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THE INDIAN JOURNAL

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OF

ADULT EDUCATION

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EDITOR :

RANJIT M. CHETSINGH
DELHI

THE INDIAN JOURNAL OF ADULT EDUCATION

Editor :

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

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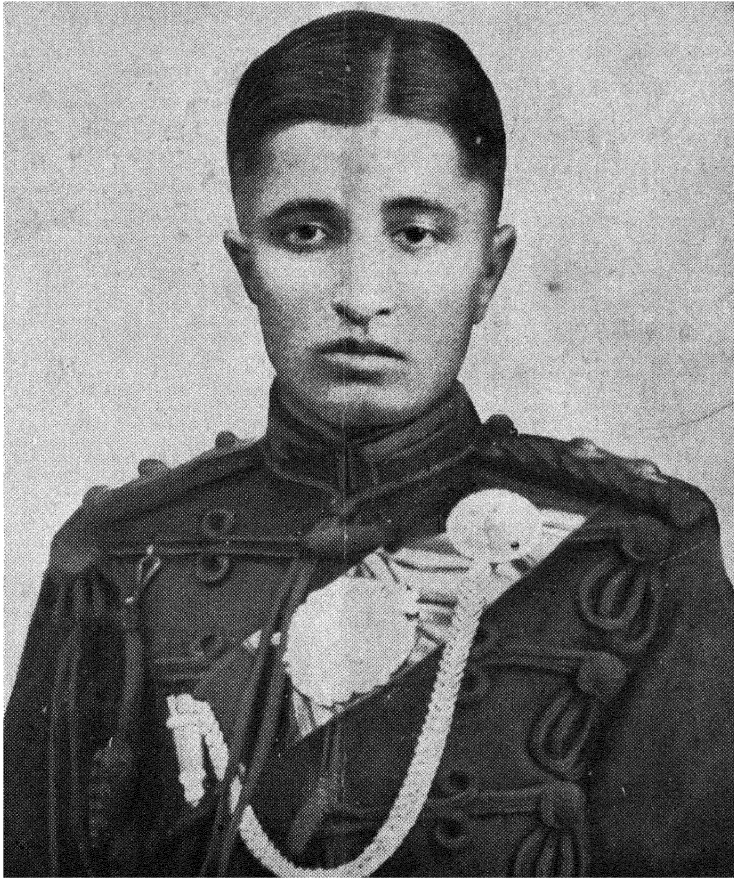
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H. H. The Nawab of Rampur
whose message to the Rampur Anti-Illiteracy Day appears on page 26

THE INDIAN JOURNAL
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ADULT EDUCATION

VOL. V.

JUNE 1944

No. 4.

The Adult who is an Adult Indeed,--IV

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

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

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

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

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

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

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

The Conscious and the Unconscious

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

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

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

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

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

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

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

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

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

⁴ *Ibid.*, Ch. V. p. 274.

⁵ *Vivva-Bharati*, July 1924, p. 198.

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

Relaxation

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

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

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

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

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

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

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

(Concluded)

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

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

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

Adult Education

A Suggestion for You

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

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

- (a) Literates, who received primary education, became engaged in some occupation, for they had to earn their livelihood, and never, after leaving school, took up a book or did anything to maintain their literacy. They are relapsing into illiteracy.
- (b) Semi-literates, who could not complete even their primary education. They could just spell their way through, and now they are not sure if they can do even that.

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

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

Adults

They are on the same mental level

They belong economically to the same class, and

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

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

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

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

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

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

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

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

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

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

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

X. These Centres must be established at once because :

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

Education Centres—How to establish them

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

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

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

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

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

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

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

But please remember:—

- (1) The sole function of your Education Centre is the education of literate, semi-literate, and illiterate adults. The educated ones will be associated with the Centre as workers, supporters, and patrons.
- (2) Your activities must be well-defined and well within your capacity

Equally well-defined must be the area you select as your sphere of work. Your Education Centre will serve this area only.

- (3) Your institution must be a permanent Centre like a well-established School or College.
Be Patient and Realistic

A locality can have only the kind of Centre it deserves.

Talim-o-Tarraqi, Shafiqur Rahman Qidwai,
Jamia, Delhi. Secretary.

Adult Education in Villages through Scouting.

(By M. O. Varkey, M.Sc.,)

The efficacy of any system of education depends on the fulfilment of certain fundamental conditions. — The system must in the first place be animated by a definite aim, or by several aims not inconsistent with one another. There must be an emphatic recognition by the community or agency ultimately responsible for the system, of certain explicit values, of life with an absolute value for which the beneficiaries of the system are to be prepared. The efficacy of the English public school, for instance, has been due largely to its reflecting faithfully the aims and aspirations of the English gentleman. To "play the game" is an attitude towards life which is aimed at by the community on which these schools depend (Arthur Mayhew, *The Education of India*)

One of the chief drawbacks of education in India is the lack of such a clear and definite aim. While adult education is still in its infancy, it will do well for those who are planning the system of adult education to keep clear in their minds what they are aiming to make of the recipients of education. It is admitted by all that, though adult literacy is an essential first step in adult education, it cannot be the end. What then should be the aim and end of adult education?

We are hoping that some time in the near future our country will develop into a self-governing democratic state. If this hope is to materialise, the citizens must be prepared for it by proper education. Education for democracy should be therefore, the primary aim of education. Though it may not be possible to define in a few

words the attributes of an ideal citizen of a democratic state we may agree that "the first duty of a citizen is to make himself a strong, long-lived, capable citizen, able to work and produce; the guardian and maintainer of a home, an all-round man, loyal, patriotic, a friend and helper of mankind." (*Handbook of Suggestions on Health Education*, by The Board of Education in England; quoted by Griffin in *Rover Scouting*). The citizen must also develop a sense of discipline and an aptitude for working with others, for his own welfare and for that of the community to which he belongs. Therefore "the art of education consists in guiding the growth of the personality, into wider and wider acquisition of knowledge, workmanship, habits of co-operation and character." — (*Beni Prasad*).

These aims cannot be achieved by mere instruction. First an ideal has to be presented and then opportunities have to be provided to train themselves in the qualities appropriate to that ideal. We believe that the Scout Movement with its ideal and methods of training provides a very useful means for adult education, of the type indicated, particularly in the rural areas. The ideal of a 'true scout' is one which is understood and appreciated by a large section of the people of our country. It can well become an ideal as 'true sportsman' has become for the English gentleman. This ideal of a true scout is presented through the Scout Laws which are acceptable to all classes and creeds of our land. The Movement also provides a method of training which too will be found very useful in a variety of ways.

Though the Movement was originally started by its founder with the adolescent boy in view, it did not take long to discover its possibilities for adults as well. The organisers of the different Government and semi-Government development departments in India, particularly in the U. P., discovered the usefulness of this type of training and have given it place in their schemes of training and work.

India's Peculiar Needs

But adult scouting as planned in western countries is not likely to be a success in India without substantial modification and adaptation. Experiments in adapting this to Indian village conditions have been made already and a scheme of adult scouting suitable to rural areas is available from the Provincial Head Quarters of the Hindustan Scout Association U. P. (14 Mahatma Gandhi Road, Allahabad),

What is visualized in this scheme is that groups of village people, over 18 years

of age be banded together in groups (*Dals*) of not more than thirty or thirty two, each *Dal* under a suitable leader (*Dal Nayak*). These 30 or 32 will be divided in to smaller groups called patrols (*Tolies*) consisting of 4 to 6 under a patrol Leader (*Toli Nayak*). All the activities of the troop will be organised through these *Tolies*.

Before actually becoming a member of the *Dal* an applicant is required to learn the Scout Laws and have a proper understanding of the aims and objects of the *Dal*. Then he is expected to undergo an investiture ceremony in which he promises "to do his best to do his duty to God, state and country, to help other people at all times and to obey the scout Laws". Then he is admitted into the Brotherhood of Scouts.

The activities of the *Dal* are all planned with the following aims in view;—

1. Development of personality and character
2. Improvement of health
3. Training in citizenship and service

Besides these general activities of the *Dal* each member is encouraged to qualify for the 2nd. class and 1st. class badges. To obtain these badges he has to learn various things of great utility for a successful village life, e.g., simple first aid and hygiene, some handicraft other than his profession, cattle diseases, *Patwari* papers and tenancy laws, methods of better farming, prevention of epidemic diseases, etc.

An illiterate is eligible for admission but before he can obtain his 2nd class badge he has to learn to read and write simple sentences and he must be completely literate before obtaining the 1st. class badge.

They are also encouraged to qualify for special proficiency badges in such sub-

jects as Ambulance, fireman, friend-to-animals etc. All these subjects are selected with the view that a member possessing the 1st class badge becomes an all-round and useful citizen of his village and community.

“Adams tells us that the means of education are two-fold: (a) the direct application of the educator’s personality to the personality of the educand and (b) the use of knowledge in its various forms (Ross, *Groundwork of Educational Psychology*) Full use of both these methods is made in this scheme. Running of such a troop as this gives ample opportunities for the personality of the leader to influence those working with him. But if this method of education is to be of any success it is essential to have leaders of character with qualities worth transmitting to those in their charge. Hence importance of selecting and training proper leaders before this scheme can be successfully tried on any extensive scale. But we believe that it is possible to find in many of our villages men of ability and character prepared to give their time and energy for this noble work.

‘Learning by doing is an accepted principle of education. This can be successfully practised through these *Dals* in teaching the procedure of democratic government. The management and direction of the troop vests in what is called the Court of Honour or *Dal Panchayat* which is a council consisting of the Dal Nayak, Toli Nayak and other officers of the Dal. They decide, in council what is to be done in different situations and also arrange for the execution of these decisions. This council is also responsible for the discipline of the members and may have judicial sittings as well, for this purpose. All these will give ample opportunities to learn democratic procedure and practice. Such organised and disciplined troops in the villages have been found to be of immense value to put down the lawlessness which is common in some villages. In times of emergency such as floods, famines and epidemics, such groups can render invaluable service as has been seen in several villages where this scheme has been tried.

Sir Gopaldaswami Iyengar on Adult Education

Presiding over the 34th Provincial Educational Conference held at Annamalainagar on the 9th May, Sir Gopaldaswami Iyengar, former Prime Minister of Kashmir and now a member of the Council of State, emphasised the urgency of the problem of adult education in India. “In Madras it should be possible to obtain 75,000 teachers for adult education out of 120,881 teachers serving in existing schools”. He suggested that the scheme for adult education as outlined in the Sargent Report should be financed out of the Government of India’s “unspent loan money”.

Referring to the proposals regarding adult education (which were reproduced and commented upon in the last issue of this journal, Sir Gopaldaswami said:

The proposals in the Report in respect of adult education are to my mind characterised by a halting and timid cautiousness quite out of place in respect of a matter which is of extreme urgency and importance. In no aspect of education in this country has the State shown so much neglect as in respect of adult education. Over 85 per cent of the population is illiterate.

These considerations emphasise the paramount urgency of liquidating the illiteracy of the adult in the quickest possible time. These are

(a) Envisaging as we do a free democratic India in the post-war period, it is incumbent on those in power now to make every possible member of the State particularly those who have passed the age of majority and will be called upon to exercise the vote—an effective and efficient citizen in order to give reality to the ideal of democracy

(b) Literacy at least is essential to all adults to be able to discharge this duty; and this can be acquired by adults within a much shorter period than will be required for making all children pass through a course of basic education for 8 years.

(c) The education of adults in advance in this way will be a powerful force in accelerating the introduction of universal compulsion as soon as the preliminary planning and preparatory work is completed.

The State should not merely, as the Report insists, accept the primary responsibility of tackling the problem of adult education. It should enthuse the nation by means of a plan which will promise reasonably quick results and initiate and sustain a drive itself with the nation's leaders actively co-operating with it. The absence of National Governments is a handicap, but they should be installed in power without further loss of time. Assuming that this happens, I would modify the adult education proposals of the scheme on the following lines:

(a) The twin objects shall be: (i) to make illiterate adults literate in the sense already explained within a period of 8 years from the date of putting the plan into force, and (ii) to provide facilities for fur-

ther education to adults who have had some education already.

(b) The item (a)-(ii) will be a recurring annual provision which may be fixed at 2 crores from the beginning and raised to double this amount from the 9th year.

(c) The age-range for illiterate adults may be 17 to 40, the object being to make every voter literate as soon as possible. Adults above 40 might seek admission at their option. From the beginning the State should have power to declare and enforce compulsion in respect of adults of 17-40 in successive specified areas.

(d) It should be possible to obtain the services of, or if necessary to conscript, not less than 250,000 out of the 518,000 teachers now serving in existing schools for giving education to adults falling under (a) (i). So far as Madras is concerned, there are 120881 teachers in Secondary, Middle and Primary schools, of whom 106,690 are trained. It should be possible to obtain not less than 75,000 teachers for this work in Madras Province with the aid, if necessary, of power to conscript. In Provinces where the proportion of trained teachers is low, untrained teachers must be employed. With sufficient drive, it should be possible to enlist in this work in addition to half the number of teachers in service, 50,000 others drawn from newly trained teachers, non-professional teachers High School and College students and other kinds of workers volunteering their service in the cause. This should give a minimum of 300,000 teachers from the first year of the campaign. The campaign may be begun as soon as the sanction to the plan is received and need not wait until 5 years thereafter.

(e) The number of illiterates between 10 and 40 for whom the scheme has made provision is 9.05 crores. The proportionate number for the age range 17-40 may be estimated at 7.5 crores.

(f) The average number to be made literate per annum should be 1 crore. This would give about 35 adults per teacher.

(g) The average remuneration of the teachers may be raised to Rs. 1-4 per hour and the gross *per capita* cost per adult to Rs 4-8.

(h) The liquidation of illiteracy under this scheme should be completed within the target period.

(i) The cost will work out at $4\frac{1}{2}$ crores per annum or Rs 36 crores in 8 years

To this has to be added Rs. 16 crores on account of (a) (ii).

(j) The Government of India whose balance of unspent loan money (swelling its cash balances and not appropriated or reserved for any specific capital or other expenditure) will exceed 400 crores this year, should be able comfortably to earmark at least one-fourth of that amount; i.e.; 100 crores in an Adult Education Fund and this should suffice to finance not merely all the expenditure on adult education during the target period but the expenditure on adult education under (a) (ii) for the following 12 years at the rate of 4 crores per annum.

Indian Industrialists & Adult Education

Our contemporary *The Educational Review* comments in a thoughtful editorial note on the Educational Programme of the Plan for Economic Development recently put forward by a group of Indian Industrialists which has evoked much comment in Govt. as well as in non-official circles in India as also in the U. S. A. and in Great Britain. We reproduce below relevant extracts from this note —

The plan put forward in January last by Sir Purushottam Das Thakurdás and others for the regeneration of India to be completed in a period of 15 years with the main object of bringing about a doubling of the *per capita* income, is very attractive, particularly as it aims at securing a general standard of living which would leave a reasonable margin over the minimum requirements of human life. They then proceed to define the contents of this reasonable standard in its fullest comprehension. One of

their objectives is to ensure that every person above the age of 10 should be able to read and write and to take an intelligent interest in private and social life. They deplore the present low percentage of 14.6% of literacy above the age of 5 and they aim at providing adequate facilities for universal primary education and having a school for every village, at least upto five forms.

The duty of the State to provide for the effectuating of adult literacy as supplementary to compulsory primary education is also comprehended in the plan. Adult literacy should be imparted to those illiterates who are between 11 and 50 years of age. The course will be a short one, mainly part-time, and of about 3 to 6 months duration. From experience of experiments made after the inauguration of provincial Autonomy, the cost of making an adult literate, i. e., making him able

to read and write, has been reckoned to work out roughly at about Rs. 4 per head. Spreading the process over 15 years and allowing for necessary deductions in the total number of illiterates to be educated, the planners arrive at the number 165 millions of illiterates to be tackled. This will work out at about 66 crores which will not however, be a recurring cost ; and the process being a part-time one, will not require expenditure on buildings and equipment for it separately.

Besides this essential programme, the planners aim at developing secondary and higher education and also university, scientific and vocational training and research. They also want to make the scheme of adult education broader so as to provide for cultural and vocational training. They estimate the cost of this broadening at Rs. 2 per head and as amounting to Rs 23 crores. To achieve useful and not merely nominal literacy and to secure a sufficient number of educated administrators and trained technicians, secondary, university and technical education have got also to be greatly broadened. Middle school education is considered as important as the primary stage ; and unless the rural population is made to

realise that they are becoming and should become effective, social and economic assets to the community, education would become a waste in their case. All primary school students, therefore, should be given a course of middle school education for three years after the 5th standard ; and such middle school education both in urban and rural areas would come to about 60 crores in its total incidence.

The plan is divided into three stages of execution each covering a period of five years. In the first period, education would require 40 crores, in the second double that amount, and in the third as many as 370 crores thus making a total of 490 crores. In the initial period the cost is kept deliberately low, because the material resources and the personnel available at the beginning will be comparatively small ; and also it is inevitable that for this first period there can be no anticipation of its exact requirements. The expenditure has therefore been schemed to rise in geometric progress. On the whole education would cost in the total only 1/20th of the total expenditure involved in the whole plan, health and housing occupying very important places.

SCHOOLS FOR SOLDIERS' WIVES

New Delhi—Schools for soldiers' wives who wish to write to their husbands, have been started at Army Training centres in Northern India.

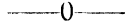
As they are for the most part in "purdah", the women are taught by male teachers from behind a curtain which divides the classroom. Besides learning to read and write, in some centres these women are also taught to knit and sew; the output being used as war comforts for troops.

"Wives want to write to their husbands without having to get some one to phrase their letters for them," said an officer at one of the centres. "They also want to learn how to draw their allowance".

The schools were started by the unit commanding officers. In addition to learning Hindi, Gurmukhi or Urdu, many wives are being taught English.

A NATIONAL SCRIPT FOR INDIA

By V. G. Jhingran



We devoted our issue of December to this question. Without endorsing the plea for Devanagari put forward by Principal Jhingran we are glad to continue the consideration of this subject. Ed. T. J. A. E.

The need for a national language for India has been felt since long. There must be a common All-India medium of communication. English has been serving that purpose for the upper classes as also for All-India political and administrative requirements, but it has failed to do so when the consciousness of unifying India has filtered down to the masses. The fact that literacy in India is only about 10% after a hundred years of the present educational policy and that the percentage of English-educated people is hardly two per cent, makes us realise the utter futility of an attempt to have, now or ever, English as the common medium of expression for our country. This place can only be occupied by one of the many languages prevalent in the country, and the only possible all-India language is Hindi or call it, if you choose, Hindustani spoken by a hundred and twenty million people and partly understood by a score of millions of others, it can be learnt far more easily than any foreign language and as such has mostly been accepted by the country to be its future *lingua franca*.

The adoption of Hindustani as the *lingua franca* has raised an issue as to which form of Hindustani should be adopted as the common medium of thought and expression. It has revived the old controversy of Hindi and Urdu, which was raised in the later decades of the last cen-

tury and which had faded away as the two languages continued to develop and progress in their own way in two parallel lines not biased by any animosities of religion but striving hard to express the ever-widening thoughts and content of the sciences and humanities, laid before them by the contact with the west, resulting in the so-called Sanskritised Hindi and Persianised or Arabised Urdu, but both far richer and more expressive than ever. The difference, which was only cultural in the past, has narrowed down. The present literature in both languages does not draw its inspiration only from the cultural backgrounds of Sanskrit or Persian but also from contemporary scientific, political and economic spheres which are common to both. Thus the two languages, seemingly more separate, because of their different scripts and vocabulary, are more akin to each other and nearer in ideas throwing light on common topics and casting a beam of hope that they will blend with each other with the growth of nationalism and the spread of education.

The problem of Hindi-Urdu-Hindustani will then merely become a problem of script. This problem of script, which is mainly at the root of the present controversy between Hindi and Urdu, is not of recent growth but dates back to the last century. It was then merely a local problem pertaining to the question of the

court language of Hindustani speaking areas and was limited to the alternative use of Devanagari or Persian script. But since the adoption of Hindustani as the *lingua franca* of the country it has been complicated by the protagonists of Roman script, who expound its cause as a compromise between Hindi and Urdu and also on various other grounds. The problem raises a fundamental issue and deserves a calm and scholarly consideration, a thrashing out on a scientific basis, not to be viewed from sentimental or fanatical grounds, nor to be hushed up in half-hearted compromises.

To analyse the problem scientifically, we must go into the essentials of a good script. What are the criteria of a good script?

1. A distinct character for each sound so as to enable one to write exactly what is spoken.

2. A distinct sound for each character so as to enable one to read exactly what is written.

3. A definiteness in form which should enable one to distinguish one character from another with quickness and certainty, making the writing readable with speed and correctness.

4. Facility to combine to represent compound sounds like क्, स्फ, छ् etc

5. A large eye span.

6. Speed.

7. Beauty of formation,

8. Space economy.

Now let us examine the various scripts in question on the basis of the above criteria. The Devanagari script has a distinct character for each sound, and each character represents a distinct sound; unlike the Roman script where a single character represents various sounds, such as c in cat and vice or, a in father, man,

alter and all and the same sound is represented by various characters as क by c in cat, k in kite, ck in attack and ch in ache; or उ by u in put or oo in book, or a sound is represented by a combination of two or more characters such as ख by kh, घ by gh, क्ष by ksh, or औ by au or ou. The second and the defects mentioned are present in Persian script as well, such as स represented by س ص ه ت or ज्ञ by ض or ذ ظ ز; or घ by گه, ङ by जे etc. Many times vowels or consonants or both are not pronounced at all as in bought or debts in Roman or علم النفس بالكل in Urdu. Besides there are a number of complications or both are not pronunciation and enunciation, keeping aside the question of accent. Taking these two criteria, which are the most important of all, the Devanagari script stands superior and the Persian and Roman are no rivals to it.

Definiteness of form. Definiteness of form is another characteristic feature of the Devanagari script. It retains the same form whether in print or in writing. In Roman the beginner is always confused with b, p and g and he has to learn two alphabets for print, capital letters, and a third and fourth for writing the same. For decorative writing there are any number of them. In writing i without a dot can easily be read as e, and e without distinct loop merges into c, m, n, u, v and w are simply questions of loops, t and l a question of dash. Thus it is easier for an individual to begin to read Nagari with only a knowledge of its alphabet, both in its printed and written forms than to read Roman script. The Persian too is confusing in the forms of its characters, and counts on the number of dots. This no doubt reduces the number of characters to be learnt, but loses in definiteness. In quick writing it is more a question of practice relying on guess work rather than on the ability to read characters forming the

script. It is also not easy for one to read the Persian script immediately after one has acquired a knowledge of its alphabet, unless he knows various combinations of letters and remembers the proper place of dots, which in turn would make it very slow to write. Here again Devanagari is better than either the Persian or Roman scripts.

Facility to combine to represent compound sounds :—The strokes and loops in Devanagari make it easier for the characters to combine without losing the shape of the original character. In the printing of Roman script this combination is never done with the result that the space required is increased and hence there is a greater strain on the eye to read the same amount of matter in Roman than in the other two scripts. In the Persian the combination of characters is done with greater speed than in Devanagari but the characters lose their definiteness and are identified by means of little symbols which have to be studied as altogether different characters, representing old sounds, thus making the script more complicated and less definite.

The modern study of psychology has given us a new measure by which to judge the efficiency of a script, viz. the eye span. To increase the eye span one has to practise but it cannot go beyond a certain limit.

The longer the span the quicker is the speed in reading, the less the strain on the eye and the greater the comprehension. Just as landmarks like a tower, a mound or high trees effectively increase the eye's view of a landscape, so do strokes going further up than average letters effect the eye span, the strokes working as eye catches. In the Devanagari script the letters are all uniform in size and occupy the same level, the strokes indicating vowels or *matras* (मात्रा) serve as eye-catches and help in expanding the eye span. In the Roman script the capitals serve as such, but there

is too much in between them. Some of the characters do extend upward, such as l, b, d, t, f and should have served as eye-catches, but there are others which extend downwards, such as g, q, p, y, j, and the two opposite groups bring about a confusion, with the exception of the topmost line where there are only upward extensions. In the Persian script there are numerous eye-catches in the shape of dots both above the characters, dashes to represent ک or ک and the symbols of *ser*, *zabar* and *pesh*, but they are too confusing to aid the eye span. Here again the Devanagari script excels the Roman and Persian

Speed is the next factor Devanagari is supposed to be slower than either of the other two. Roman is written in print letters, is certainly not faster than Devanagari, but the desire to achieve speed has brought forth another form of alphabet quicker to combine but making it more difficult for the child to acquire it as thereby he has to learn four characters for the same alphabet capital and small letters separate for printing and writing. The speed acquired is at the cost of definiteness on the one hand and is a greater strain on the student on the other. The Persian script is capable of being written speedily, but the indefiniteness which it can lead is well-known.

The Roman script if used for writing Hindi cannot be faster than Devanagari; for to represent the sounds of Hindi in Roman with definiteness of interpretation, certain phonetic symbols are necessary. Thus a (bar) above a is necessary to give it a sound of अ, a (dash) above a is needed to give it a sound ऐ, a (dot) below t is necessary to represent त् and a (dash) below r to make र्ह. If these symbols are not attended to the reading will not be correct कमला might become कमल and ताता might become टाटा; and if they are properly attended they would much bring down the speed,

making the Roman slower than the Devanagari.

That the Devanagari script is beautiful no one would deny. Roman letters are also beautiful and so are the Persian when written with that end in view, and it is difficult to decide which of the three, scripts is the most beautiful. That the decorative style in English has so many forms of its characters goes to prove that the followers of the script are not satisfied with the beauty of its ordinary forms and are inclined to improve it further. Urdu-Persian penmanship certainly attained a height difficult to achieve, but one is not certain if such beauty in form was not attained at the cost of definiteness and ease in reading, for mostly it was achieved by prolonging or shortening different parts of the characters. The Devanagari script has retained its form both in print, ordinary writing or calligraphy. There was an attempt some time ago at introducing a decorative form of alphabet at the initial letter of a chapter, but that now has been given up as it was not received with approbation.

Space is of no little consideration in these days of competition. The Persian script takes the least space, but it does so at the cost of definiteness. The Roman also probably occupied less space to express an idea because of the richness of western, especially English vocabularies, each word having a significance greater than what its simple word meaning implies. Thus 'perceive' and 'conceive' are not merely 'seeing,' but something more. Devanagari takes up more space, but the question is not of English vs Hindi, it is that the Devanagari script vs. the Roman script to represent Hindustani and therefore the question should be examined in that light. **ब्राह्मण** needs the space of only four letters in Devanagari, but it needs six spaces

in Roman. **शुत्रिय** has four in Devanagari but Kshatriya nine space in Roman and so on. The Roman script would occupy at least 25 per cent more space than the Devanagari to represent Hindustani. The Persian script occupies less space but only at the cost of definiteness.

Thus it is found that under no count of the criteria of a good script do the Roman or Persian scripts excel the Devanagari. On the other hand, the Devanagari holds its own as a superior script and the best suited to the genius of Hindi. It has the further advantage that in its alphabet the consonants, are arranged scientifically according to the portion of the mouth, the tongue touches in uttering them and for the complete and exact representation of all Aryan sounds.

The adoption of the Roman script for country-wide use has been advocated by its supporters on various grounds. They say its adoption will help India to establish relations with other countries since it is the script of nearly two-thirds of the world's population. The argument is not only based on wrong data but it is also fallacious since only an infinitesimal part of the Indian population stand in need of international relations. The question of a common script is more important from the point of view of national needs rather than that of international relations.

It is further said that by making Roman the common script for India it would be easier to learn European languages. How many Indians would need to learn these foreign languages? Hardly one per cent, and if they have a desire to learn the language they shall not find it difficult to learn the script. English is not going to be eliminated altogether from our educational curricula. The majority of those reading the other foreign languages will be from amongst those knowing English and they

would therefore know the Roman alphabet. For the benefit of an infinitesimal minority with no knowledge of English desirous to learn European languages with Roman characters to replace an indigenous with a foreign script over the whole country is nothing but insanity

Moreover, it is not the script which is difficult to learn but the language, its intonation, its accent. How many of the 'English educated' Indians of to-day can fully follow the English society pictures on the cinema screen and how many of them can be called conversant with proper English pronunciation and accent. How many can understand the colloquial English of a rural Englishman or a Scot. When such is the state of affairs when English occupies more than half the time of our education, what help will it be to acquire other languages when we shall know only their script and not even the correct sounds, as they are pronounced differently in almost all European languages *The Hindi-Urdu controversy*. It is said that the adoption of Roman script will eliminate the controversy between Hindi and Urdu. A compromise on such a fundamental issue is against sound nationalism and cannot be supported on either educational or psychological grounds. When the Devanagari script is so much superior to the Roman script to represent the Hindustani language, as has been shown above to adopt Roman will only be suicidal

It is further argued that the numerous scripts in our country are a stumbling block to our unity and that it is difficult for a foreigner to learn so many scripts in order to learn so many different Indian languages, and hence it would be better if the Roman script were adopted as the common script for the whole country,

It has already been shown that on analysis the Roman script is not suitable to replace the Devanagari script for Hindustani.

What is true for Hindustani is true for the other Indian languages, as the script of a large number of them is only a modified form of *Brahmi*, the script from which the Devanagari has also sprung and it is the script suited to all Indian sounds excepting a few sounds of the Dravidian languages. It would certainly facilitate matters in learning Indian languages and would also go a great way towards national unity if all the Indian languages were to have a common script, but that common script cannot be the Roman, which is alien to Indian genius and Indian phonetics, as it has only twenty six letters to represent forty-nine sounds, the only possible common script is the Devanagari script.

The scripts of other Indian languages too are based on phonetics as they are just modifications of the parent Brahmi script and have all the advantages that Devanagari possesses, except that the letters are not so perfect and beautiful. But that is not such a weighty argument as to put the claim of Devanagari above them. The old literature of all the Indian languages with the exception of Urdu has a substantial background in Sanskrit, and all the literature of that great language is stored in the Devanagari script. People of the South, East, West and North have to learn the Devanagari script to learn Sanskrit and that is a weighty argument for the Devanagari to be the national script of India

A Tamilian and a Kanarese once told me that the Devanagari was fit enough to represent their languages through its characters, theirs were poor to represent all the sounds of either Sanskrit or Hindi. An analysis of the position of the different languages in India will clear the issue

According to the Census of 1931,

1. Those who use Indian languages in India are 34,98,58,000

2. (a) Those who speak languages of the Sanskrit family	are	25,37,12,000
(b) Those whose mother tongue is Hindustani		12,02,39,000
(c) Those who can easily understand Hindi-Hindustani		11,00,00,000
(d) Those who speak languages which are generally written in the Devanagari script		11,11,29,000
(e) Those who speak languages which are written in some form of Devanagari		9,33,51,000
3 Those who speak Dravidian languages with Sanskritic predominance		4,67,18,000
4. Those who speak Dravidian languages mixed with Sanskrit		2,14,12,000

Thus out of 10,000 men in India

(a) 9,982 Speak Indian languages.

(b) 7,235 Speak languages of the Sanskritic family,

(c) 4,053 of them use languages which are written in the Devanagari script.

(d) 2,662 of them use languages which are written in some form of Devanagari, thus (6715) persons out of 10,000 can accept the Devanagari script and the rest should not find it difficult to adopt it as the script which has all the merits of an ideal script and is not very different from theirs. It may be added that according to the researches of Mahamahopadhyaya Gauri Shankar Hirachand Ojha the Telegu-Kanarese and the Granth script, the parent script of Malayalam and Tulu, are also off-

shoots of the *Brahmi lipi*—(*Prachin-Lipi-Mala*). It will not be out of place to mention that Sanskrit is more popular in the south than in the north, including the Punjab, the U. P. and probably also Bihar.

It may thus be concluded that Devanagari is the only script for the National Language of India, and the only possible script to be the common script for India.

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Behar Herald Economics. Special March. 1944. Price Re. 1-. Behar Herald Press. Kadamkuan, Patna.

In these days of prohibitive prices for periodicals, 78 foolscap pages of solid reading material provided by the March Economics Special of the Behar Herald just for one rupee is something in the nature of an achievement. Articles in this number cover a wide range of topics including Advertising, Insurance, Banking, Comprehensive Economic Surveys of Behar, the United Provinces, Bombay and Bengal and interesting sidelights on the problem of post-war reconstruction. The articles on agriculture, rural economy and labour welfare are of special interest to Adult Education workers. These articles raise questions and discuss matters which have a direct bearing on the field of adult education.

We congratulate the Editor on this very creditable number.

Shahid Pravin.

BOOK REVIEW SECTION:

Oxford Pamphlets on Indian Affairs, pp. 32 plus cover, As. 6/- each.

Numbers 18, 19 & 20.—*War-Time Prices* by P. J. Thomas, *The Problem of Population* by Gyan Chand, *Tariffs and Industry* by John Matthai,—are of special interest to the educationist in India, discussing as they do problems which have a direct bearing on the educational advance of the country. The publication of what is popularly known as the Sargent Report and of the Bombay Industrialists' Plan has made it abundantly clear that the problems of educational and economic advance in India are mutually dependent. Adult education workers will do well to follow the discussion of these problems. The pamphlets under review provide a good introduction.

In *War-Time Prices*, Prof. Thomas proves himself to be a good apologist for the Finance Department and argues in favour of the Govt. of India's Policy of "sterling balances". He has no criticisms to make of Govt. action on the subject. He pleads for the barter of the present for the future (p. 27). He would appear to be quite happy over the "control" by Government of sugar and kerosene and seems to be blissfully ignorant of the common man's sufferings because of *lack* of them. The pamphlet gives certain urgent figures and a table of index numbers of wholesale prices 1939-43 and working class cost of living indices.

In the *Problem of Population*, Prof. Gyan Chand shows himself to be a realist. He refers to Carr-Saunders' definition of over population as 'too many people in relation to the whole set of facts' and urges that there are too many people in India when we review the whole set of facts in the land. One must agree with him when he says: "To solve the problem of population we have to change our measure of values and regard the protection and enrichment of human life as our paramount duty, our all-absorbing concern", (p. 32). He is on firm ground when he says: "Even if we can steer our course in the rough seas of national and international affairs, the magnitude of the task of raising 400 million people to a level at which life can really become creative, at which it ceases to be an unremitting struggle for exist-

tence and provides opportunity and scope to participate in a broad-based culture, will absorb all our energy and necessitate all possible expansion and development of our material sources." (p. 21). The author discusses courageously the question of birth-control and says: "Its use is a matter of education and change of outlook on the part of the people. In a country in which ninety per cent of men and ninety-eight per cent of women are illiterate, and most of them extremely poor, widespread adoption of birth-control is not possible unless a great change is brought about in their lives". (p. 30) Every thinking man in India should read this pamphlet and follow up by further study, its theme.

In *Tariffs and Industry*, Dr. John Matthai with his intimate knowledge of the history of tariffs in India, provides a brief historical introduction to the subject in Part I of the Pamphlet.

The argument of the pamphlet may be summarised thus: "With the assistance which the state can provide under a national Government, the present ill-balanced economy can be rectified within a measurable period of time. Although during this period India will be pre-occupied with the measures needed for her own economic salvation, she cannot forget that she has also duties to other nations. Indeed, her own interests require that she should develop an international outlook in economic matters". (p.31-32) "It is within the bounds of practicability to devise a scheme for international agreement in trade matters in which India may participate without detriment to her own interests", (p.32). Dr. Matthai proves himself to be not only a nationalist anxious to secure India's economic development, but also a sound student of the economic bases of world peace. He says: "If industrialization is a matter of great importance to the economic progress of India, the question of tariffs as a means of assisting the development of industries requires examination. As far as one can judge at present, it is likely that in the next few years protection will assume less importance in the economy of the country than it has done in the past." (p.19). This pamphlet is informative as well as constructive and is a delight to read.

Ranjit M Chetsingh

ADULT EDUCATION IN OTHER LANDS

CHINA'S FIGHT AGAINST ILLITERACY

China's fight against illiteracy has been further intensified with the promulgation of a new public school law on March 15. School gates are thrown open wider than ever before, not only for millions of children but for illiterate adults as well.

The law provides that all children between 6 and 12 years of age shall receive free basic education at public schools and in all counties there shall be one public school for every pao, which consists of 100 to 150 households. In every town or village one of the schools shall be a nucleus school to serve as a model for the rest in that locality.

Public schools are divided into two grades. There will be four years of study in the lower primary school and two years in the higher primary school. Illiterate adults are required to study in a low grade for four to six months, and in a high grade class for six to twelve months.

This means that fathers and mothers who cannot read and write will once more have a chance to learn the Chinese characters, and their children can attend regular schools. There will be no tuition whereas at present children attending private schools in Chungking have to pay as much as N. C. \$ 1,000 a term per person.

Illiteracy has long been recognized as a blot on Chinese civilization. Efforts to wipe it out have been made in the last 50 years, but no effort has been so great

and earnest as the five-year plan for mass education which started four years ago under the auspices of the Ministry of Education.

In 1938 China's illiterate population totalled 360,000,000; according to statistics of the Ministry of Education. Of this number, 40,050,000 were children below six years of age, 74,250,000 children of school age (6 to 15), 79,430,000 people above 45, and 1,570,000 dumb, deaf, crippled or insane persons.

By August, 1940, when the five-year plan was launched the number of illiterates between 15 and 45 was reduced approximately to 140,000,000 and that of children between 6 and 15 to 54,100,000.

At the beginning, the programme called for the establishment of one public school for every three pao. There are now 27,635 nucleus schools and 1,94,646 pao schools. Under the new law, with every pao to have a school, there will be a greater chance for children and illiterate adults to receive basic education and enlightenment.

The law will raise the intelligence level of the Chinese people in general, and particularly the inhabitants of Chinghai, Sinkiang and Sikang province where the proportion of ignorant people is high. Farmers, among whom illiteracy is quite prevalent, will be benefitted immensely.

—[*China Information Bulletin.*]

BOOKS FOR JAMAICAN ILLITERATES

Kingston. One of the great problems of Jamaica is an illiteracy rate of almost 80 per cent, and one cause of the inability of many to read and write has been the prohibitive cost, to the very poor, of books, with which to learn. But under the new programme for West Indian Development and Welfare directed by Sir Frank Stockdale, and shared in joint planning by the United States and Britain through the Anglo-American Caribbean Commission, a sum amounting to more than \$ 40,000 has been tapped, and shipments of books have been coming in from Canada, with more to follow.—[*Worldover Press.*]

CULTURAL MISSIONS TO MEXICAN MASSES

By *Devere Allen*

Mexico City.

Unique in many respects as an educational device, and well adapted to meet the peculiar needs of the Mexican people, the cultural missions that have been functioning for the last few years are beginning to achieve measurable progress.

What is a cultural mission? The Mexican Republic now has 34 of them functioning in different parts of the country, but what they are and how they work can best be understood, perhaps, by a glimpse of one that is fairly typical. San Pablo del Monte, St. Paul of the Mountain, is a community out in a rural area near the city of Puebla, 80-odd miles east of the Mexican capital. Here there is a cultural mission which consists of the leader, a nurse, a mason, a carpenter, an agricultural expert, a mechanic who doubles as a motion picture operator, a teacher, a musician, a person skilled in

small crafts and industries, and a social worker. Some of the missions have as many as fourteen workers, the number is rarely less than ten.

The keynote of all the efforts put forth by the mission, which resides in the town, is to give the inhabitants knowledge and skill which they can use to help themselves. Though the community pays for none of the costs of the mission itself, when materials are required to carry out any projects directly for specific families each family is expected to put up the money. Thus the advances are taken seriously, as straight charity might not be. At first when the cultural mission came to San Pablo, the people were hostile and refused co-operation. But as time went on and they discovered that its sole purpose was to benefit them through their own efforts, opposition melted. The situation is one of cordial mutuality.

The functions of the personnel differ widely, but contribute in a united way to community upbuilding. The nurse has to dispel entrenched superstitions as well as teach hygiene and care of the sick, for the local Indians have numerous beliefs in ancient magic, such as the power to cause illnesses in others by witchcraft. She dispenses medicines at cost, or when the needy are too poor for that, she seeks help from friends or the municipality.

The mason's task is one of the most creative, for one of the direst needs is better housing. Not only does the mason teach the people the best methods of making adobe brick and laying it, but families wanting new houses constructed may put two pesos (about 41 cents in U. S. money) each week into a building cooperative that has been organized, and as rapidly as possible, with help on the

labour, houses are built for members in an order determined by lot. A beautiful school has been built partly by community labour, and financed through a contribution of 25 pesos from each family. Thus the teacher has had a chance to apply educational experience in an environment which stimulated local pride and afforded hygienic conditions for the children.

Extremely important is the opportunity to implant new small industries which create a basis or self-support that did not previously exist. The expert in San Pablo, for example has encouraged the development of soap-making, and two brothers have established a worthwhile business. Every effort is made to suggest projects which are in line with climatic, transportation, and other physical facilities of the region. The farm expert found that hops and potatoes could be produced well on the soil, and these crops have been stressed along with more tomatoes, fruits, and green vegetables for crop diversity and sounder nourishment.

The social worker in any rural Mexican village has her work cut out for her. Despite valiant attempts at raising the standard of subsistence and knowledge the land is still primitive and poverty-stricken, and of course the regions selected for the cultural missions have been those in greatest need. But certainly the motion pictures shown both for entertainment and education help make vivid the principles of family and community life emphasized by the social worker in daily contacts. And the musician has a role which stands

near the top of the list. If the musical ear of the rural masses does not find its greatest delight in the European master, it is not lacking in a sensitivity of its own; a fact which superficial or snobbish critics all too often overlook. Every town has its bandstand and aggregation of local players; whose repertoire varies from native melodies to the latest hit from a Mexican movie; from Souza marches to grand opera. In San Pablo new players are sought through the loan of instruments and by musical instruction.

Looking back upon the time not really long ago, when the Mexican masses were "isolated from culture" *El Nacional* the government-run morning newspaper recently pointed out that the two pillars upon which the redemption of the country must rest are the development of its economic life, and the revolution of man. Both aims are embodied in the cultural missions, which do not follow common educational traditions and separate culture from hand labour or industrial progress. Said President Manuel Avila Camacho in a recent public address, "We aspire to an integrated education. May the worker, artist, artisan, farmer, professional man, and the sage himself love their art, office, science, or career. But may they love it as a fragment of the community as a whole, of the community with which they must collaborate."

There is a lot to be done, but the work of Mexico's cultural missions, like many another pioneering venture, holds promise of social gains to come.

[*Worldover Press.*]

News from Far and Near

THE SOUTH INDIAN ADULT EDUCATION CONFERENCE

Adyar, Madras, 29th-30th April, 1944

PRESIDENTIAL ADDRESS

By Sri J. L. P. Roche-Victoria M.L.A.,
Chairman, Tuticorin Municipal Council
Tuticorin, and member of the Madras
University Senate.

In the course of his address Mr. Roche-Victoria said ;—

Sometimes doubts are raised whether there is any use in holding Conferences of this nature. It was only in December 1942 that an All India Adult Education Conference was held in Indore and a number of resolutions were passed. In our own Third Conference held at Coimbatore several resolutions were enthusiastically carried. The results of these Conferences may not be very much and we may even feel that these Conferences are not worth all the troubles and expense we are undergoing to make it at least outwardly successful. Again at a place like Madras where you have already done substantial work in this field, such a Conference may appear superfluous.

In fact it is not so, Conferences are the very life-blood of any movement, but for a mass movement like Adult Education, Conferences are the *SINE QUA NON* of its existence. In India this movement has to contend with two antagonistic forces. One is the tradition that is rooted in the real India of the villages. The other one is the obstacles placed in the way by Government.

ysaid tradition is against us. Adult Education is not new to India but the old method of education which was in existence in India for centuries past based on the spreading of arts and letters through the agencies of village bards, minstrels, story-tellers and religious mendicants, have created a feeling of self-sufficiency amongst the people. When knowledge is available and acquired through these agencies, why should any take the trouble to learn the alphabets? When even the most well-to-do man in the village is capable of amassing wealth and wielding influence and authority in the locality without knowing how to read and write, why should the poor labourer, who works hard throughout the day, think of going through a mental Gymnastics at the end of the day, and what earthly benefit does that bring to him? When these prejudices are overcome by the Adult Education worker, the landlords, shopkeepers and the upper caste men look askance at the movement. They are afraid that the social system will collapse to the detriment of their prestige and influence. They begin to devise means to retard this movement. It is with a view to overcome these difficulties and to make our campaigns successful, we have to meet in Conferences and discuss our problems. At the outset we may not be able to achieve much in one Conference but if it paves the way for further efforts in the direction of infusing more enthusiasm in the country, the Conference would not be in vain.

Attitude of Madras Govt.

Turning now to the name; the benighted presidency, in the field of adult

education, though in other respects that nomenclature may not fit in at the present moment. Its dictum as pronounced through its Educational head is: 'We do not believe that it is good or effective policy to spend large sums of money on attempting to make the illiterate adults throughout the presidency learn to read and write'. This policy coupled with the banning of Adult Education Camps and training classes has had a freezing effect on the attempts made by private agencies to contribute their quota of help to this movement.

Let me remind my audience that this paragraph was written about a year ago. I give some more indications of the attitude and policy of the Director of Public Instruction, Madras

Sir Meverel Statham, Director of Public Instruction speaking at Museum Theatre on Tuesday the 7th March 1944, is reported to have said:—

That he had always urged that the quickest and best way of making the province literate was not to spend money on educating illiterate adults but on seeing that every boy and girl of school age went to school and remained there long enough to come back permanently literate. He had not been able to support schemes of a widespread nature to make illiterate adults rapidly literate and these short cuts were mainly wasteful and unfruitful. At the Annamalai University, Mr. Ruthnaswamy the Vice-Chancellor, had just inaugurated an adult education scheme which was in his opinion, the proper approach to adult education, namely, providing courses of study for those adults who had been at school, but who had not had the opportunity to continue higher education, particularly, University Education.

The Mail, commenting on Sir Meverel's note appended to the Sargent Report, in its leader dated 4—4—44, writes:— "Sir Meverel is not enamoured of the Sargent plan for making adults literate. The Committee estimated that the plan would cost Rs. 41.63 crores, "an expenditure which," in Sir Meverel's opinion, "is entirely unnecessary if all boys and girls are going to be brought under compulsion in 8 years." We have ourselves pointed out the wastefulness of spending money on schemes to make adults literate before adequate steps have been taken to ensure that no more children grow up into illiterate adults. Before adult illiteracy is assailed, by our educationists, they should make sure that every child has an opportunity, and is required to become literate and is afforded the means to remain literate. Little good is done if after children have been taught to read and write they are allowed to relapse into illiteracy through lack of opportunity to secure books, papers etc., to read. The war has given a fillip to the opening of village reading rooms and circles, and care should be taken to see that these remain, and are expanded, when their immediate purpose is served."

Spoken from the seat of authority these statements are taken as gospel truths and go unchallenged. The answers to these statements, however, are found in the Sargent Report and the report of the Central Advisory Board. Here I need only quote the following extracts from Mr. Chetsingh's article in *'The Educational System*:

"Bihar claims that one of the important results of the (Adult Literacy) movement has been the stimulation of the demand for primary education in the province and the raising of the average daily attendance in

the schools of those areas where it has made headway"¹

"The study which Mr. S. R. Bhagwat, Chairman of the Bombay Board of Adult Education, has made of the enlightened city of Poona in this connexion should prove an eye-opener to all concerned. He has established that after ten years of compulsory primary education in Poona, the percentage of literacy cannot be said to have risen appreciably,"²

In concluding his speech, Mr. Roche-Victoria said -

Finally I appeal to you to remember that this is national movement. No party label should stand in the way of our joining hands to achieve our object. On the common platform of Adult Education we must forget our political bickerings, we must forget the horrors of war, we must forget our starvation,

we must forget the humiliations heaped on Mother India by an alien government, We must unite to fight the demon of illiteracy—a greater foe than all the armies of the world put together....."

Sargent's Scheme Not Suited For Madras!

It is understood that preparations are being made by the Provincial Government to have their own scheme for post-war education. It is learnt that education being a provincial subject the proposed scheme may have its own features to suit local conditions. It is pointed out that the province is better equipped than many others to adopt compulsory elementary education. Details, it is understood, are being worked out to have a comprehensive scheme embracing all aspects of education. [H.T.]

"ANTI-ILLITERACY DAY" IN RAMPUR (U.P.)

For the first time in Rampur, an Anti-Illiteracy Day was celebrated on 20-2-1944 in connection with the Education and Sports week organised by the State Education Department. The ground for the Anti-Illiteracy Drive in the State had been prepared well in advance by the posting of posters and pamphlets on the walls of the city, and in reproducing them in the 'Nazim' the local paper. Mohalla meetings were also held previously, wherein leading people of the locality had made speeches and recited poems, and the proceedings of which had been sent to the Education Secretary for necessary action.

The Day began with a procession through the main thoroughfares of the city. Students of all the educational institutions and their teachers took part in it and the Education

Secretary also walked with it. It was an imposing sight to see 2000 people walk in lines of 3 each, carrying all types of flags and posters bearing on the subject of adult illiteracy in the country, and shouting slogans.

In the middle of the procession, the State publicity Van, suitably decorated with posters and buntings carried batches of school students, who broadcast songs through the loudspeakers, which proved immensely popular.

His Highness the Nawab of Rampur was pleased to accept the request to watch the procession from the Fort, and showed his appreciation of and keenness for the Movement by coming out of the Fort, and watching the procession from the gate. He was accompanied by the Hon'ble Education Minister and other Officers,

The procession terminated at the Grant Govan Memorial, and soon after a public meeting, presided over by the Hon'ble Chief and Education Minister, was held.

The proceedings began with a recitation from the Holy Quran, after which, the Hon'ble President read the Message of His Highness in connection with the Anti-illiteracy Campaign. Mr. S. R. Kidwai from the Jamia, Delhi, and some local gentlemen made impressive speeches. The President at the end, appealed to the gathering to do everything possible in the cause of this national work of supreme importance, and to give a satisfactory account of their contribution to the promotion of literacy in the State at the time of the next annual meeting. The Education Secretary finally thanked the Hon'ble president, Speakers, poets, and workers in the field of Adult Education, and emphasised how individuals could help by actually teaching their less fortunate brethren, by lending their houses for night schools and libraries, and by at least inducing illiterate people to join adult schools. He also pointed out how provision existed in the State for teaching illiterates, semi-literates, and even literates, and how all the three phases of adult education work were catered for by the Education Department.

THE NAWAB SAHIB'S MESSAGE

Illiteracy in India is a problem of vast dimensions, and only a well-planned and enthusiastically-executed campaign against this evil could yield satisfactory results. The teeming millions of India are not only illiterate themselves, but because of their ignorance hinder the expansion and development of primary education meant for their sons and daughters. It is upto the more fortunate ones amongst us, who have been blessed with the light of learning, to share it with their less fortunate brethren.

For several years now Adult education is being imparted at a number of centres in both the urban and the rural areas of my State and of late there has been a considerable expansion in this field, the result of which would be watched with interest. A network of schools, Circulating libraries and Reading Rooms for adults have now been opened, and promise well for the future. It is a good idea to set apart a special Day, to be known as the "Anti-illiteracy Day" for useful propaganda work, and for focussing public attention on the importance and scope of this national effort. I have every hope the Day will be celebrated throughout my State in a befitting manner.

Illiteracy cannot be stamped out without the help and support of individuals and voluntary organisations. If every literate person, makes at least one person literate every year, he would render a most valuable public service.

On the eve of the inauguration of the First "Anti-Illiteracy Day" in Rampur, I wish the movement every success, and hope it will mark the beginning of a new page in the effort to spread literacy among my people. Let everyone subscribe to the slogan "Each one Teach one", and take a solemn pledge to make at least one illiterate person literate in 1944.

Sd. S Raza Ali Khan,
Nawab Rampur.

BENGAL

Mr. Biren Roy, M. L. C., in the course of his presidential address delivered at the 9th all-Bengal Municipal Conference held on April 8 at Gaibandha, Rangpur said, "While managing the civic affairs in every local area we must be able to improve our capacity to administer and thereby make ourselves

capable of and responsible for the proper running of the Government of our country. In these days of democracy and progress we should try to make our urban areas modern and able to provide all the amenities of life and endeavour to develop Municipal Administration on the lines of municipal socialism.

“Viewed against such a background of all-pervading national ideal the first requisite of our local self Government administrators should be a missionary earnestness. Education, sanitation, the necessary amenities of civilised life by which progress is inevitably conditioned and the crusade against preventable diseases which carry away millions of our promising lives should not be tackled in a spirit of peace time lethargy and slovenliness but with war time feverishness and thoroughness if we are to steal a march over our chief enemies (I mean illiteracy, epidemics, grinding poverty, widespread unemployment, inertia and despondency consequent upon them

The adult uneducated

India has profited by her contact with the English Institutions to this extent at least that the free institutions prevailing in Britain have been introduced with necessary changes into this country. But their scope is necessarily limited. The Municipal Administration is also organised on the basis of ultimate popular control which of course is to operate within the limits set by the Central Government and also by the British Parliament. But the success or otherwise of Municipal Administration must depend on the interest which the people may take in the affairs of their Municipality and for this they should be equipped with a minimum amount of intelligence which is born of education alone. Representative democracy may founder on the rock of popular ignorance and selfishness

Hence universal education must precede universal enfranchisement. This is a matter which the Municipal Administrators must also take up seriously, that is, they must provide for free primary education for not only the school-going children in their area but also for the general education and upliftment of the adult uneducated.

Bengal weekly

BENGAL

THE PEOPLE'S UNIVERSITY

15, Bankim Chatterji Street, Calcutta

We are glad to be able to give publicity to a manifesto issued by a Committee of which Dr. Sourin Ghosh, M.B. is President and Mr. Bimalendu Ghosh B.A. Secretary. We hope the effort will prove beneficial to the people of the area. We shall be glad to hear what progress the promoters make. Editor IJAE)

The origin—People's university was formed in September 1942. It came into existence to extend our cultural activities. It was a dire necessity as it tried to check pessimism and reactionary thoughts in our country. It tried to revive the path of progress to enlarge the Scientific outlook. Its main attempt was to defend our cultural heritage with vigour and enthusiasm.

Though a year and a half have passed, the organisation is still in its infancy. At the present moment it looks ahead and welcomes all people, irrespective of caste, creed and religion. It appeals to all the lovers of culture to carry out and help our mission.

Aims and objects—(1) To maintain, strengthen and develop our cultural activities,

- (2) To combat illiteracy and spread education;
- (3) To build up cultural unity in our country ;
- (4) To fight superstition and blind faith ;
- (5) To establish cultural relationship with different countries.

The people's University is a non-communal, non-sectarian, non-political organisation. It welcomes all irrespective of caste, creed and religion to enhance its work.

Its immediate tasks—(1) To set up night schools for adult and primary education.

(2) To study the development of thought in economics, literature, Science, Hygiene and Public Health etc.

(3) To start a movement of popular drama to spread education.

(4) To study the various problems of our nation and to find out the solution through research-work.

(5) To send out squads into villages and *bustees* to enlighten the masses on the issues of health and hygiene and the important events of the present-day.

(6) To develop a spirit of brotherhood and unity through the medium of clubs and its allied activities; such as sports.

(7) To publish a cultural magazine as an organ of the People's University.

(8) To co-operate with associations, groups or individuals working on cultural issues.

Membership—Anyone who supports the aims and objects mentioned above can become a junior member by paying a monthly subscription of 4 as. or half-yearly a rupee. The junior members will elect

the executive committee and the secretary at its annual session.

Anyone who likes to be a patron can become a Senior member by paying a monthly subscription of rupee one or yearly Rs. 10. The Senior members will elect the advisory board and the president at its annual session.

BARODA STATE

The following has been supplied very kindly by the Vidyadhikari, Baroda state :—

Organization of Adult Classes : The Adult Literacy campaign was organised in the year 1939 all over the state. The Headmasters of Primary schools secure the co-operation of all literates in the village, who are willing to render social service. Thus adult education classes are conducted at various places throughout the State with the help of teachers and willing voluntary workers. Instruction for a period of four months has been found to be sufficient to enable illiterate adults to reach the standard of literacy. Inspectors and Dy. Inspectors supervise the work done by the classes, examine candidates who have attained the literacy standard, award literacy certificates and submit quarterly reports to the Vidyadhikari on the work and progress of each class.

Government Grants : Adult classes conducted in the cities of Baroda, Patan ; Navsari and Amreli are paid a contingency grant of Rs. 2/- to 4/- p. m. Classes conducted in other areas receive a contingency grant of Rs. 0-2-0 per adult enrolled.

Besides this a bonus of Rs. 0-8-0 per adult made literate is paid to all classes, and books and materials for the use of poor persons taking advantage of these classes are also supplied by Government'

Further literacy classes : Recently a scheme of further literacy classes to maintain and increase literacy amongst the new literates as well as amongst the students leaving the primary school before the completion of the V class studies is also sanctioned by Government.

Work done till now : Since the inception of the scheme 2771 classes have been conducted and 34,785 adults have taken advantage of these classes. 11529 persons have attained literacy according to the standard fixed, and have been awarded literacy certificates. Of the remaining, 19576 persons left the classes before reaching the literacy standard and the remaining 3680 persons are taking advantage of the existing 366 classes.

Questions under consideration : The question of devising ways and means of obtaining increased public co-operation in furthering the campaign as well as the question of preparation of suitable literature for the newly-made adult-literates are under consideration of the department.

BOMBAY PRESIDENCY

Continuation Courses

The Times of India, Bombay on 15-4-44 wrote as follows

"Adult education will receive a fresh impetus from the liberal grants announced by the Bombay Government out of the extra Rs. 12 lakhs which has been allocated for education in this year's Budget. An equipment grant up to Rs. 25 for each centre, to be spent on books and writing materials for coaching adults for the second or certificate test has been decided upon. In addition, a capital grant of Rs 5/- for each adult who passes the certificate test is to be made

The certificate test course, otherwise known as the continuation course; is for persons who have passed the literacy test.

This emphasis on the continuation course is to prevent lapses into ignorance and consequent loss of progress. The liquidation of illiteracy is closely allied to the problem of post-literacy classes."

MUSLIM WOMEN'S CLASSES

Literacy certificates were distributed at a function held on 5-4-44 at the Municipal Marathi School compound, Dongri, under the auspices of the Bombay Adult Education Committee H. H. The Maharani of Gwalior presided. The Maharani pointed out that if real progress was to be achieved more and more voluntary social organizations fired with a missionary zeal must come forward and take up the task of education.

Mrs. Kulsum Sayani, who read the annual report, stated that nearly 1000 Muslim women residing in various parts of the city attained literacy as the result of efforts made by the Committee in the course of the last 12 months. The total number of Muslim women who attended and passed the literacy test since 1939 was 3,601. During the year she said, 144 Muslim Women's Literacy classes were conducted in 40 centres and 44 of the classes were continued as post-literacy classes. For the benefit of the new literates, **Rahber**, a bi-monthly journal was being published.

NORTH WEST FRONTIER PROVINCE

The Director of Public Instruction, North West Frontier Province has kindly sent the following report -

"In spite of the fact that illiterate adults are rapidly going out in large number to serve in various departments of the Army, there still exist 103 adult classes with 629 adults on roll in the rural areas of this province. As for the plans for the current year, adult education has been introduced in 5 jails of this province to cater to the educational needs of the prisoners and illiterate adult employees of the jails. A grant of Rs. 6000.-

is sanctioned annually by the Government for expenditure on Adult Education in this Province."

ADULT EDUCATION IN THE INDIAN ARMY

Methods Explained—A high Army Officer recently addressed a party of journalists who were taken round to see certain military units to study methods of army education. In the course of his talk, the Officer said, "about 80 per cent of recruits to the Indian Army, were illiterate and the aim of Army Education was to mould them into useful men who would be good soldiers during the war and good citizens after it. For obvious reasons, he continued, unorthodox methods had been adopted, but he was glad that results had shown that those methods had proved successful. He explained that the difficulty arising out of the many languages in India had largely been solved by the adoption of what was called "Fauji Urdu" or spoken Hindustani written in Roman Script.

Army education, he went on, embraced a variety of subjects. In Technical Units men learned wireless telegraphy, mechanical and electrical engineering, motor driving and many other subjects which in later life would help them to earn their livelihood and to make a contribution, however humble, to the industrial development of the country.

Special Scheme sanctioned : According to the Associated Press of India; a special scheme for the opening of 281 new rural development centres in the villages of the province with large military connections has been sanctioned by the U. P. Government with effect from April, 1944. The object of the scheme is to enable ex-soldiers to return to the land, after demobilisation under the most favourable conditions which can be created by Government and the public working in

full accord; and to make available to ex-soldiers all those normal facilities which it is the duty of the Rural Development department to provide to make the village happier, richer and healthier place to live in. Adequate staff for organising rural development activities in these new centres e. g. organising 'gram sewaks' scouts, imparting literacy to adults etc. has also been sanctioned. The scheme will be worked in collaboration with the Civil Liaison Department and the District Soldier's Boards.

ADULT EDUCATION IN GWALIOR STATE

Although adult education has been attracting the attention of the Education Department of Gwalior State for over 4 years, the movement is still in its infancy and it has not been possible to launch a mass adult literacy campaign.

During the year 1943 a sum of about Rs. 1600/- was sanctioned by the Department for this purpose and a number of schools sprinkled all over the far flung state were started.

Below is given in brief the plan of adult education :—

The aim of imparting education to adults has been to make them literate, and to impart to them general and special information which will be useful to them in their daily life laying special stress upon health and sanitation. The strength of single class ranges between 15, and 25, and the age limit is (a) 14 to 25 and (b) 10 to 14, while preference is given to 14 plus. For admission to the class the adult has to be certified as illiterate by an Assistant Inspector of Schools.

It is note-worthy that the village Primary School serves as a meeting place for the adult school as well, as much as its equipment and reading facilities are available and a person made literate utilizes the school library.

The adult class meets in the night for about 2 hours; and the time table includes general talk and religious recitals.

Every effort is made to choose the right type of teacher, who by his enthusiasm and power of leadership succeeds in attracting adults to the class.

A batch of adults takes 6 to 8 months to do the prescribed curriculum at the end of which an Assistant Inspector or the local committee examines the candidates and certifies to their having become literate. A bonus of Rs. 2,- per adult made literate is given to the teacher. In addition, Rs. 2/- to 3/- per mensem are sanctioned for light and contingency. The total cost of making a person literate is Rs. 3/- per capita.

As has been mentioned above care is taken to prevent adults made literate from lapsing into illiteracy by encouraging them to form Social Clubs and by making use of the local school library.

HYDERABAD (Nizam Dominion)

According to the latest census figures, only about 10 per cent of India's teeming millions can be classified as literates. Hyderabad as a unit does not fare any better in this respect, falling in line with the general level of illiteracy in most of the British Indian Provinces and the States. The evil consequences of this appalling state of illiteracy are making themselves keenly felt in every sphere of public activity. They have made both Government and the progressive elements among the public realise the imperative necessity of adopting measures conducive to the removal of illiteracy.

Government & Local Bodies Co-operate

With this object in view, His Exalted Highness the Nizam Government's Department of Public Instruction has launched in collaboration with municipal authorities, a scheme for adult literacy. The Director of public instruction provides building and

furniture, while municipal bodies bear expenses incurred in connection with the supply of books and stationery and also the emoluments of teachers. At present there are 63 Adult Schools in Hyderabad, with about 2000 pupils on the rolls. A large proportion of these institutions is in the capital city and in some of the larger towns.

Hopeful Feature

A hopeful feature of the campaign against illiteracy is that some private institutions are sufficiently alive to the need for the spread of literacy and are working for the attainment of this object in their own way. For instance, the *Idara-e-Adabiya-e-Urdu* has started a section mainly for the education of adults, literates as well as illiterates. Its activities are directed to the preparation and publication of books to be used by pupils appearing for examinations of varying standards conducted by the *Idara*. It awards certificates and diplomas to successful candidates. These examinations are becoming increasingly popular, as is evidenced by the fact that an ever increasing number of pupils is attracted to them. This is all the more surprising in view of the fact that the certificates and diplomas awarded by the *Idara* are not recognised by Government. It holds the following examinations :- (1) Urdu Literacy Certificate, (2) Urdu Language Certificate, (3) Urdu *Alim* (proficiency in Urdu language and literature), (4) Urdu *Fazil* (higher proficiency in Urdu language and literature), (5) Urdu Caligraphy (lower), and (6) Urdu Caligraphy (higher)

The *Idara* has published a set of books to help students prepare for the Urdu Literacy Certificate examination. These books have been prepared under the guidance of the Principal, Osmania Training College. The series, called "*Urdu Dani ki Kitaben*" has been well received by the adults including women. This year about 1000 students

have applied for permission to sit for the Literacy Certificate examination — and a good proportion of them belonged to the fair sex.

There are 50 "literacy centers" spread all over the Dominions. They have considerably helped the literacy campaign in the State to gain momentum year by year.

For those who have passed from the stage of "illiteracy" to that of barest "literacy" there are not only a series of examinations of graduated higher standards to enable them to keep up their interest in further studies, but also books on various subjects prepared especially for those who do not want to take higher standard examinations. In view of the shortage of suitable books for the use of illiterate adults, a number of treatises are being planned and prepared (Hyderabad Information)

ADULT EDUCATION IN MYSORE

The Mysore State Adult Literacy council is carrying on intensive work for eradicating illiteracy amongst adults by conducting literacy classes and organising follow-up work for the just-made literates. 444 teachers have been trained in quick literacy methods and 1897 illiterates have been made literate during the year. A grant of Rs 20,000 was sanctioned by Government to the Literacy Council for the year. A similar grant has also been sanctioned during 1943-44, and in addition a lump sum grant of Rs 80,000, has been made available for adult education as part of the Rural Reconstruction Scheme in select *hoblis*. Government have also assisted the organisation by lending to the council the services of two departmental officers. A programme of work has been approved by the Government. Preliminary arrangements are reported to have been made by the council to train teachers and *hobli* organisers. The literacy Council has also organised a post-literacy scheme to prevent the just-made literates from lapsing

into illiteracy, the main features of which are (1) publication of suitable books on subjects interesting to the adults for free distribution among the just-made literates, (2) publication of a small weekly paper '*Belaku*' also for free distribution among them, and (3) the establishment of Rural Libraries at important places in rural areas.

Government hope that, as a result of these arrangements, literacy among adults in the State will improve and those who become literate will not relapse into illiteracy.

(Mysore Information Bulletin)

SOUTH INDIA ADULT EDUCATION CONFERENCE

The Fourth South Indian Adult Education Conference organised by the South Indian Adult Education Association, Madras, was held yesterday at the Headquarters of the Theosophical Society, Adyar. Mr. J. L. P. Roche-Victoria, M. L. A. presiding. There was a large attendance of delegates from all parts of the presidency.

Dr. G. S. Arundale, Chairman of the Reception Committee, welcoming the delegates stressed the importance of adult education in building up the Indian nation and pointed out that those who were engaged in spreading the right kind of adult education, were essentially doing patriotic work. Adult education could not be a success unless steps were devised to attract young people and college students to take a real interest in it.

Mr. G. Harisarvottama Rau read a message from Dr. A. Lakshmanawami Mudaliar, Vice-Chancellor wishing the conference success.

Dr. B. V. Narayanaswami Naidu inaugurating the conference said that they should in tackling the problem of adult education keep in mind two lessons drawn from Indian educational tradition. Education in

the past had been considered from the point of view of the larger needs of the whole community rather than of the individual. This aspect should not be overlooked in tackling the problem of adult education. The other lesson they should bear in mind was that in the past emphasis was placed not so much on literacy as on its real and ultimate benefit

Mr. Roche-Victoria stressed the importance of securing an adequate training to the adult education workers and pleaded for a critical examination of the adult education scheme referred to in the Sargent scheme. He said that universities could make a substantial contribution to adult education by providing training for suitable teachers and workers. Adult education was a national movement and no party label should stand in the way of all joining hands to achieve their object

SECTIONAL MEETINGS

Madras, May 1

The Second day's session of the Conference was devoted to sectional meetings in the morning, a women's session in the afternoon, and for adoption of resolutions.

At the sectional meetings, Mr. D. P. Setunga of the St. Andrew's College, Ceylon who spoke on adult education in Ceylon explained how the extended enfranchisement in the country had greatly helped the cause of adult education.

Mr. V. B. Rao delivered an address on adult education and post-war reconstruction and Diwan Bahadur K. S. Ramaswami Sastry spoke on "Universities and adult education." Mr. Alex Elmore addressed the conference on "Universities and adult education." He emphasised that in stressing the need to wipe out illiteracy, the cultural value of education should not be lost sight of.

Mr. V. Chakkarai Chettiar spoke on the role of trade unions and industrial guilds in the spread of adult education. Janab Md

Ibrahim, Chairman, Standing Committee on Education, Madras Corporation, spoke on the role of local bodies in the promotion of adult education and favoured the lead of local bodies giving substantial aid to non-official agencies to promote adult education.

Rao Bahadur S. K. Yegnarayana Aiyar said that co-operative societies were good agencies for conducting a "literacy drive" in the country. Mrs. E. W. Wilder of Madura spoke on "the language problem and script"

Women's Conference

At the Women's session, Mrs. Bhagirathi Srinam welcomed the delegates. Srimathi Rukmini Devi who delivered the inaugural address said that education was a line of work which could be definitely taken up by women, the ignoring of which factor had done much damage to the country. Women, she thought, should principally dominate the Educational Department

Resolutions

The Fourth South Indian Adult Education Conference passed a number of resolutions urging the District Boards and Municipalities to provide courses of training in adult education methods for the teachers under their employ and start adult education centres in their areas with travelling libraries attached to them and constitute a separate fund for the purpose

The Conference requested the Registrar of Co-operative Societies to circularise to all co-operative institutions in the province to start adult education centres in their jurisdiction and meet the cost from out of their common benefit fund and also appealed to social organisations and labour unions to render all possible help to the adult education movement. As the services of the members of the teaching professions were indispensable for the furtherance of the cause of adult education, the Conference urged that the training schools, both for

men and women, in the province, should include in their curricula an approved syllabus on the teaching of adult education.

Mr. J. L. P. Roche Victoria was elected President of the Association; Dr. B. V. Narayanaswami Naidu one of the Vice-President and Treasurer and Mr. T. J. R. Gopal, General Secretary. Other office-bearers and an executive committee were also elected. (*The Hindu.*)

ADULT EDUCATION EXHIBITION

With reference to Bulletin 1, issued by the Bombay Adult Education Committee dated 10th December 1943, in connection with the proposed Adult Education Exhibition the Committee is glad to say that the response so far received in favour of holding an Adult Education Exhibition from all parts of India is very encouraging. The Educational Departments of almost all the Provinces and a number of Indian States, the majority of District School Boards in the Bombay Province and a number of private Associations working in the field of social service have not only approved of the idea of holding an Exhibition on an all India basis but have also offered to co-operate with the Committee to make it as much useful as possible. With a view to meet their wishes and to give them sufficient time for preparing or collecting exhibits the Committee has postponed the dates to about the last week of October 1944.

K. T. MANTRI,

Special Literacy Officer.

INDIAN ADULT EDUCATION ASSOCIATION

Extracts from notes sent by the Organizing Secretary for South India

Number of days on tour — 17.
Area covered : Parts of Kerala, central and southern Tamil districts. *Places visited :* Calicut, Tanur, Palghat and Kaduvayur

(Malabar Dt.), Trichur, Kunnankulam and Cherpu (Cochin State), Madhukarai, Perianaickenpalayam and Coimbtore (Coimbtore Dt.), Pattukottai and Tanjore (Tanjore Dt.), Annamalaiagar, Villupuram and Chidambaram (S. A. Dt.), Katpadi, Chakkarakuttai, Virudamput, Kalinjur and Vellore (N. A. Dt.), and Madras.

General Impression : (a) The food situation has aggravated the economic and social outlook of many. The people appreciate the little that one can do for helping them to improve themselves, economically. Literacy and cultural interests are being driven into the background; (b) there is a large number of people in whose view voluntary agencies can do little unless the Govt. take up the question of adult education and 'decide to obliterate illiteracy'. (c) some people are willing to join in exploring possibilities of enriching the content of adult education.

Kerala 19 days spent in this area. Mr. V. R. Nayanar kindly organized a meeting of workers representing various interests and institutions.

Representatives of Malabar Aided Elementary School Teachers' Conference including their General Secretary, Mr T. C. N. Nambiar who is also the Chief Editor of 'Adhyapakan,' the organ of the Malabar Teachers' Association representatives of the Women's Indian Association with their General Secretary, Mrs. Rajan G. Kurup, Mr. Madhuvanan Krishna Kurup of the Kerala Library Association, and Hindustan Scout Association, Mr. E. Raman Menon, District Board Educational Officer, members of the staff of 'Mathurbhumi' the well known Daily and Weekly Malayalam papers of whom was the young and enthusiastic chief Editor, Mr M. K. Raju, and a few others were present. The Secretary spoke at length pointing out that he was aware of the splendid Adult Education work that

was carried on, on a systematic scale, and he himself had visited with Mr. Nayanar a few of their centres. It was unfortunate that they were closed for various reasons, and now with a little effort, the work could be revived. A few of the leaders have begun to work for this. Tanur was then visited with Mr. Nayanar. The Servants of India Society are doing very good work here. Famine conditions prevail here. The woman teacher for spinning is to be responsible for literacy work. Readers of the Journal might remember the work at Koduvayur, and the circumstances that led to its suspension. The work was reviewed, and the Secretary was of some service to the local Adult Education Society. On 7-4-44 he addressed a meeting convened by Mr. A.M. Sivasankara Mannadiar presided over by its president, Dr. Koppu Menon. The Secretary reports two other meetings since, including the arrangements made for demonstrative processions in the streets. Time will reveal the potentialities of the work. The effects of propaganda in other parts of British Malabar will also become known in due course.

The Secretary visited Cherpu, Kunnankulam, and Trichur of Cochin State. Due to exceptional circumstances no public meeting was possible, but he met informally a group of interested persons in the premises of the Young Men's Association, Trichur and conferred with leaders representing Grama Seva Sangh, the local Social Service League, Mahila Seva Samaj etc. The President of the All Cochin Adult Education Association (who had suspended its activities for reasons beyond their control), Dr. C. Matthew, explained the difficulties and gave very helpful advice. Srimathi T. C. Kochukuttiamma, B.A., L.T. (Mrs. K. N. Nambudripad) brought up this matter before her Committee on 2-4-44, (All Cochin

Mahila Seva Sangh) and has initiated some work. She writes that she is in touch with the Secretary of the Grama Seva Sangh, and they both will launch a scheme of work through their organizations. Several sets of Malayalam literacy charts edited by Rev. J. W. Rasalam of Trivendrum and copies of the booklet published by the Servants of India Society were distributed in Kerala apart from other current literature.

Tamilnad: There has been steady progress in the intensive work area Sembrayanallur and Thondan Tholasi continue to do good work. Their newly started work of Kalinjur receives a large share of the time and thought of its promoters, Principal M. Alexander and Mr. A. C. Satya of the Union Mission Training School, Virudampuzha. The work which suffered a setback on the out-break of cholera has been revived. A society called 'Vivekananda Youths' Union' treats adult literacy as an integral part of their work. The Secretary checked up the work here.

In Vellora, work of a very high cultural and educational value has been going on for over 5 years (with which the Secretary has been associated for about 3 months by invitation) through a Women's organization, *Senthamil Selviar Kazhagam* which has about 50 active members. They arrange a series of lectures of cultural value on varied subjects by distinguished ladies and gentlemen. In between the days of lectures of academic and practical interest, interesting entertainments of recreational and educational value are programmed. Hundreds of ignorant, illiterate and superstitious women who otherwise would have a monotonous existence, are being persuaded to attend these meetings. Several women are induced to become literate, and the common-run of women

have been progressing in various ways. This *Kazhagam* subscribes for and circulates magazines of all sorts.

Coimbatore District : The Secretary visited Perianaickenpalayam where the Sri Ramkrishna Mission has been carrying on excellent work. Mr. Arunachalam of the Training School and the Secretary visited the adjoining *cheri* where the Secretary was delighted to see Adult literacy work in progress. Mr. Avinashilingam Chattier, M.L.A., the 'father' of this enterprise is to be congratulated upon this steadily growing work. The Secretary accompanied Mr D. Santiago, General Secretary of the Y M. C. A., Coimbatore visited Mathukarai, a military camping centre where he spoke to the young recruits. While they should qualify themselves to be soldiers of a very high order they should intellectually grow, and to that end, should seize every opportunity the Y.M.C.A. offers in the way of educational facilities. The Secretaries of the Y M. C. A., plan to initiate Adult literacy work. The Agricultural College and several local institutions were visited and leaders interviewed.

Educational Institutions :
Annamalainagar (S. A. District) : The Secretary paid a few visits to the Annamalai University. The Social Service League of the University of which Dr. R. N. Poduval, Professor of Economics, is the Vice-President, is greatly interested in adult education work. The Secretary addressed a large meeting presided over by Dr. Poduval. He dwelt at length on the social and economic disabilities that retarded progress and pointed that they would not be difficult of solution if the movement could be so spiritualised as to draw out the sacrificial spirit of the workers. He

gave demonstrations in literacy methods. The multi-coloured poster album that was exhibited for the propagation of propaganda material was much appreciated by the students. Dr. Poduval and the Secretary accompanied the students to the *Cheri*, their social centre, and did some useful work. The Chithrai School of Adult Education organized by the University is a promising institution. The Vice-Chancellor and his willing associates who have made elaborate preparations deserve to be richly congratulated upon this bold venture.

Chidambaram, (S. A. District) : The Secretary had the privilege of visiting the Boys and Girls Schools run by Nandanar Mutt of which Swami Sahajananda, M.L.A. is the chief. On the invitation of the Swamiji's sister, the Secretary spoke to an appreciative audience of bright young pupils.

The C. S. M. High School, Pudukottai : Students continue to do the work already reported on. Visits to *Shandy*, the each one teach one method, general cultural programme, education through manual labour are a few of the items of work. The Secretary addressed two meetings and discussed with students and their leaders their problems suggesting ways of overcoming difficulties. Mr. S. Devanesan, who believes in education mainly through work with hands has special plans for projecting social work in 1944-45.

The Secretary has had the privilege of attending the 4th South Indian Adult Educational Conference at Adyar, Madras. The organizers of the Conference have to be congratulated upon the success of the Conference which is one of the effective forms of mass propaganda.

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