for the backward communities run under the Adult Education programme. He expressed the hope that financial assistance would be forthcoming under the Five Year Plan for Adult Education in the State.

Inaugural Address

Inaugurating the conference, Sri A. J. John, Chief Minister of Travancore-Cochin, said that it was a matter of legitimate pride that the State of T. C. was well-advanced in education. In point of literacy, it was already far ahead of the other States in India. The State, therefore, had an advantage over the other States, in the organisation of Adult Education work. Adult Education, he said, meant much more than literacy. It was concerned with the education of the whole man. It meant and included all educational measures intended to make the common man far better than he was now. The aim was to make a farmer a better farmer, a weaver a better weaver and the worker a better worker. But its most important aim should be to make man a better man. If Adult Education, which was concerned with the whole man, could help to furnish a solid foundation

of character and integrity on which to build our social and economic structure, it would have done a great deal. It is particularly essential for the successful functioning of democratic institutions, now set up at all levels in our country. He added that the State Adult Education Board had drawn up a comprehensive scheme of Social Education. Social Education centres were reported to be organising various activities for the social and economic welfare of the people. He appealed to the people to give their unstinted support and co-operation for the development of these centres as efficient instruments of Social Education and social service. He said people should be willing to place their means and services at the disposal of the centres for the general good of the community. It is only on this basis that Social Education centres could successfully function and develop.

Report

Sri S. Raghavan, Executive Officer for Adult Education presented a short report on the working of the Adult Education scheme for 1952 to 1953.

Professor Humayun Kabir's Address

In the course of his presidential address Prof. Humayun Kabir said that the Travancore-Cochin State had played a pioneer role in the cause of education. The constitution envisaged that compulsory Primary Education should be provided to all children within 10 years. The Planning Commission had decided that this target could not be achieved and that only 60 per cent of the children of schoolgoing age would get the benefit of Primary Education by 1960.

Prof. Kabir said that in our country as a whole, roughly 90 per cent of the adults were illiterate. These were the people in whose hands lay the destiny of the

country. With acceptance of democracy as a form of Government and as a way of life, it was essential that people in whose hands the ultimate power rested must be well informed. In the past, society managed to function without universal education. That was mainly because of the traditional ways of thinking and the customary wisdom of the people of the villages. Though they did not have literacy and education of modern times, they had a philosophical outlook and qualities of endurance, fortitude and tolerance. But today this traditional way of thinking did not suffice. People had to be well-informed about what was happening in different parts of world, so that they could act wisely and with discrimination. A greater and pervasive knowledge was essential for democracy to function. It was therefore not enough in their Adult Education programmes, to pay attention to the literacy question alone. They must aim at making man a better man. He did not agree with the view that lack of resources stood in the way. We are a poor country, not because we lacked natural resources and not because we had no potential wealth. Citing the example of the progress of Japan, he said, if only we had the human material which could utilise these resources the problem of poverty could be solved.

Prof. Kabir concluded by saying that the concept of Adult Education now covered the fields of literacy, improvement of the economic status of the people, improvement of health and hygiene, training in citizenship and organization of recreational activities. He exhorted the University students to render their co-operation by forming a second line of workers in the Adult Education movement.

Sri A. P. Udayabhanu speaking on the occasion dealt with the activities of the Adult Education Board for the economic uplift of the people.

Award of Certificates

The function concluded after the award of certificates to the successful candidates of the third batch of students of the Adult Education Research and Training Centre by the Chief Minister.

The Symposium

The second session of the conference was a symposium on the subject "How

can our Social Education Centres (Community Centres) contribute substantially to the social and economic uplift of our people." Sri P. J. Sebastian, Retired Director of Panchayats, presided on the occasion. Mr. M. M. John, Librarian, Public Library, Trivandrum, spoke on the Adult Education scheme. Sri S. Sivan Pillai of Gandhi Smaraka Nidhi, Mr. V. A. Philipose, Propaganda Officer, Community Project, Mrs. S. K. George of the Kasturba Kendram, and Sri Balaramanicker one of the Organisers spoke on the various aspects of the problem. A lively discussion followed after which resolutions were moved for presentation to the conference.

The Organisers Conference

The third session of the conference was mainly for the Social Education Organisers working in different parts of the State. Sri V. Sundararaj Naidu, Director of Public Instruction, presided. The subject for discussion was "On the difficulties of the workers and how they are to be met." The Organisers narrated briefly important aspects of their work and pointed out the chief obstacles on their way. On the whole, a note of hope and confidence on the success of their undertaking was struck. The Executive Officer and the Director spoke to the workers offering encouragement and advised them to work hard for the good of the country.

Valedictory Meeting

In the valedictory meeting presided over by Professor Kabir, Sri P. S. Abraham, Registrar of Travancore University, spoke on the various aspects of Adult Education work in the State which deserve our immediate attention. The resolutions of the symposium were presented to the conference by Sri J. W. Rasalam, Superintendent of the Adult Education Research and Training Centre, which were duly adopted.

Professor Kabir's Concluding Address

Prof. Humayun Kabir, in the course of his concluding address said that to ensure the success of the Adult Education movement each Organiser should have a burning faith in the movement. He must work as one among the people and for their good. If he attempted to give

advice standing as if on a high pedestal and away from the people it was certain that the common man would never accept him and his message.

In Travancore-Cochin State nearly sixty per cent of the people were literate. If it progressed at that rate it might be possible to achieve complete literacy in about seven years, as anticipated by the Indian constitution. But it was not enough to think about the condition in Travancore-Cochin State alone. They had to keep in mind the conditions prevalent all over India. If women came forward and took their rightful place it might be possible to increase the ten per cent literacy of the country to sixty per cent. Voluntary effort was highly necessary and if that was forthcoming they could be sure that by 1957 the State could be made completely literate.

There was a saying that if a boy was influenced for the better the country would be profited by one good citizen. But if a girl was educated she would be a force for the good of a whole family. But at present there were many obstacles for the education and progress of women namely conservatism shyness and various self assumed obstacles. Even girls of eight and nine years old showed disinclination to come and participate in nation-building activities. The state of affairs in Rajasthan State was most discouraging. There the social worker could disseminate their ideas to the women only through children. Through them the new ideas spread to others. In America where there was universal education, agricultural extension services spread their new ideas among the villagers through the agencies of boys and girls. The villagers of India were naturally intelligent. If they could work without discouraging and pulling them down, they could satisfactorily spread much good among them.

Prof. Kabir then made a comparison between the welfare activities of the progressive countries and India which was just beginning to start the journey on the path of progress. Other countries made progress by the action of despotic rulers. In Great Britain, they achieved this by market control. During the period when America was progressive the Government was chiefly in the hands of 200 families. When Russia first started the Five-Year-

Plan countless numbers of people had to starve. Certain amount of compulsion was necessary to achieve progress. But in India they are trying to achieve progress through voluntary co-operation on democratic lines. This attempt was the first of its kind in the history of mankind.

The person who was forty years of age might say that education was not necessary for him at that stage of his life. But they have to convince him of the necessity for such education by making him take part in voluntary activities. The worker had to believe in his message and in his ideals to achieve success. That had to be done by setting a high standard of work and achievement. Prof. Kabir cited the example of a political leader who was an eloquent speaker and learned man who was able to influence any great audience. When he began his speech there would be usually a big audience. But after a few minutes it was noticed that people left one by one. The reason was he used to address the people by giving them advice and making them feel as if he was on a higher level and away from them. That was the reason why people left his meetings. Workers would succeed only if they worked as one among the people and did not give advice from above thinking that they were different from the people. He narrated how the "Nazi" party in Germany by their self-confidence was able to come to power. In 1931 there were only seven members in their party in Germany. Hitler was one of the members. He said that if one member of his party had complete self-confidence they would be able to capture the party. If two members had complete self-confidence then they would be able to capture the country and if three had faith in themselves they would be able to win the whole world. Hence the faith and confidence that seven members had would certainly be a great force of power. Prof. Kabir said, he was not certain how many workers there were in the Adult Education movement in this country. Whatever might be the number, if they stood united they would be able to propagate their message throughout the world.

The ideals of village uplift work had been formulated in India by Tagore and the complete practical working of that ideal was achieved by Gandhiji. Tagore started the 'Viswabharathi' in the year 1900 with the firm faith that India could

be saved from her ills only by building up the villages. This faith he tried his best to instil into the minds of all the people. Mahatmaji believed this fact and he practically demonstrated that fact by his life and work. His message was "Give up fear and work along with the villagers." These two great souls had created a tradition for our country and if they all worked in consonance with that spirit they would never fail.

The conference came to a close after the vote of thanks proposed by Mrs. S. K. George, one of the members of Adult Education.

Resolutions.

The following resolutions were adopted:—

1. Resolved to harness the Spirit of service of the people, particularly the youth, on a voluntary basis, for the development of the Social Education Centres.

2. It was resolved that greater Co-ordination between the various development departments is essential to avoid overlapping and wastage of effort and to produce maximum results with the resources available with the Government and the people.

The departments of Government such as Public Relations, Public Health, Agriculture, Industries, Panchayats, Co-operation etc. should offer whole-hearted co-operation to develop the various activities in the Social Education Centres, and they should utilise these centres as their agencies for educational propaganda and service.

3. Resolved that informative books and other educational material be made available through the State Library to every centre for the Social, vocational and agricultural education of the adults in the State.

4. Resolved to press the necessity to prepare adequate books, pamphlets and posters to educate the people on progressive measures relating to the social and economic uplift and arrange for their free distribution through the Social Education Centres.

5. Resolved that all our Social Education Centres should persuade women to come forward and take an active part in the social and economic uplift of the people, and they be given all facilities and freedom to educate themselves and co-operate with men in educating the country.

6. Resolved that a greater number of women be trained in the Adult Education Research of Training Centre, Trivandrum.

7. Resolved that teaching of the general principles of Town and Country planning should be included in the curriculum of training for the Adult Education Research of Training Centre.

The Social Education Bulletin published the following editorial:—

The Adult Education Conference, held on the 11th and 12th March '53 has been acclaimed as a great success from many points of view. The Board was extremely

fortunate in getting Professor Humayun Kabir to 'preside over the conference. Apart from his position as Joint Secretary to the Ministry of Education, he is a thinker and writer of rare abilities. He is one of the brightest luminaries in the literary firmament. His inspiring address on both days of the conference have helped to awaken public interest in the great importance of the Social (Adult) Education movement at the present moment. He was present at the symposium and also at the Organisers' Conference on the 12th and watched with immense delight the varied opinions expressed by the members, though mostly in the State language of Malayalam. He held a Press Conference on 13-3-'53, to which he pleaded for the more active co-operation of the Press in the promotion of Adult Education in the State. In the midst of crowded programme of visits and lectures, he found time also to visit one of our Social Education Centres in the south and was pleased with the variety of activities organised in that institution. It is thus no exaggeration to say that his contribution to the success of the conference was substantial, and we are deeply grateful to him for the same.

Inaugurating the conference on the 11th the Chief Minister of the State, in the course of his brief address, laid stress on the importance of character-development through Social Education and appealed for public co-operation. It is our hope that the public will generously respond to this noble call and place their talents unreservedly at the service of the Social Education Centres for the uplift of the community.

It was possible for the conference to place before the public an outline of the work planned and achieved through the State Social Education scheme. Sri A. P. Udayabanu, explained the programmes for economic uplift attempted through the Social Education centres. It was unfortunate that Sri C. Narayana Pillai could not be present (as he was away in Delhi) to expound the programmes embodied in the scheme, for the social and cultural uplift of the people. The conference has however succeeded in pressing upon the people about the comprehensive scope of the scheme, which extends far beyond the range of mere literacy work and includes

Spreading Social Adult Education Through University Students

Principals of Colleges requested to organise Social Service Summer Camps

The Director of Public Instruction, Madras, has sent a circular to Principals of Colleges requesting them to organise and conduct Students Social Service Summer Camps during the coming summer-holidays similar to those conducted in 1952, and giving them suggestions for improvement.

The Principals are requested to organise the Summer Camps for a period not exceeding 40 days but not less than three weeks. The Principals are requested to arrange for the camps in villages selected for the purpose after careful planning.

The following is the text of the proceedings of the Director of Public Instruction Madras, R. C. 300 SE/53 dated 28-3-1953:—

*Sub:—*Social (Adult) Education through University Students—Conduct of Students' Social Service Summer Camps during 1953 Summer—

Read again:—

1. Director's Proceedings R. C. 266 SE 3/52 dated 29-12-1952.
2. G.O. Ms No. 653 Education, dated 26-3-1953.

The attention of the undermentioned Principals is invited to the Director's Proceedings cited wherein the Principals were requested to forward proposals for the conduct of Students' Social Service Summer Camps during the ensuing summer similar to those conducted during 1952. A copy of the scheme together with some suggestions for improvement is furnished to the Principals. The Principals are requested to organise the Summer

Camps for a period not exceeding 40 days but not less than three weeks. The Principals are requested to arrange for the Camps in villages selected for the purpose after careful planning. The Principals are therefore requested to specify immediately (i) the dates of the Camp and (ii) the name of the chosen village.

Batches of Students Volunteers, not exceeding 12 in number, headed by a Lecturer may be sent to the village. The group will ordinarily work in co-operation with the Social (Adult) Education Committee, if there is one in the chosen village.

Each Student Volunteer is eligible for the Government contribution at the rate of Rs 1-8-0 per day for the periods of the Camp. The Leader of the camp or group who will be generally a lecturer (exclusive of the 12 students) will be eligible for

plans for the social and economic uplift of the people.

The symposium on the forenoon of 12-3-1953 brought together eminent persons who had gathered knowledge and experience of Social Education work in the west and representatives of great social service organisations, functioning on an All India basis. Their opinions, though diverse, have helped to enrich our concept and ideas of Social Education work and we have no doubt that the Organisers in particular would have profited by their presence in the symposium. The Organi-

sers had another opportunity all to themselves, on the afternoon of 12-3-1953 to meet and discuss their problems and difficulties, as field workers. Some spoke about their difficulties. There was anyhow an exchange of experience which we daresay, will result in improved methods of Social Education work.

The Adult Education Board desires to express through these columns their sincere gratitude to all persons—and there have been a good many—who have helped to make the conference the success that it has been.

Daily Allowance and Travelling Allowance as per Madras Travelling Allowance Rules and the period spent by the leader in the camp will be treated as duty.

In the case of Government Colleges the Principals are requested either to draw the amounts specified in advance or at the close of the Camp according to convenience.

The Principals of Aided Colleges are permitted to claim this amount with necessary vouchers immediately after the Camps are over subject to the limits specified above. Anything spent over and above the specified sum may be met from the funds of the Students' Social Service Leagues.

The Principals are requested to bestow their personal attention and to see that the Camps are organised successfully and to forward a detailed report on the work done, if possible, supported by photographs which incidentally is not an admissible item of expenditure.

The special attention of the Principals of Colleges who were good enough to depute the members of their staff for a short training in Adult Education methods conducted at Adyar and Guntur is invited to these instructions and they are requested to see that the Lecturers organise the Camps in a methodical and successful manner.

The expenditure on the above should be debited to "3/ Education-General-S-Miscellaneous-A General (i) Excluding Post War Reconstruction-S other grants-Adult Education classes and Night Schools."

The Principals are therefore requested to furnish the Director immediately with the information required in para 1 above viz., (1) the dates of the Camp and (2) the name of the chosen village.

On receipt of the above information further instructions will be issued.

List of Colleges.

1. P. S. G. Arts College, Peelamedu.
2. Sri Thiagarajar College, Madras-21.
3. Thiagarajar College, Madura.

4. Sri Venkateswara College, Tirupathi.
5. R. D. M. College, Sivaganga.
6. Government Arts College, Mangalore.
7. Sri Konaseema Bhanoji Ramara College, Amalapuram.
8. Government College of Technology, Coimbatore.
9. Maharajah's College, Vizianagaram.
10. Farook College, Ferok.
11. Government Arts College, Rajahmundry.
12. Madura College, Madura.
13. Government Victoria College, Palghat.
14. Virudhunagar Hindu Nadar's Senthikumara Nadar College, Virudhunagar.
15. V. O. Chidambaram College, Tuticorin.
16. Government Training College, Kurnool.
17. University College, Waltair.
18. Mrs. A. V. N. College, Visakhapatnam.
19. Government College, Kumbakonam.
20. Government Arts College, Madras.
21. Government Arts College, Anantapur.
22. Government Arts College, Coimbatore.
23. Government Arts College, Sriakulam.
24. H. H. the Rajah's College, Pudukkottai.
25. Andhra Jatheeya Kalasala, Masulipatam.
26. Salem College, Salem.
27. Government Brennen College, Tellichery.
28. Agurohand Manmull Jain College, Madras-17.
29. W. G. B. College, Bhimavaram.
30. Annamali University, Annamalainagar.

Some Suggestions for the Organization and Running of College Students' Settlements

Much care has to be exercised in choosing the proper village. The village should not be too far away from the College, as otherwise follow-up work would be impossible; nor should it be too near the college lest the students should be tempted to leave the village very often and go home. The village should have the necessary facilities for the comfortable stay of the students. Above all, the people of the

village must be willing to offer responsive co-operation to the Campers.

The prominent persons of the village should be approached and their co-operation and sympathy secured before actually starting the camp. It would be useful to make a thorough survey of the village and gather information about the economic and social conditions of the village. For instance, the number of acres of wet land, garden land, and dry land, the various crops grown, the number of head of cattle, the irrigational facilities available, the sources of drinking water, the arts and crafts of the locality, the number of school-age children, the number of literate and illiterate adults, the educational facilities available etc. may be ascertained, so that it would be easy to find out the felt needs of the community. If the College students try to help the villagers in the solution of the problems which they are actually facing, it would be easy to interest the villagers in the work of the Camp.

Though Adult Literacy is a very important part of Social Education, the Campers should not begin literacy work as soon as they go to the village. They should do intensive propaganda by taking out 'Prabhat Pheris' and torch-light processions and organizing meetings. They should also contact the villagers on the individual level, the group level and the community level and attract them to the Social Education Centre. When the villagers come to the Social Education Centre, they should be made to feel at home and they should be entertained in all possible ways. Organizing bhajan parties, enacting dramas, playing gramophone records, showing films and organizing recreational activities may interest the villagers and they would like to come to the centre everyday. After thus attracting the villagers to the centre, literacy work can be commenced. Individual teaching would be very good, but if it is not possible each student may be asked to teach small batches of two or three adults. It is really not possible to make the illiterate adults literate during the short stay of forty days. But a good beginning can be made, and then the work of running an Adult Literacy Centre can be entrusted to some local man, preferably the village school master.

The co-operation of the Departments like Agriculture, Animal Husbandry, Public Health, Co-operation, Industries etc. can easily be secured by the organizers of the settlements.

The campers should educate the villagers as much by their contact and example as by actual teaching. It would certainly do very good if the Campers themselves take out cleaning parties and actually engage themselves in improving the sanitary conditions of the village.

The Government Social (Adult) Education Training Camp Madras

The Students' Social Service Camp of 40 days
During Summer Holidays in Villages

Their Organisation and scope :

The following suggestions are offered on the organisation of Students Social Service Camps from Arts and Professional Colleges to be run during the summer vacations.

Before the Camp

1. The member of the staff in charge of this activity may pay a few visits to the village some time well in advance of the date of the camp. The first one or two visits may be visits not only to have a general idea of the village but also to make local friends. The Student Leader and the Deputy Leader may accompany the member of the staff in charge during all such exploratory trips.

2. Arrangements may then be made to visit the locality in company with the local officers of the agricultural, health and other nation-building Departments and draw up in consultation with local leaders a practical programme of action for the Camp.

3. An Elders' Committee of the Locality may be formed of those keenly interested in improving the village. If a local Social Adult Education Committee is already working, it will, in addition act as a reception Committee to the camp.

During the Camp

4. The local leaders and other adults may be encouraged to participate as much as possible in the activities organised during the Camp, giving them opportunities for leadership.

5. Mobilize the local literates and give them some training in adult teaching and encourage them to spread literacy as best as they could. Incidentally, this move would also provide the local worker in charge of Adult Literacy School with a band of volunteers trained to help him in his endeavours.

6. A suggestive daily programme for the Camp is given below :—

5-00 Hours Rouse.
5-15 to 5-30 Hours Prayer.
5-30 to 6-00 Hours Bhajana procession accompanied by an active sanitary squad.

6-00 to 6-30 Hours Free time and bath.

6-30 to 7-00 Hours Breakfast.

7-00 to 10-30 Hours Work.

10-30 to 11-00 Hours Free time.

11-00 to 12-00 Hours Indoor work. Preparation of literacy materials, slide-making etc.

12-00 to 12-30 Hours Lunch.

12-30 to 14-00 Hours Free time.

14-00 to 16-00 Hours Indoor work. Preparation of reading charts based on local interests.

16-00 to 18-00 Hours Outdoor work and Physical activities.

18-00 to 18-45 Hours Free time.

18-45 to 19-15 Hours Meals.

19-15 to 21-15 Hours Adults' Club activity with discussion groups and informative plays.

22-00 Hours Lights out.

7. The Officers of the various nation-building Departments may be requested to give leadership to the villagers in solving local problems connected with the activities of those Departments during the camp, and campers stopping in to supplement local effort encouraging other competent agencies also to do so.

The camp will mainly confine itself to the effective spread of literacy among adults during the work hours of the camp generally on the lines suggested below :—

(a) Preparing and displaying wall newspapers.

(b) Displaying the names of objects on the objects themselves.

(c) Writing the names of the head of each home on the outer front wall of the house.

(d) Fixing labels on bottles and tins in the local grocery and prevailing upon the grocer to request customers to the extent possible to point out commodities with reference to those labels.

(e) Fixing labels, likewise within the house and displaying graded sentences on an object of the local importance.

(f) Preparation and displaying of propaganda posters running a travelling library service.

(g) Reading books and newspapers to farm workers at the places most convenient to them.

(h) Helping farm-workers sing propaganda songs in their fields.

(i) Coaching local youths dramatise informative plays.

(j) Distribution of quick literacy material and bagatelle boards among the homes.

(k) Co-operating with and helping in every way the local adult literacy worker if any in his normal endeavours.

(l) Running an every day Science Exhibition with an astronomical telescope in it.

8. A brief and clear account of all the work done by the Camp each day may be maintained.

9. The camp must leave a local organization for continuing their work. If an adults' Club already exists in the locality the camp will strengthen it; otherwise, it will arrange to form one backed by a local Committee and see them work before the close of the Camp.

10. The dates of the Camp together with details of venue and programme may be intimated sufficiently early to the Director of Public Instruction and the Vice-Chancellor of the University. A complete report of the Camp may likewise be sent immediately after the close of the camp.

11. Seek the help of officials and non-officials well in time before the Camp.

12. Arrange for useful talks to villagers by a few outsiders.

13. Arrange for a seminar on local craft and invite all craftsmen to meet, discuss and demonstrate skills.

14. Encourage a 'Make your own home literate' drive in every possible way.

Mr. J. L. P. Roche-Victoria's Tribute to Sri C. Rajagopalachari

Library Service and Adult Education

Presiding over the Silver Jubilee meeting of the Madras Library Association on Saturday, 4th April 1953, at the P. S. High School, Mylapore, Madras, Sri C. Rajagopalachari, Chief Minister of Madras, referred to Adult Education and said that *Harikathas* were some of the best means of educating the people, and he also suggested the starting of a Pauranika College for teaching persons engaged in the art of *Harikatha*.

Continuing Rajaji said Mr. Roche-Victoria was angry with him that he had not taken any interest in the adult. But he had often told himself that the adult did not take any interest in that education. Ordinarily they found the villagers being laboriously taught about roots and trees and so on about which they already knew or about the atomic bomb or about some wonderful white bird found in Australia, which did not concern them. Villagers were taught about bee-keeping and rearing of poultry. It was often found that the superior imported bird disappeared after the second or third generation. I think this Adult Education is a great danger. First things must come first and other things must take their due place. They must impress on the people that they must be men of character. Adult Education teachers must be first class men if the people were really to benefit. *Harikatha Kalakshepams* were an excellent way of teaching the people in the olden days, and the art should be revived on a large scale.

Mr. J. L. P. Roche-Victoria, M.L.A., and General Secretary of the South Indian Adult Education Association, speaking on the occasion, said :—

MR. PRESIDENT AND FRIENDS,

On behalf of the Adult Education Organisations chiefly, the South Indian Adult Education Association, let me offer my felicitations to the Madras Library Association in general and to Sri. K. V. Krishnaswamy Aiyer and Dr. S. R. Ranganathan in particular. The history of the Association and its achievements during the twentyfive years of its existence form a record of service to the community, which any Association can be proud of and we who have benefited by such distinguished service should express our gratitude for what has been done not only by participating in these celebrations but also by offering our whole-hearted support and co-operation to this great National Organisation so that it may grow from strength to strength. Dr. Ranganathan's great contributions to the Library Service has been recognised and appreciated throughout India and far beyond its

boundaries. The Adult Education Movement owes a great deal to his advice and guidance and he has been as it were a living link between the two great National Movements, the Library and Adult Education. He has bridged the gulf that was once supposed to have kept these two National Movements apart. The closer they come together and the more they pool their resources together the better it would be for our country's future.

Quoting from the Indian Journal of Adult Education :

"Inaugurating the Third National Seminar in Jamianagar near New Delhi the Prime Minister Pandit Jawaharlal Nehru said: "If the 5 Year Plan is really going to be given effect from today then it is quite essential that there shall be a solid foundation of social education." These words were uttered immediately after the Five Year Plan, was approved by the Parlia-

ment of the country. The declaration obviously was a statement of policy and all of us took it for granted that the year 1953 will see an increased effort towards promoting and developing the social education movement in the country. But as the new year dawned the echo of this great declaration by the Prime Minister of India was drowned by newspaper reports about Social Education being modified in some States, overhauled in others and completely abandoned in still others.

One wonders whether the Education Directorates of the States have taken any heed of the hint given by the Prime Minister that in the improvement of human beings social education plays a very important part. The objective of adult education does not restrict itself to mere imparting of literacy, but deals with the all round improvement of human beings to enable them to live an enriched physical, mental, social and cultural life."

Under our Rajaji's leadership we expect the Library & Adult Education Movements to show marked progress in our State. As author of some books for adults, we look up to him to help us to prepare more books for the neo-literates, a crying need at the present moment. The Third National Seminar at Delhi dealt with this subject and the Regional Seminar which will be conducted at Ernakulam from 20th to 27th April 1953, is dealing with the same subject.

The Madras Library Association has already made a beginning by the publication of the book *Mudhyavan Virundhu* and other publications dealing with subjects of common interest to the people and have laid the foundation for organising library units attached to every Adult Education Centre. I understand the West Bengal Government had sponsored a scheme by which about 11,000 centres of Adult Education will get financial and material assistances from Government in the formation of libraries. These will in course of time develop into regular public libraries and serve as community centres especially in the rural areas. In our own State the Community Project Scheme must include the opening of libraries and Adult Education Centres—in selected areas as an essential part of the work. Unless the people are educated all our attempts to impose economic and social reforms will be of no avail. Private agencies and institutions should also be encouraged by means of liberal grants for library books and equipment.

Our Education Minister Dr. M.V. Krishna Rao within the last one year he has been in office has already shown keen interest in Adult Education work and he has given us all possible encouragement and help as far as it lay in his power. I must take this opportunity of thanking him for what he has done.

Once more permit me to congratulate the Madras Library Association and all those who have helped to bring it to its present state of efficiency and usefulness. Thank you.

News and Notes

Adult Education in Madurai.

Sri L. C. Richard, Municipal Commissioner, Masulipatam, writes:—

During a short stay in Madurai, I visited a few Adult Literacy Schools along with Sri T. R. Raghavan, the S.I.A.E.A. District Organiser for Adult Education. The impression left in my mind is one of bright hope for the movement in this city. The Madurai Municipal Council is running nine schools with teachers trained in Adult Education methods. I was informed that there is a proposal to open three more in the course of the year. Non-Municipal schools can be counted on one's fingers. For a city with a population of 3,61,981, two colleges and ten High Schools and over 1,000 school teachers, just 20 Adult Literacy Schools is pitifully low.

It cannot be said that the existing Adult Literacy Schools are not popular. The Saurashtra Women's Literacy school run by the Madurai Municipal Council, visited by surprise on 17—12—52, was attended by 29 out of 42 on roll. The 'pupils' were mostly housewives (and very young for that too!), all of the same community. They fell into three distinct groups of achievement. The beginners with the Laubach chart in Tamil not (Saurashtra their mother tongue), the semi-literates struggling with the Readers and the literates mastering the vernacular dailies. I was struck by the eagerness on the faces of all members. Story-telling was a popular pastime! A good substitute for back-chat! Many of those who had received their Literacy Certificates continued to attend. This certainly was a happy feature. I questioned them as to what they had gained by acquiring the skill to read. One woman said she could decipher the number and the destination of the bus she wanted to travel by and make no mistake. Another said she was happy to read the daily news to her husband on his return home from work. Can one say now that Adult Education has no place in the lives of these women?

I noticed something peculiar in this school. A looker-on group of women in their middle forties was present. I was told it was a permanent visiting group, self-appointed, perhaps, in custody of the morals of the community and protecting it from disintegration by newfangled ideas. The Municipal Council had thoughtfully provided electric lights. The school was recognised by the Education Department and the teacher in charge received subsidy and supply of aids such as vernacular dailies; but unfortunately one teacher was unable to handle the daily attendance, falling, as it did, into various groups.

The Adult Literacy School run by the Maharashtra High School, on the other hand, was attended mostly by weavers. There were seven complete literates and eight illiterates. The seven literates were in various stages; some of them reading newspapers, others reading story books. There were some middle school pupils preparing privately for the public Exam. Amongst the illiterates there were 2 members of the Municipal Public Health Mazdoor (menial) staff. Another was a carpenter and the rest were wage-earners in the nearby textile mills. It was a revealing cross-section of the society of the locality, indicating unmistakably that the need for an Adult Education Centre was great.

The Centre run by the Indian Women's Association in Chokkikulam and manned by Miss Saraswathi Manickavasagam, Municipal teacher, was another institution where fine work is done amongst the servant class engaged in the well-to-do houses in the neighbourhood. When I entered the school one servant girl was loudly reading the latest news relating to the Alavandar murder from a vernacular daily. The rest of the class was wrapt in attention. From the cream of society to its very dregs today this sensational case provided grist for light conversation. That the poor could read for themselves instead of anxiously overhearing their betters discussing the pros and cons of the

murder, was a rare delight to the Adult Education worker.

I am convinced that the illiterate masses have realised the need for literacy in these progressive days. If all of them are not at school, it is the fault of the catering, surely. The day is not far off when we would have to provide as much for the education of adults as for children.

* * *

Bombay City Social Education Committee

The 13th annual report of the Bombay City Social Education Committee for 1951-'52 covers another year of steady progress in the field of Adult Education. The larger enrolment of 44,884 adults in 1,839 classes shows an improvement over previous years' figures of 42,778 in 1,758 classes. In these classes education is imparted in the rudiments of civics, history, geography, health and hygiene beyond the three Rs.

The Society has to its credit a publication of 39 books for the adults. During the year 1951-52 five more books have been added, thus bringing the total number of its publications to 44.

* * *

Justice Chagla on Education of Women

Presiding over the prize distribution ceremony in Bombay of Girl's Schools run

by the students' Literacy and Scientific Society on 14th February '53, Justice M. C. Chagla observed that the easiest way to educate a country was to start educating its girls.

Democracy should not function successfully unless the adult citizen on whom the right to vote had been conferred, was educated and thus new how to exercise that precious right, realising the responsibility and duty that right conferred on him. Mr. Chagla said it was vital, therefore, that they must banish illiteracy from the country.

* * *

Social Education in Poona

Addressing a gathering of Assistant Deputy Educational Inspectors of Poona District at Aundh, Kumari Indumati Seth, Deputy Minister for Education, said that Social Education classes should not mainly contribute in making the adults literate but these classes should become lively Community Centres where the villagers could relax as well as learn something about the world around. She said that folk dramas and such other activities where the artistic side of the village life was expressed, must be held to make the Social Education class more attractive and entertaining.

Await Early Release:

"WOES OF AN ILLITERATE"

[புடியாதவர் படுமபாடு]