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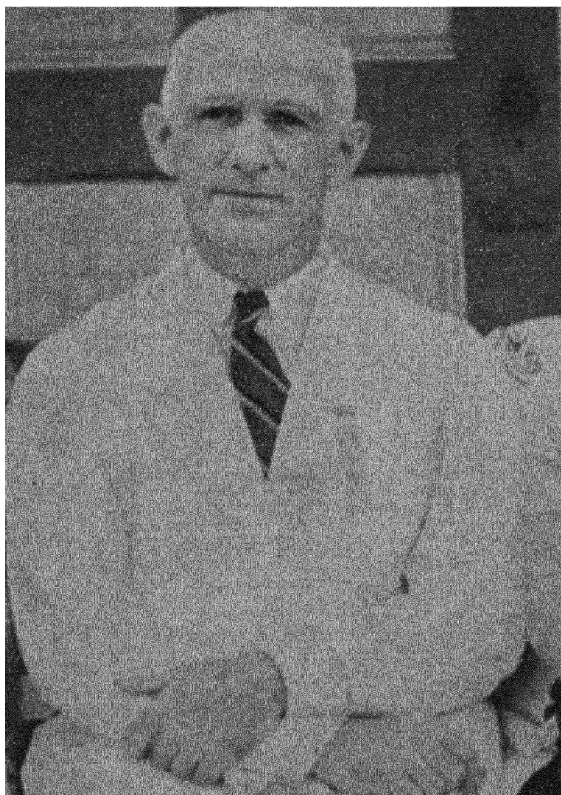
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Dr. Frank C. Laubach

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INDIA SHALL BE LITERATE

FRANK C. LAUBACH



Sponsored by the National Christian Council
Nagpur, C. P.

Printed by F. E. Livengood
at the Mission Press,
Jubbulpore, C. P., India.

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1940

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per copy }

**A HANDBOOK FOR THE USE OF
Directors, Teachers, Government Officials, Universities,
Schools, Clubs, Societies, Secular and Religious
Organizations and Private Individuals who
are Engaged in Combatting or
who are Studying Illiteracy.**

**It Embodies the Important Experiments and Findings of
Many Organizations Throughout India Down to the
Present Date. This Study was Conducted for
The National Christian Council of India,
under The Direction of The World
Literacy Committee of
New York City.**

THIS VOLUME IS GRATEFULLY DEDICATED
TO ALL WHO HAVE GIVEN THEIR BEST
TOWARD MAKING A LITERATE INDIA.

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INTRODUCTION.

Democracy can succeed only where there is a literate and well-informed constituency. An illiterate community has little opportunity of informing itself and maintaining its moral and spiritual health. Economic welfare, co-operation in the national and community life, and intelligent practice of religion and culture are severely handicapped where the spirit cannot be replenished by knowledge. Sub-servience, ignorance, and mistrust are enshrined where men and women cannot read or write. All this was known long ago, but until now it was believed that this enemy could be fought successfully only during childhood.

But a new note has been struck in recent years. Thousands upon thousands of adults are now learning to read. No one person alone can claim to have ushered in the new day for illiterates, but Dr. Laubach has been so active and prominent in the dawn of this day that for him the affectionate appellation of "the Father of the Adult Literacy Movement" is not altogether out of place. He has shown that the defences of illiteracy are not nearly as impregnable as commonly believed. He has succeeded in demonstrating that the short period of childhood is not the only opportunity for making a person literate but that the adult can much more readily learn to read. He has proved that this month's illiterate can become next month's proud "man of letters" and even a teacher of the less privileged group to which he recently belonged. More than this, Dr. Laubach has discovered a new psychology of the adult. The human touch has been added to the age-old problem of grappling with the ignorance of the masses. New hope now emerges when each new literate can come back leading by the hand five or more made "like unto him" by his own efforts. That means a new social movement.

What method does Dr. Laubach use? Those who know him can only smile at the term "Laubach Method". There is no such thing. There is only a Laubach spirit. The Laubach method is never stationary but is always ahead trying out this and that in the quest for something still better. And it is finding something better. This does not imply lack of stability

or continuity. Dr. Laubach leaves every person to work in his or her own way but with more fire, spirit, and resource. Much that is being accomplished today in India would have been accomplished even without Dr. Laubach's visits, but there is no denying that these visits have added encouragement, inspiration and insight.

Because this book was written in the far-away Philippines, a field-editor in the person of the Rev. E. W. Menzel of Bistrampur, C. P., was appointed to check up some facts and figures and to add the latest information on recent developments. Very few changes have, however, been made in Dr. Laubach's actual text, and information added later on is generally reduced to foot-notes. To Mr. Menzel we owe a deep debt of gratitude. He was assisted in his task by the Conveners of Adult Literacy Committees in 14 different language areas. Much of the latest information came from them, and to them also our thanks are due. Our gratitude is further due to the authorities of the Mission Press, Jubbulpore, who have made the publishing of this book possible, and by so doing have rendered a notable service to India.

"India Shall be Literate" is not just a book that tells us of methods of teaching adults to read: it brings with it inspiration and stimulus to all to help in making India literate. In that fervent hope, this book is being sent out, sponsored by the National Christian Council.

NAGPUR,
August 8, 1940.

R. B. MANIKAM,
Secretary, N. C. C.

A FOREWORD.

The phenomenon of mighty India, the country with the second largest population in the world, launching forth upon an attempt to make herself literate as though in response to one command, is of such significance that all possible aid should be put at her disposal without delay. Decisions are being made every month which will spell success or failure to whole provinces.

In the hope of meeting the need of an eager India, this campaign handbook has been dashed off with eager haste. It is written for the many thousands who are now keenly interested in adult literacy; for princes, premiers, governors, ministers and directors of education, vice chancellors, principals of colleges, professors, managers of local literacy campaigns, teachers of every grade, students in training schools, college students, professional men, workers in religion, morals and social reconstruction, and all who wish to contribute in any way toward building a greater India. The book attempts to make available the most useful experience of literacy workers in India and other countries, in the hour when India needs such knowledge most.

It is a campaign book and contains at least as much prophesy as history. Doubtless some of the experiments which were in their incipency when the data were collected will prove to be on wrong lines, or will be abandoned for lack of adequate support, while other experiments which had not come to our attention at all may prove to be of permanent importance. It is difficult to appraise the result of a battle until the smoke has cleared. Doubtless some of the most significant work still remains unnoted and unsung, and will not be recognized for its true value until some years have elapsed.

This large body of hitherto unpublished information was accumulated during three tours of research and conference covering twenty-five thousand miles through all parts of India. These tours were financed in part by gifts of local organizations, especially missions, and in part by American donors through the World Literacy Committee of New York City.

The astonishing exactness with which these three itineraries were worked out, so that no days were wasted, was due to the patient labor of the members of the National Christian Council staff, Dr. J. Z. Hodge, Miss Van Doren, Mr. Whittaker, Dr. Manikam and Miss Reid, collaborating with more than two hundred other conscientious correspondents in every province and state of India. Over one hundred conferences were planned, publicized, and carried through with a painstaking care which involved the faithful labors of at least five hundred persons. The multitudes of literacy experiments which were conducted in every corner of India required the collaboration of at least a thousand or more workers, only a few of whom can be named in the succeeding chapters.

One's heart impels one to acknowledge them all here, but obviously that would be to print a directory, not a handbook! We have tried for many days to construct a brief list, but there is no brief list! We can find no stopping place that would not be unjust to those omitted; so we have reluctantly decided to name nobody, but to thank everybody who collaborated in this research, and to express our deep gratitude also to the large numbers of those who by their hospitality demonstrated the wonderful kindness at the heart of India.

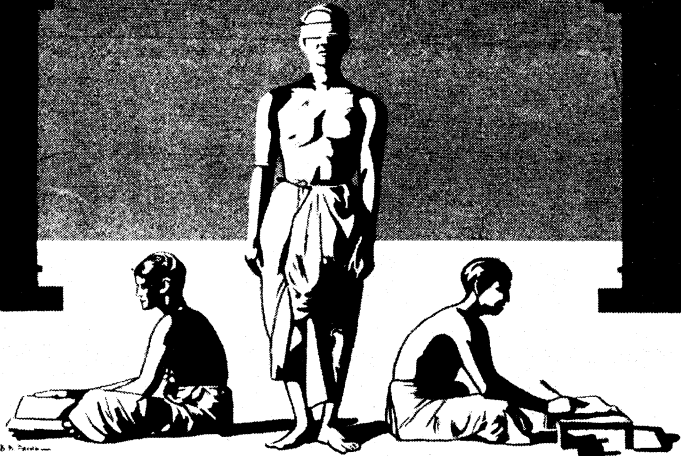
India will desire to know who constitute the World Literacy Committee under whose direction the extensive tours and conferences were conducted which resulted in this volume. They are: Dr. Eric M. North, Mr. E. K. Higdon, Mr. Arthur Y. Meeker, Dr. Charles T. Loram, Dr. Thomas Jesse Jones, Dr. Samuel Guy Inman, Mr. Fred S. Hall, Mr. Thomas Donohugh, Mr. Leslie B. Moss, Dr. John R. Reisner, Miss Florence G. Tyler, Dr. A. L. Warnshuis.

Sd. FRANK C. LAUBACH.

Dansalan, Philippine Islands.

POSTER USED IN LITERACY CAMPAIGN
(IN ORIYA)

ମୋର ଦୃଢ଼ ଅଛି, ଗୋଟ ଅଛି,
ଆଖି ଅଛି, ନାକ ଅଛି, ଜାନ ଅଛି
ମୁହଁ ଅଛି, ସବୁ ଅଛି, କେବଳ
ଲେଖା ପଢ଼ିବା ଶକ୍ତି ନାହିଁ ।

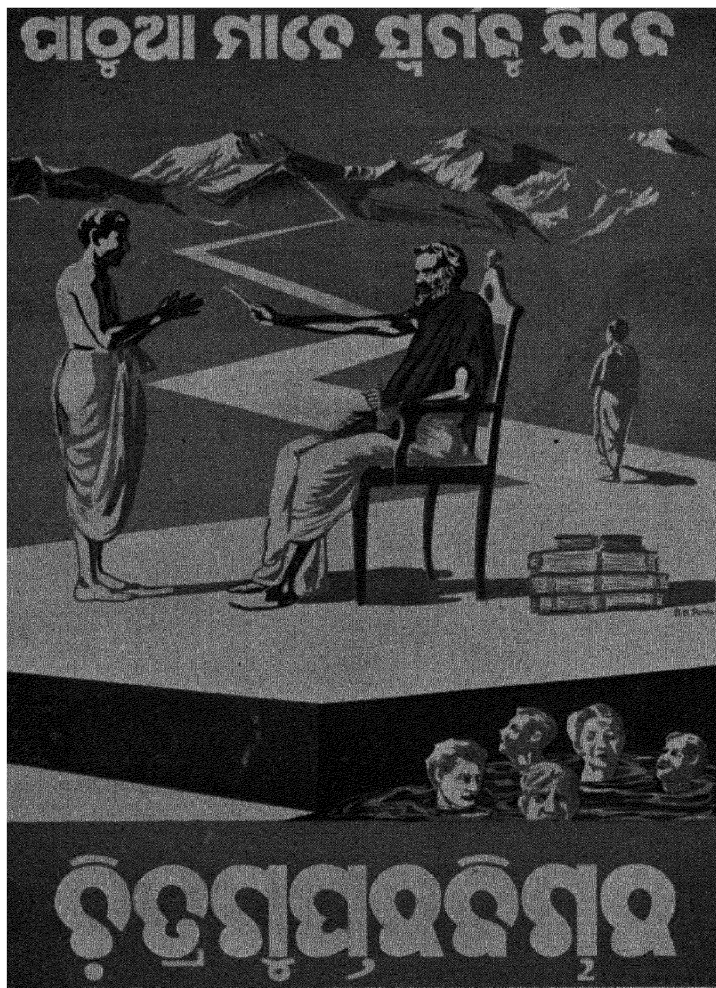


ଦୃଷ୍ଟି ଥାଇ ଅନ୍ଧ

Translation of the legend on the picture:

“I have eyes, I have feet, I have a nose, I have ears, and I have a head - - - - I have every thing, only not the power to read and write. **HAVING EYES I AM YET BLIND.**”

POSTER USED IN LITERACY CAMPAIGN
(IN ORIYA)



Translation of legend on the picture:

The scene (or vision) is hidden because of lack of knowledge.

INDIA SHALL BE LITERATE

PART I
MAKING INDIA LITERATE

CHAPTER I

THE LITERACY PROBLEM IN INDIA.

India seems to be gaining one per cent in literacy each ten years, but in reality she is losing. The following problem shows how this can be.

“A son is 10% as old as his father; in 20 years he will be 55% as old as his father; in how many years will he be as old as his father?” The answer of course is “Never”! For each gains twenty years.

India is in a worse plight than that son, for her population gains five times as fast as her literacy. Her population rose 33,495,398 between 1921—1931; her literacy increased only 5,515,205, but her illiteracy increased 28,380,093. Percentages deceive us. Statistics say she made a gain of nine-tenths of one percent in literacy; but this is illusory just as the son's gain was illusory. There was a loss in literacy of over 28 millions. India must make 34 millions literate the next ten years or she will not keep up with her birth rate. That is to say three and one half millions must become literate every year for India to hold her own. Less than a million became literate in 1938. India must do four times as well as that in order to make even slight progress.

How colossal her task is few people realize. Nearly one third of all the illiterates in the world live in this country. Only China has a problem as titanic. Yet the resources of India are so vast that she need not despair; if she can mobilize her forces, if ten provinces and states will do as well as Bihar did in 1938, and will continue for several years the battle can be won; not easily nor quickly but through tremendous and untiring effort, and, especially, a wise use of her resources.

She can and she will !

The majority of Premiers and Vice-Chancellors have already ordered the death of illiteracy. The Vice-Chancellor of Mysore called it "public enemy number one". The Prime Minister of Bombay says: "The abolition of illiteracy is the **sine qua non** of a nation's advancement. In the present stage of our political struggle, the crying need is to rouse the conscience of our people to abolish this colossal drag on our political advance".

The Minister of Education in Bihar, in launching their great literacy drive, wrote:

"We had planned this campaign as a first experiment in the stupendous task of lifting the masses of India, sunken, trodden and neglected for centuries, so as to make them the backbone of the Indian nation of the Future. India has deliberately chosen democracy as the path of her political and civil development. Democracy in India must be rooted in the masses. The purity of a democratic government can only be maintained by constant contact with enlightened masses, who can follow, guide, criticise and initiate. So also with regard to economic and social progress. There can be no improvement of our agriculture without proper agricultural education. Our ignorant agricultural classes, with literacy as their first implement, can if they will, work out their own economic and social salvation".

It would be easy to fill this book with such quotations.

Most educators in India are now convinced that teaching children **alone** will not solve the problem. The Vice-Chancellor of Madras University says that "the progress of primary education during the last half century has shown that illiteracy cannot be liquidated through the schools alone". The Director of Education for Madras says: "It does not solve the problem to make primary education compulsory. In many areas where it has been tried it is a complete failure. Even in the best areas the average duration of school life was 2.8 years"—which is not long

enough for children to remain literate. They require four years to assure their permanency.*

Ceylon has had compulsory education for many years. Literacy has not kept up with the increase in population. She had 35% literacy in 1891 and 56% in 1921 (the last census report for Ceylon). This was a gain of 20%, but meanwhile the population of Ceylon rose 30%. Compulsory education was a help—but not enough help to solve Ceylon's problem. The Director of Education expressed his conviction that Ceylon will not become literate until adult literacy campaigns reinforce the efforts of the present compulsory school system.

There are two chief reasons why the primary schools alone cannot cope with the problem. First, most parents who never knew what it meant to read, think their children need little or no education. They take them out of school at the end of the first or second or third year. These children return to their villages and soon forget how to read at all.

Second, there are practically no books, no magazines, no post-offices, no reading rooms, and no schools in three-fourths of the villages of India. With nobody ever reading anything and nothing to be seen in print, even people who have passed the fourth class forget what they have known. Those who have completed high school usually move away from these villages permanently because they do not find congenial intellectual equals.

* It is generally assumed in India that it takes the completion of the four lower classes of school to establish a reasonably permanent literacy. The assumption is misleading and is not backed up by any trustworthy data. Children can be taught to read well enough in two years that, given an atmosphere that encourages reading, more of them would remain literate than do at present with four years of schooling. On the other hand, even completion of six classes usually ends in relapse into near illiteracy where reading has been taught in the traditional way and practically the only reading done by pupils is the one prescribed text book per year and silent reading and library assignment are non-existent. More important than the number of years spent in school is the method of teaching employed in the school to establish good reading habits, and the making available of literature both in the school and after graduation which encourages independent reading. *F. Ed.*

It is because of this tremendous loss that Mr. Arthur Mayhew quotes an official in the Central Provinces as saying that when you divide the net gain of literates into the total budget for primary education in the ten years between 1921-31 it costs over Rs. 4000 for each additional literate. If all parents had been literate the children would not have lapsed into illiteracy. The children of literate parents never become illiterate.

It has been proved that, with proper methods, to make adults literate is a far swifter, easier, and cheaper process than to teach children. Professor E. L. Thorndike, in "Adult Learning", says that the average man of forty-two can learn far better than a child of ten. Landis and Willard, in "Rural Adult Education", tell of an experiment in South Carolina, U. S. A. in which adults were taught reading, writing, spelling and arithmetic for only one month and the results scientifically measured. In that one month their work was equivalent to what average elementary pupils do in from 7.5 months to 9.5 months.

This is a great hope in the face of India's stupendous task. She has just awakened to this hope. Small but convincing proofs of what could be accomplished have come from private experimental campaigns, especially since 1937. In 1938 Bihar began a great official literacy drive, with such astonishing results that all India was electrified. In 1939 all but a few of the provinces and states began similar drives, and the others certainly will begin. Almost over night the pessimism of ages has been transformed into an enthusiastic faith. It is too soon to predict the final outcome, but this is sure: If the present enthusiastic efforts continue to spread as they have been spreading in the past three years, we shall see the most significant educational revolution in all history; perhaps, too, one of the most significant political revolutions in history. As World Christianity said in January 1939:

"India stands today on the threshold of new era. The teeming millions of her soil are waking up from their deep slumber of centuries to the renewed apprehension of their national ideals. An unprecedented enthusiasm for gaining back their pristine glory is witnessed in the corporate life of the

people. In fact in the realms of art and literature, history and philosophy, music and painting, archeology, and medicine, the genius of the Indian people stands revealed afresh. Even the Indian Schools of physics and chemistry, mathematics, and botany have already got over the deadening psychology of an inferiority complex and are taking front-bench seats in the world's academic halls. In short, every field of thought in India is now crammed with changes of great national importance. The history of this once great nation is being made anew before our very eyes. For none can doubt that the cities and villages from one end of the land to the other are all astir, and the spirit of the people is awake with the break of day, to the grim realities of life."

If this is an hour of new hope for India, it is especially so for the 325 millions of illiterates. For these people are not only illiterate but, what is worse, they are the victims of the hard hearted men who prey upon their ignorance. Almost all of them are in debt all their lives, they and their ancestors and children and their children's children. As a rule they do not know how much the debt is, nor whether the interest is correct. The money lenders take all the interest they can take without killing the victim for it would be silly to kill the victim when he can give you so much more alive. Illiterates almost never have surplus flesh; money lenders see to that! In one form or another this is the sorrow of nearly all the illiterates in the world. They do not know enough to exist without being subservient to some leader for life. They are hungry, driven, diseased, afraid of the unknown in this world and of demons in the next.

These illiterate people never had a delegate anywhere, have been voiceless, the silent victims, the forgotten men, mutely submitting since the dawn and before the dawn of history. It is a human weakness not to recognize suffering until we hear a cry, and these illiterates could not make their cry reach the rest. Now through the power to read and the franchise they shall be heard "after the silence of centuries."

For them this is the most thrilling hour in India's history. The National Christian Council Review did not exaggerate

when it said : "Millions of adult illiterates who were hitherto indifferent are now asking for education in order to earn a better living and qualify for the franchise." Those are the two chief longings in India today : To tear free from the chains of want, and to participate in building the new India.

In Gaya Jail, Bihar, a party was being held to celebrate the fact that every unhandicapped prisoner* had learned to read during the year. Syed Abdul Mannan Shahyar, one of the prisoners, gave voice to the heart of every illiterate when he sang in Hindi :

"The Spring season has set in for our souls. The name of God has a new sweetness. The garden of my heart has blossomed forth with new beauty. Praise be to God for the exceeding grace he has shown to us in prison. The days of our sighs and groans are over and a new song is on our lips. We were in a prison of the mind long before we came to this jail. Today there is a new longing in our hearts. India has been living in the dungeon of ignorance, but now the good news has reached us that the day of her emancipation is dawning. No longer shall we be slaves of midnight ignorance. Who am I, that I dare to dream the incredible new aspirations which fill my soul !"

* See Moga Journal, Oct. 1938.

CHAPTER II.

A SHORT HISTORY OF ADULT LITERACY IN INDIA.

The idea of teaching adults to read after they had passed out of school was not given serious consideration in India until this century. In Travancore and Baroda States in 1894, libraries were established in towns and villages, but these helped only the literate people to have access to various types of literature, and did not directly help the illiterates.

During the present century the teaching of illiterate adults has been going on in a small way in several parts of India. One of the first enthusiasts was Mr. S. G. Daniel of Tanjore, Madras. He was a school inspector, who took to writing Tamil text books as a hobby, trying them out on children and later on adults. His aim was to develop a system which would be easy for pupils of all ages to follow. After he retired from active service with the government schools, he continued his experiments, giving each day to children (9:30—12, and 2—4:30) women (2—4 P. M.) and men (7—9 P. M.). The text books which he developed are described in the next chapter.

The Daniel First Book has exceeded forty editions, which indicates the place it occupies in primary schools. It is also in rather wide use for adults. His Second book has gone through twenty editions and his fifth through twelve.

Tamil also has another veteran teacher at work on literacy in the person of Mrs. A. Devasahayam. She too is retired from government service and is devoting her entire time to introducing her method.

For several years Professor S. R. Bhagwat, the brilliant Administrator of the city of Poona, has been experimenting with the teaching of illiterate villagers in Marathi, as a phase of his reconstruction program.

Another notable experiment was that of "The Crusade Against Illiteracy in India", centering at Bhavnagar, operating in three languages: 1. Gujerati, under Mr. Gijubhai Badheka; 2. in Marathi under Miss R. Dongre and 3. Urdu under Mrs. Khadja Shaffi Tyabji. The text books prepared by Mr. Badheka and Miss Dongre are both popular. For several years the "Bombay City Literacy Association" has had thirty or more classes for men and women each year.

The largest intensive adult literacy campaign in all India before 1930 began in the Punjab in 1921. The campaign was inaugurated by the government, but included both public and private schools. School teachers devoted extra hours to adults, largely at night, for which they usually received a small increase in salary and money for oil, rental, paper, slates, pencils and chalk. The enrolment in 1922 was 17,776; in five years it rose to 98,414, and then began to fall until, in 1937, it was only 5000. With the introduction of new methods described in this volume the number under instruction in December 1938 again rose to 42,000.

Missionaries have for many years been active in various parts of India in efforts to make people literate and to furnish them with literature. Sainly Dr. J. J. Lucas of Allahabad, during his sixty-eight years of service, wrote a great many booklets in Romanized Hindi, since he believed ardently in using Roman letters for all Indian languages. Dr. J. H. Lawrence of Mainpuri conducted a school in Hindi with Nagri script for all ages, using the same text book for children and adults, obtaining as good results as Mr. Daniel had obtained in Tamil. His follow-up literature for adults is of the first quality, and has been used by the United Provinces government as well as by Mission schools.

The important part played by missionaries in the past few years appears in chapter XI, and in many other parts of this book.

In 1937 the National Adult School Union of Great Britain sent Mr. T. F. Williams as their representative to study ways of assisting adults in India. His visit resulted in the formation of the Indian Adult Education Society of Delhi early in 1937, under the Presidency of Hon. Sir Shah Sulaiman.

This was affiliated with the Bengal Adult Education Association, with Dr. Rabindranath Tagore as President, and similar societies in Lucknow, the Punjab, Indore, Bombay, The Central Provinces, Kashmir, Madras, Mysore, Travancore, and elsewhere. The first All-India Adult Education Conference met at Delhi in March 1938. A genuine service has been rendered the country in setting up this machinery for great campaigns. What the societies are seeking is a clear program to put their excellent machinery to work. How definitely they will focus upon literacy they still seem to be considering.

Various student organizations in Bengal "have been actively busy in spreading adult education in villages for many years. Since 1929 when the Student Vacation Service Movement was started in Serampore College, a large number of students have gone out during the long vacations and organized vacation schools in villages".

The most extraordinary literacy drive recorded in India before 1939 was that conducted by the government of Bihar Province. How seed may fall on fertile soil is well illustrated by the way that campaign began. Mrs. B. B. Mukherji of Patna attended a Girl Guides' Convention, where she heard Mr. B. C. Mukerji* of Calcutta describe how quickly students could learn by the newer methods. On fire she returned to Patna and told her husband. He took fire and aroused the enthusiasm of the Minister of Education, who in February 1938 set up the Bihar Campaign and placed Mr. B. B. Mukherji at its head. By the end of that year they had taught three lakhs† of people to read and write, and are still driving ahead with great success.

A spectacular feature of that campaign was in Gaya Prison, where every prisoner with adequate eye-sight who was not a mental defect was taught to read, all the teaching being done by prisoners themselves.

No more vivid illustration of the effects of literacy upon society can be found than in Gaya Prison. The genius of Col. J. Chandra Superintendent of the Prison, to be sure,

*Mr. Mukherji writes that he was showing pictures of the work of Dr. Laubach in the Phillipines at the time (F. Ed.).

†A "lakh" is 100,000.

made the miracle possible. Seeing the new spirit which started with the literacy classes, he announced that the prison might select 36 members for a Panchayat or Congress. The prisoners now govern this "prison-ashram-university-republic" under five departments: (1) The Diet Branch, (2) Sanitation, (3) Education, (4) Library, (5) Morals.

If Bihar and Gaya prison became miracles in 1938, all India became a miracle in 1939. Almost like race horses starting off at the crack of the pistol, two presidencies, three provinces, and seven states, and India's greatest City began literacy campaigns on or before May first.

The real reason for the more important these simultaneous campaigns is the establishment of the Indian Congress government under the leadership of Mahatma Gandhi. During 1938 it grew clearer to the members of the Congress that India could never be truly democratic when only eight out of a hundred citizens could read. The premiers of the congress-controlled provinces and the dewans of many states, issued orders to their Ministers of Education to start literacy campaigns; the ministers passed the responsibility on to the directors of education.

In January 15, 1938 The United Provinces launched their government campaign. The Hon. Mrs. Vijayalakshmi Pandit said: "I appeal to every educated man and woman to take a vow to make at least one person literate". The Governor, the Speaker of the U. P. Assembly and other prominent leaders set the example by signing a pledge to teach at least one person within a year or pay Rs. 2. Half a million other educated people signed that pledge. The leading road in Lucknow was roped off on inaugural day and thousands of people were taught in the streets.

Aundh State followed January 21, Indore March 22, Baroda, Punjab, Orissa, Mysore, Bombay, Bombay City, Bengal, Kashmir, Assam, and Sangli between April 1 and May 1.

Thus began almost over night one of the most gigantic educational efforts in the history of the world, the education of 3400 lakhs of illiterate people, one third of the world's illiterates.

The Ministers for Education and the Directors of Public Instruction were confronted by problems a hundred times greater than they have had before. The education they directed touched barely 2 per cent of the population. Suddenly there was a demand that school facilities be made available to many more children and young men and women than before and also that something be done for adults of little schooling and even for the huge masses of men and women who have not in the least been influenced by the schools. They were suddenly confronted with the task of teaching 86 per cent of the male population and 97 per cent of the female population of India.

During our third visit to India between November 1938 and April 1939, we had a vivid experience of the astounding change which had taken place. All of these directors were eager for every practical suggestion, and some of them nothing short of desperate. More than forty thousand people attended 226 conference sessions in forty-two leading centres from Colombo to Kashmir and from Assam to Bombay. Governors, dewans, premiers, ministers and directors of education, college presidents and professors, inspectors of schools, leaders of the Hindu, Moslem and Christian religions, sixty princes and a leading Maharaja, gave literacy their personal support. It had become front page news in all the newspapers and magazines of India.

The manner in which hundreds of individuals have been caught by a divine passion for this cause would itself make a fascinating book. They will all read these pages, for they devour everything they can find to help them. To all of them, with their red hot hearts, we offer an apology for presenting but one illustration, a Tamil student of Madras, named T. J. R. Gopal. He inspired the organization of the "South Indian Adult Education Conference". With tireless and irresistible zeal he visited every important—and unimportant—official in Madras, and made them promise to attend the first session in January 1939. H. E. The Governor sent the conference a message. The Chancellor, the Advocate General, The Principals of all colleges, the Municipal Councillors, "Dewans", "Raos", "Doctors", "Right

Reverends", the most prominent women in Madras, and the leading men of all professions, 200 of them, are found on the lists as Patrons, Donors, Councillors, delegates, or "members". "Bulletin No. 1", which Gopal published, describing the four day conference, is attractive, well arranged, and full of information. He shows what any youth with the fire in his heart can do if he perseveres and allows nothing to frighten or discourage him. Five hundred burning spirits like his are prophets of the new India. We have found many of them in the "Gandhi" schools, where women and girls as well as men are learning to read, write, speak, do simple arithmetic and keep accounts while they carry on some useful trade. To have touched these flaming souls has been a priceless privilege.

The most colorful of these ardent leaders is the youthful Maharaja of Aundh State south of Bombay. He began his campaign on January 21, 1938, urged his people to cooperate, and he and his princess set the people an example by going from village to village and singing native songs on the values of being literate.

CHAPTER III

TYPES OF CHARTS AND PRIMARY LESSONS FOR ADULTS.

Three widely different methods of teaching children to read are in use by various schools in India.

1. The Alphabet Method.

The first method which we will consider **and the oldest**, begins with letters and builds them up into words.

Simply learning to pronounce the A B C'S as a pathway to learning to read is so out of date that nobody ever defends it. But modified letter methods are being widely used in India, and in many cases with considerable success.

Take for example the ingenious device that Prof. S. R. Bhagwat employs for teaching the consonants. He and his colleagues have cleverly discovered a resemblance in the shape of each letter to some object beginning with that letter. For example "o" looks like the hole in your mouth when you say "o". "T" looks like a Telephone pole with cross timber, etc. (The "Look and Say Series" of English readers uses almost the same idea in English.)

Professor Bhagwat insures expert teaching by requiring his teachers to learn word for word the well-thought-out story of each letter, which is printed in his Marathi hand-book. When they have become masters of this story they make rapid progress in teaching the consonants; and the students are interested, as we can testify from observation. Professor Bhagwat has not been able to discover a clever way to teach vowel combinations, and he confesses that many of the students get tired and drop out when he drills on these vowels.

He has prepared a motion picture showing himself teaching these letters. This makes the process very interesting. The cost, Rs. 25,000, seems to be too great for wide usage but we need a variety of experiments, and the results will be watched with sympathy and eagerness by many educators.

Mrs. A. Devashayam of Madras employs the old fashioned letter method in teaching Tamil, but with the important difference that the alphabet is arranged according to the shape of the letters. She is extraordinarily successful when she does the teaching herself. Each group of letters is illustrated by words. Perhaps nobody, at least until recently, has ever taught Tamil more quickly than she could teach it. Perhaps the chief reason her method has not secured universal approval is because it so closely resembles the discarded alphabet method. Like Professor Bhagwat's method, it requires skilful teaching for good results.

In the alphabets based upon circles,—Telugu, Kanarese, Oriya, Singalese, and Burmese,—some of the primers begin with sections of circles and teach the beginners how to write parts of letters without any pronunciation at all, and later teach the whole letter with its name. This is a "writing first" method. An attractive primer in Bengali uses this method.

Several primers attempt to teach the Persian alphabet, whether in Urdu or Punjabi, by writing the letters large, then showing the three forms in which they appear, then illustrating them with words and pictures. Some of these primers are very ingenious.

2. The Story Method.

The modern method of teaching **English** to children is known as **the story method**.

For lesson I, a brief story is devised, employing a very small list of words time after time, until they are recognized and understood. Lesson II repeats these words and adds a few more. The third lesson repeats the words in the first two lessons and adds about one new word for each fifteen or twenty already learned. Phonetics are taught later in connection with writing,—the order of learning is: **first** sentences and words, later syllables and letters.

Mr. W. J. McKee made the story method well known throughout all India by his lectures and his book called "Teaching Primary Reading by the Story Method". (Published by C. L. S. 1934). It employs the child's story of "The Little Red Hen", and is written with children in mind.

The "Treasure Chest" during 1937, contained a series of lessons by K. M. Naik (pseudonym for Miss K. E. Munson) which explain in detail how the story method may be used for adults.

Miss Grace Chapman published an article on "The Story Method in Teaching Women to Read" in the Moga Journal January 1934, which tells how to use the story of "The Women at the Well". Miss Chapman's "Gospel Primer" is designed for Christians desiring to begin from the first day with a Bible Story. A considerable number of illiterate Christians have achieved literacy through her books.

The story method is particularly good for members of any religion who have memorized selections from their sacred literature.

We have seen Indian Christians who had such an intense affection for the Lord's Prayer, the Psalter and hymns that they found delight in repeating these passages over a thousand times. It is sound pedagogy to teach such persons through the medium of the matter they love. Many religious leaders also pour their greatest enthusiasm into teaching illiterates only when the content expresses their highest religious devotion.

The Training School at Moga is one of the most famous and influential schools in India employing a modified word-sentence-story method in the teaching of children. Its lessons have proven astonishingly successful, the more so when we recall the fact that the Persian character which they use is the most difficult in India. Moga has demonstrated that Persian-Urdu, like English, gets the best results **with children** through the use of this method*.

*See Teachers' Guide to the First Year, by E. J. Smith, R. S. M. Gulab Singh and Sons, Lahore.

The question Moga faced was: Would the story method prove to be best also for teaching adults? The only way to find out was to try. Two sets of lessons were prepared at the Conference of the Adult Literacy Committee of the Punjab Christian Council, meeting at Moga. These were tried out with illiterate learners on a large scale and the results compared, by the Moga Training School in an intensive village campaign of two weeks. One method was similar to the Moga method for children, but with a much earlier introduction of phonetic drill. Both sets of material were in Punjabi, the language which most illiterate adults in the province use, but in the Persian script in which Urdu is written. About equal success was experienced with both methods. After further experimentation, the best of the two sets of material were combined by a committee of the staffs of the Kharar Christian High School and the Moga Training School. The Mashal Press of the former institution then published the new Primer, "Key to Knowledge" which has been adopted by the Government and has become the standard method for the Punjab. This Primer is now available in Persian-Punjabi and Urdu.

Head master Yamini of the Gakhar Normal School and Khan Sadr ud Din Khan Deputy Inspector of Schools, Jullundur, have also prepared laudable Primers in Urdu based more or less on the same principle. Sadar Inder Singh, Assistant District Inspector has done excellent work in the adaptation of the method to the teaching of the Gurmukhi script.

Miss L. A. Miller began experiments in Telugu in an effort to prove that the story method was best for adults as well as for children, but her experience has convinced her that adults are different, and that they must have phonetics from the outset. She is now strongly in favor of the Hyderabad lessons, which will be described later.

3. Key-Word Method.

Rev. J. H. Lawrence D. D. of Mainpuri prepared a "key word" primer in Hindi "with the idea of teaching words first with their meaning. The book is meant to be taught by

syllables, and not by letters". Words form sentences and sentences stories soon after the first lesson. The large type in Dr. Lawrence's books is excellent. Developed in 1915, the method has had a great deal of testing and has received many words of commendation from educationists. Dr. Lawrence has employed the same primer for children and adults, though at Mainpuri the children, men, and women are kept in three separate groups.

Another primer illustrating the key word method is that of Mr. Gijubhai Badheka in Gujerati. It is really a **key word method** although the letters appear in large block print at the top. The same type of text book may be bought in Sinhalese, Bengali, Telugu, Kanarese, Hindi, Urdu, Oriya, Malayalam, and Marathi. The teachers who prefer the older letter method often misuse these primers by teaching them letter by letter, ignoring the intention of the writers.

Professor S. G. Daniel's extensively used primer for children in Tamil illustrates the most common form of key word method. A picture is at the top of the page, under it the key word, and beneath that all the words and sentences which can be formed by interchanging the letters found in the key word.

Mr. Daniel has four aims in his lesson building and teaching:

1. Eliciting by questions.
2. Grading of alphabet on "psychological principles".
3. "Life-centric" teaching, which means making every lesson deal with important interests of students.
4. Syllabic method rather than letter method.

Mr. Daniel has a set of lantern slides which he employs for the removal of illiteracy and for disseminating "general knowledge in sanitation, hygiene, agriculture, cooperatives, civics, morals, etc." This combination of literacy teaching with general useful information is what Mr. Daniel calls "the life centric method". That it is a good method where conditions permit adults to attend school regularly for many months, is generally agreed.

It has been Mr. Daniel's experience that "The task of mastering the alphabet and learning to read and write is most exacting, not only for children but also for adults". He says that "The literacy qualification required for the franchise can easily be acquired in about **six months**. The course prescribed for the first four standards in the elementary schools can be finished within **two years**, by adopting the life-centric method".

If this were the best that could be done with the present Indian alphabets, we could hold out little hope of India becoming literate unless the Indian alphabets were abandoned and the Romanized lessons taught. But recent experiments fortunately indicate that the time proposed by Mr. Daniel for teaching Tamil can be reduced from months to weeks. His own little chart called "First Lessons for Illiterates" is much shorter.

The lecture department of the Y. M. C. A. has forty lantern slides for the removal of illiteracy in Hindi, prepared by "an able teacher of thirty years experience" (unnamed). This set, unlike the method of Mr. Daniel's, goes directly at the problem of illiteracy **first** and teachers general knowledge **after** literacy has been acquired. In Telugu there are 17 slides on stories of adults who have learnt with sample lessons.

Which of these three that we have described,—the Letter Method, the Story Method, and the Key-word Method,—best fits the adult mind, the peculiarities of the Indian alphabets, the limitations of time and place under which we must teach in India, and the teachers we will have to employ ?

This has been a major question in many intensive experiments throughout India since 1935.

CHAPTER IV.

THE QUEST FOR THE BEST.

“Please explain your method”. The answer to this frequent request must disappoint many. We have no **final** method yet, excepting to be forever dissatisfied, to beware of adhering too closely to any one theory or authority, to study all methods, to try those that look most promising, to adopt what is best, to improve on them where possible, and to throw them away the moment something better appears. This procedure gives publishers with surplus lessons on their shelves a nightmare, but it is better to cause a few publishers apprehension than to penalize 92 per cent of India. People are more important than profits. There are those who say that several methods are equally good and that “the will to learn is what really matters”. This simply is not the whole truth nor half of the truth. Easy lessons with interesting content will beget the will to learn, while over-difficult lessons with no meaning will discourage the stoutest heart.

In choosing our method we must guard ourselves against following old habits of thought. We must also guard against blindly following the best foreign authorities on teaching children, when they employ totally different languages and work under far different conditions. We shall gain fruitful suggestions from them, but they cannot relieve us from thinking or experimenting. Lastly we must beware of deciding by logic or argument. Only experience is reliable. “Nobody knows which is the best lesson, but the illiterate”. The Nagpur Conference of February 1937 stated the situation perfectly :

“This Conference would emphasize the fact that the solution of the problems pertaining to adult education can be decided, not by theory or argument but only through experimentation. The semiliterate is the best judge of a method.

We therefore recommend that careful, intensive experiments be made in all languages with the different hopeful methods, and that adjustment and revision of materials and methods be made in the light of the reactions of adults. We advocate the conducting of experiments, where possible, with parallel groups taught by different methods, in order to secure scientific data”.

We must first state exactly what our **ideal set of lessons** would be, so that we will have a measuring stick.

1. Learnability
The lessons will be {
 - absorbingly interesting
 - easy
 - swift

2. Teachability
The lessons can be {
 - taught by anybody
 - taught as soon as learned
 - partly self taught without a teacher present.

Our experiments have abundantly proven (1) that adults need phonetics from the first, (2) that the meaningless letters separated from meaningful words are very difficult to learn and more difficult to retain.

1. Philippine Method.

In 1930 we tried to teach adult Moros in the Southern Philippines by the use of the story method, but found that they did not learn it nearly as rapidly as children. For them, the memory load was too heavy. In this respect our experiences in the Philippines coincided with the experiences of Moga and of Miss L. A. Miller of Guntur.

The Maranaw language has but twelve consonants and four vowels, forty-eight syllables. Perhaps we could find an easy way to memorize these. We tried to find a sentence which would use all of the consonants once and once only. We could find no such **sentence**, but we did find **three long words** which used the twelve consonants, each followed by

the sound "a". They were: "Malabanga" (a town), "karatasa" (paper), "paganada" (to study). From these key words we derived words of two syllables. For example from **ma la ba nga** we could form eleven words: mama, ama, mala, lama, ala, lala, laba, bala, baba, banga, and ngang - - all well known in Lanao.

By combining these same consonants with "i" we could make mimi, ami, lili, ali, bibi, bangi, and ngingi - - all Maranaw words. In this same manner we proceeded with all the four vowels and all the three key words. It was easy to do because of the richness of that language in two syllable words. To save space we did not at that time employ pictures.

Our entire chart occupied a small page. The Maranaw adult learned it with such ease and speed that they could read and write in a few days,—many of them in a few hours!*

But with children it was a flat failure. They could not do the reasoning necessary to pronounce new words synthetically from syllables. Adults, on the other hand, **preferred** to lean upon reason rather than upon memory. Scores of men above twenty could read slowly **any common word in their own language** within one day. We had demonstrated anew that adults and children have quite different powers. Our primary school therefore continued to use the story method, while all adults learned to read from the three key words.

The method proved to be adaptable to all the Philippine languages, to all Malay, Micronesian, Polynesian, and African tongues, and to the languages of Southern Europe. On our first visit to India in 1935, we prepared four sets of "key-word" lessons in Marathi, Hindi, Tamil and Telugu. The Marathi lessons were not printed for want of a sponsor. The Tamil chart was given a fair trial but did not "take on", and the other two were only moderately successful.

* For the Lanao charts and methods of teaching, see "Toward a Literate World" by Laubach, Chap. 3.

We found two reasons for this disappointing failure. First, there are in India (excepting in Urdu), ten to twelve vowels as against four in the Philippines, and forty odd consonants as against twelve in the Philippines. Then there are from fifty to four hundred exceptional combinations of letters to be memorized in Indian languages.

There is a second important difference which we did not appreciate on this first visit. The written literary languages and the spoken colloquial dialects in India are more or less unlike, sometimes overlapping not over fifty percent. The words that are both written and spoken do not therefore offer the rich selection of two syllable words needed to make a success of the Philippine key-word method. If we used the written but unspoken words, the illiterate could not understand them. If we used the spoken but unwritten words the pundit would not tolerate them. We had fallen into both of these traps. The illiterate adults found some words unfamiliar, while the purists found other words "unliterary", and so criticized the lessons enough to frighten many teachers. Of course the pundits are right. A primer **ought** to teach correct language.

This first failure was disappointing but it was a "fortunate misfortune" because it compelled us to launch out upon fresh experimentation instead of sinking into a satisfied groove.

There is a tremendous advantage in being able to move from one place to another every few days, working with a fresh committee each time. If one sees his mistakes with one committee after working for a week he dare not ask them to begin all over. He can however try something new when he moves on to the next committee. Being ignorant of what has gone before, the new workers do not realize how radical and new their experiments are. Thanks to this peripatetic experimentation, our literacy lessons were able to undergo a very rapid evolution which bordered on revolution, instead of taking the slow process of infinitesimal change which characterizes much lesson building. More than this, it was possible to have several types of lessons going **at the same time** and to estimate their relative merits.

2. Key Words and Pictures.

During our second visit to India (1936-37) the lessons prepared in the first few months by our expert committees employed pictures with "key words" very much like those of Mr. Daniel and Dr. Lawrence, but were briefer and "snappier". They were designed to be completed within one month, and contained **only adult** matter. Largely through the influence of Miss Grace Chapman and other ardent story method teachers, we introduced a story in the Hindi and Marathi primers, the story appearing on each **left** page and the phonetic drill on each **right** page. In Hindi, this set of lessons has gained great popularity, thanks to the skill with which it was built by Messrs. Koenig, Menzel, and Graber. * (See Illustration). The story was brilliantly constructed, and was restricted to a very small word count. In Marathi however, the story was poorly prepared for lack of time and was not well received. In all our later charts the stories were omitted.

Not less than eighteen of these modified "key-word-picture" primers appeared between the years 1935-38. All of them begin with a picture on the top or left margin, then give the name of the picture, then rearrange the syllables in the pictured word and combine them with other syllables already learned.

The key word primers of this type in use at the present time are :

| | | | |
|--------|------------------------------------|-----|------|
| Tamil | The Vellore Committee | ... | 1935 |
| | Dr. Mason Olcott | ... | 1935 |
| | Thrower and Olcott | ... | 1938 |
| | Tangiah ... | ... | 1938 |
| Telugu | Experimental Charts (Sundaram) | | 1937 |
| | Nandyal Primer | ... | 1938 |
| Hindi | Dhamtari Committee | ... | 1936 |
| | Chhattisgarhi Primer | ... | 1937 |
| | Central Provinces Committee Primer | | 1938 |

* Dr. Laubach forgot his own complicity in the affair (F. Ed.)

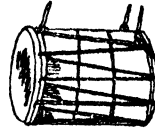
कहानी १

राजा के घर में शादी हुई ।
 राजा ने कहा
 बाजा नहीं है ।
 मामा ने कहा
 बाबा के पास बाजा है ।
 राजा ने कहा
 जा बाबा को बुला
 बाबा से कह
 बाजा बजा

२

पाठ १

बा जा



बाजा बजा
 बाबा बाजा बजा
 बाबा जा
 जा बाजा बजा
 जा बाबा बाजा बजा

रा जा



राजा जा
 राजा आ
 आ राजा बाजा बजा
 बाबा आ बाजा बजा
 आज आ
 राजा आज आ

३

First page of Hindi (often called "Baja Baja") primer. On the left side is the story. On the right is the phonetic drill. Above the drum is the word **ba ja**. Above the king the word **ra ja**. The only other letter in the phonetic drill is "a". With these hints the reader may try to read the page.

| | | | |
|---------|--------------------|-----|------|
| Marathi | Miss R. Dongre | ... | 1937 |
| | Sholapur Committee | ... | 1937 |
| Bengali | Mukerji Primer | ... | 1937 |
| | Shah Primer | ... | 1937 |
| Urdu | Punjab Committee | ... | 1937 |
| | Yamini Primer | ... | 1938 |
| Punjabi | Punjab Committee | ... | 1937 |
| | Gurmukhi Primer | ... | 1937 |

All of these lessons have met with more or less success and some of them, including the Experimental charts (Sundaram) in Telugu, The Central Provinces Primer in Hindi, the Punjab Primer in Persian-Punjabi, and the Mukerji Primer in Bengali have run into many editions.

The rapid progress of students when using these lessons began to elicit enthusiastic comment from educationists and periodicals throughout India. At random one finds statements in the educational journals like these:

“People no longer think in terms of indifference and apathy. They know that the process of reading has been made easy and attractive”.

“Only the most skilled teachers could teach the old lessons, and then only a few illiterates ever learned. Now the lessons are easy to teach and easy to learn. Just follow the line and do as you are told”.

“The lessons are many times easier than those usually given to children. Students can read the Bible after about ninety hours of study.”

“Results were simply marvellous and most unexpected.”

“Never before has there been so much interest in Literacy”.

The tremendous Bihar campaign of 1938-39 employed lessons which combine the sentence, key-word, and letter methods. There are no pictures. Sentences are employed to illustrate the use of letters, but the first sentences are only two or at most three words in length, and are meant to be analyzed into syllables just as long words were ana-

lyzed in the Philippines. The letters to be taught are placed at the bottom of the page. This we might aptly call the "key-sentence-letter" method.

An interesting feature of the Bihar campaign is that the Hindi and Urdu lessons have identical contents, so that any student who knows one primer can acquire the other with great ease by comparing the two sets of lessons word for word. This is possible because Urdu in Bihar province is really nothing more nor less than Hindi spelled with Persian letters. When spelled with Nagri letters it is called Hindi, but when spelled with Persian letters it is called Urdu. Many students are learning both scripts at the same time. An adult can learn to read and write after six to eight weeks of regular attendance, five nights a week.

3. The Picture—Word—Syllable Method.

Nearly all the lessons thus far described achieved the first of our two objectives. They were rather easy for adults to learn; they contained adult material, and were more or less successful in maintaining his attention. But they all failed of our **second** objective. **They did not lend themselves to "each one teaching one"**. New illiterates were not teaching one another. Some experimenters said that for Indians to teach one another was contrary to their habits, but this seemed absurd when one reflected that some of the supremest servants of humanity in all history now live in India. The chief trouble must, we felt, lie with the method. Was there not a method for India that each one could teach one ?

At Godhra, Panch Mahals, an unusual committee of government and private educators faced this question. They ventured boldly forth in the Gujerati language upon a new type of key word chart borrowing an idea from Roth's memory system. This new set of lessons has since gone by the name "picture-word-syllable method", though it might better be called "**A page of pictures, a page of words, and a page of syllables**", in order to distinguish it from previous sets of lessons. It has been prepared in Hindi, Kanarese, Telugu and Tamil as well as Gujerati. Wherever it has been tried in India it has elicited enthusiasm.

In the Telugu language the "Hyderabad" picture-word-syllable primer has frequently been called a "miracle" by delighted teachers, and has been running a neck and neck race with the Sundaram Telugu experimented charts. Mr. Sundaram generously says of it: "The Hyderabad and Dornakal (Sundaram) charts are equally good. A chart combining the merits of both is needed." He is trying to bring about this happy combination.

The Marathi picture-word-syllable lessons, published by Mr. S. R. Bhagwat have run through the several editions of ten thousand and are gaining in popularity. The method was used by Miss Rustomjee and Miss Khandvala in lessons for the great Bombay City drive in May 1939. Over twelve thousand illiterates studied these lessons that month.

This type of chart has several advantages over older lessons.

1. It is easier for lesson builders to **make**, once the plan is understood, than either sets.
2. It is easy for the illiterate to learn.
3. The pictures make it interesting.
4. It is simple for a new literate to teach another.
5. Having gone over it once the student does not forget, because the pictures furnish the key. He can review when he is by himself.

The "picture-word-letter" lessons are now available in five languages of India:

| | | |
|----------|---------------------------------|------|
| Telugu | The Hyderabad lessons | 1937 |
| Gujerati | The Godhra lessons | 1937 |
| Marathi | The Sholapur lessons | 1937 |
| | The Rustomjee-Khandvala lessons | 1939 |
| Hindi | The Allahabad lessons | 1937 |
| Santali | Santali lessons | 1939 |

The Allahabad primer is successful among the Dihati speaking people in the locality for which it was prepared, but it seems to have employed too many local words to be used throughout the Hindi region. This excellent but

strictly local set of lessons raises the questions as to just how wide an area one should attempt to reach in building lessons. Spoken dialects frequently change within a radius of ten miles. There seems to be no off-hand answer to the question. It is partly a question of finance. The closer to the spoken language we come, the easier the lessons will prove, but on the other hand we lose economy of mass production. This question is acute everywhere in India at the present time and especially so in dealing with the tribal languages.

Some of the tribes settle the question for themselves. For example the Bhils who live on the border between the Hindi and Gujerati language areas, do not want to learn to read their own tribal language, but are eager for one of their secondary languages,—Hindi or Gujerati—and learn with great rapidity, being naturally bright as well as eager.

4. The picture chain charts.

Upon our return to the Philippines we found the new picture-word-syllable method easier and more interesting to teach than the key-word method had been, and so shifted over to the new lessons. During a year of experimenting in our "Lanao laboratory" we made a further improvement. We found that swifter progress was possible with **only one row** of pictures. If the artist made each picture act upon the one just below it, a student could remember the entire column after going down it once. This scheme is used in Roth's memory system and in Pelmanism. We timed ourselves, eliminating every wasted word or needless digression, until we could teach almost any illiterate to read the first chart of the Philippine primer from start to finish in just under ten minutes. This included every possible syllable in that language. The syllables could not yet be recognized excepting on the chart, but the student could teach the chart from that point, and could **teach himself** while teaching others.

Upon our third tour in India 1938-39 this short cut, called the "picture-chain" charts, was introduced in fourteen of the Indian languages. It was just as successful in these languages as in those of the Philippines. These lessons are

swift, interesting, and, when properly taught, very easy to learn. Many experiments have proven that they can be taught in ten minutes. The first charts are now being prepared in three colors on iron panels 20×30 inches, with water-proof, sun-proof, varnish, or enamel, to be screwed on to the walls of villages, railway stations, hospitals, schools, and prisons. A small cheap copy is supposed to be given to each learner so that after the first brief lesson he may study the chart without a teacher and cut the time required for actual work with a teacher by more than half. No matter what primer is chosen thereafter it is advisable to use these charts as auxiliary home work to lighten the burden of the teacher. Application may be made through the National Christian Council, Nagpur, for panels in any of the following languages: Tamil, Telugu, Kanarese, Marathi, Gujerati, Hindi, Hindustani, Urdu, Mundari; Santali, Punjabi, Bengali, Garo, (Romanized or Bengalized), Oriya, and others now being prepared.

For those who desire to experiment in building their own lessons in any part of India, we recommend these as simplest to make and the most certain to be successful. Other lessons may be as good, but to make them requires far great technical skill and long years of experimentation.






It requires no technical skill in order to make this type of chart. All that is needed is a very thorough command of the language involved. We first decide upon the vowels and consonants that are most useful. Then we try to select picturable words which begin with the consonants we need, each first syllable containing, if possible, the sound "a", as "ma", "la", "sa", etc. If there is no well known word with the vowel "a" another vowel may be used after the consonant. The important, all important need is that **every word** in the list shall be well known, the word best known to every illiterate. This cannot be overstressed. The illiterate will learn by going from this known word to the unknown syllable, but if he should not know **one** word, the chart would break down for him at that point. In preparing the Hindi "picture chain" we consulted five thousand persons in all parts of Hindi-speaking India. **When this list of words is the best**

known possible, the rest is easy, if we have a good artist. We may arrange the list of words in any order that gives the best connected and most interesting picture chain. The pictured objects must actually touch each other to be remembered well. We find that fastening one to another with a string does not help the memory much. If the connections are **surprising** and a little funny they are most easily remembered.

5. Santali lessons

Each of the Indian alphabets excepting Tamil and Urdu requires **two charts**. The Santali language, using only half as many Roman letters, employs but one chart. We print it herewith the entire primer (translated), so that those who desire to make picture chain lessons in other phonetic languages may do so.



| |  |  |  |  |  |
|--------|---|---|---|---|---|
| ana | a | e | i | o | u |
| bana | ba | be | bi | bo | bu |
| landa | la | le | li | lo | lu |
| nahel | na | ne | ni | no | nu |
| hako | ha | he | hi | ho | hu |
| kada | ka | ke | ki | ko | ku |
| gando | ga | ge | gi | go | gu |
| dare | da | de | di | do | du |
| rama | ra | re | ri | ro | ru |
| mala | ma | me | mi | mo | mu |
| tale | ta | te | ti | to | tu |
| catom | ca | ce | ci | co | cu |
| sadom | sa | se | si | so | su |
| parkom | pa | pe | pi | po | pu |
| jante | ja | je | ji | jo | ju |

a e i o u A E I O U

Ana se ṭa ka ko o la
 or rupee they will write

Bana do ko u du ge a
 Bear they ' will show

Landa ko ṛa do pe ṇe le de a
 Laughing boy you saw

Nahel do ka ḍa e o ra
 Plow the water buffalo will pull

Hako ko jo me a
 Fish they will eat

Kaḍa do ko sa be a
 Water buffalo they will catch

Gaṇḍo do ko be la ko a
 Stool they will set out

Dare do a lo pe ma ga
 Tree do not cut down

Rama te ko ra bo ṛa
 Finger nail with they will scratch

Mala jo to ku ṛi ko ho ro ga
 Necklace all girls wear

Tale da re do a ḍi u su la
 The palm tree very tall

Catom te ko u mu la ka na
 Umbrella by they shaded have been (are)

Sadom do ha ko pa ko ko da ṛa
 Horses quickly they run

Parkom ko be 'la ko a
 Bed they will set out

Jante re ko ri da
 Mill on they will grind

Ana do a te ehop̄ akana.
with begins

A ar a pe dom udugme.
three times point to

A ar a pe dom olme
three times write

Er do e te ehop̄ akana.
Sow with begins

E ar e do pe dom udugme.
three times point to

E ar e do pe dom olme.
three times write

H do i te ehop̄ akana
Feather with begins

I ar i do pe dom udugme.
three times point to

I ar i do pe dom olme
three times write

Ohoć do o te ehop̄ akana.
Broken pot for frying with begins

O ar o pe dom udugme
three times point to

O ar o pe dom olme.

Ul do u te ehop̄ akana
Many with begins

U ar u do pe dom udugme.
three times point to

U ar u do pe dom olme.
three times write

Bana do ba te ehop̄ akana.
Beaz with begins

Ba ar ba pe dom ín uduga.
 three times I will point to

Ba ar ba pe dom ín ola.
 three times I will write

Baba ín ola.
 Father I will write

Ba, be, bi, bo, bu ín ola.
 I will write

Landa do la te ehop akana.
 Laugh with begins

La ar la do pe dom ín uduga.
 three times I will point out

La ar la do pe dom ín ola.
 three times I will write

La le li lo lu ín ola.
 I will write

Bale ín ola.
 Young I will write

Nahel do na te ehop akana.
 Plow with begins

Na ar na do pe dom ín uduga.
 three times I will point to

Na ar na pe dom ín ola.
 three times I will write

Bana pe dom ín ola.
 Bear three times I will write

Nana ín ola.
 Aunt I will write

Nala ín ola.
 Small stream I will write

Hako do ha te ehop akana.
 Fish with begins

Ha ar ha do pe dom ín uduga.
 three times I will point to

Ha ar ha do pe dom ín ola.
 three times I will write

Adom hoꝛko landaea ha ha ha ha ha
 Some people laugh

Adom hoꝛko landaea he he he he he
 Some people laugh

Adom hoꝛko landaea hi hi hi hi hi ho ho ho ho ho
 Some people laugh

Adom hoꝛko raga hu hu hu hu hu.
 Some people cry

Kaḍa do ka te ehop̃ akana
 Water buffalo with begins

Ka ar ka do pe dom ín uduga.
 three times I will point to

Ka ar ka do pe dom ín ola.
 three times I will write

Kaka ín ola.
 Uncle I will write

Kaka, kaki ín ola.
 Uncle, aunt I will write

Kaka kaki kokeyem.
 Uncle aunt embrace

Ka ke ki ke ku re ceŋ ko katha ?
 in what words

Gaṅḍo do ga te ehop̃ akana.
 Stool with begins

Ga ar ga do pon dom ín uduga.
 four times I will point to

Ga ar ga do pon dom ín ola.
 four times I will write

Ma ar ma do pon dom in̄ ola.
 four times I will write

Ma me mi mo mū re ceṭ ko katha ?
 in what words

Mama katha kangea ? Mami katha kangea ?
 Uncle word is Aunt word is

Merom katha kangea ?
 Goat word is

Mo ar mū katha kangea ?
 Swell and nose word is

Tale do ta te ehop̄ akana.
 Palm with begins

Ta ar ta do pe dom in̄ uduga.
 three times I will point to

Ta ar ta do bar dom in̄ ola.
 two times I will write

Thotra korae tahēkana.
 Stammering boy was

Catom do ca te ehop̄ akana.
 Umbrella with begins

Ca ar ca pe dom in̄ uduga.
 three times I will point to

Ca ar ca do bar dom in̄ ola.
 two times I will write

Ca in̄ n̄uia, Haṇḍi baṅ n̄uia.
 Tea I will drink. Rice beer I will not drink

Sadom do sa te ehop̄ akana.
 Horse with begins

Sa ar sa do pe dom in̄ uduga.
 three times I will point to

Sa ar sa do pe dom in̄ ola.
 three times I will write

Baba se nanæ casa.
 Father or aunt will farm

Nahel te in sia.
 Plow with I will plough

Parkom do pa te ehop akana.
 Bed with begins

Pa ar pa do pe dom in uduga.
 three times I will point to

Pa ar pa do pe dom in ola.
 three times I will write

Pusi in ola. Potam in ola.
 Cat I will write Pore I will write

Nana bæ papia.
 Aunt will not sin

Jante do ja te ehop akana.
 Mill with begins

Ja ar ja do pe dom in uduga.
 three times I will point to

Ja ar ja do pe dom in ola
 three times I will write

Ja je ji jo ja re cet' ko katha ?
 in what words

Ji mane cet' ? Jima mane cet' ?
 To smell means what To surrender means what

Jo mane cet' ? Juri mane cet' ?
 Fruit means what Pair means what

Nitok hor ror em parhao dareaka.
 Now Santali you read can

Nitok do akilan hor em hoyok kana.
 Now wise man you are

Nitok am do adim bhagana.
 Now you very fortunate

Bana mūre ana laṭkao akana.*
 Bear nose on ana is sticking

Landa koṛa re bana teṅgo akanae.
 Laughing boy on bear is standing

Nahel do landa koṛae haṛnṭ akada.
 Plow laughing boy is hugging

Hako do nahel te sobok akanae.
 Fish plow by is pierced

Kaḍa re hakoe geroḱ kana.
 Water buffalo fish is biting

Gaṇḍo re kaḍae duṛuṭ akana.
 Stool on buffalo is sitting

Dare coṭ re gaṇḍo bel akana.
 Tree top in stool has been put

Rama cetan re dare akana.
 Finger nail on the tree has grown

Mala rama re aka akana.
 Necklace finger nail on is hanging

Tale re mala baḱ akana.
 Palm on necklace is caught

Catom re tale omon akana.
 Umbrella on palm has germinated

Sadom do catom te umul akanae.
 Horse umbrella by is shaded

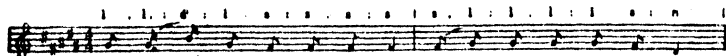
Parkom re sadome teṅgo akana.
 Bed on horse is standing

Jante parkom latarre doho akana.
 Mill bed below has been put

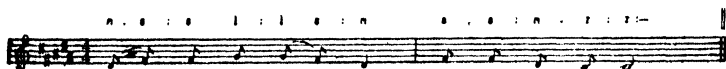
*Akana is the passive form of the Perfect tense.
 A literal translation would be has been stuck.

Thotra korae tahakan.

Stammering boy was



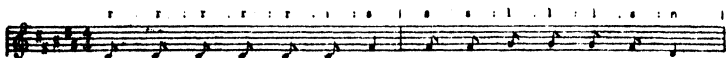
Thot ra ko rae ta hē kan bae ba dae a na ror
 Stammering boy was he did not know to say



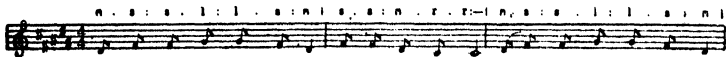
Ror re mae ror ket' A E I O U
 Is speaking he said

Adom hor'ko landaea.

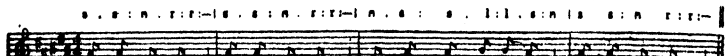
Some people laugh



a dom hor ko lan da ea ha ha ha ha ha ha



a dom hor ko lan da ea he he he he ho ar hō kolan da ea



hi hi hi hi hi ho ho ho ho a dom hor ko ra ga hu hu hu hu hu.
 Some people cry

All of the native India alphabets possess common characteristics which put them in the same class from the point of view of lesson building. All have from ten to twelve vowels, all of their consonants have the "inherent" short "a" sound when not followed by a marked vowel, all of them have aspirate letters. All of them are strictly phonetic, so that the vowel sound is never in doubt.

6. Persian-Punjabi and Urdu lessons.

The Persian script, like its mother Arabic script, has but five basic vowels which are frequently omitted in ordinary writing as they are in Arabic and in the ancient Hebrew language. The consonants take three shapes, one for the beginning, one for the middle and one for the end of the word. These characteristics make the phonetic problem quite distinct from that of the other Indian alphabets.

In March 1939 at the Pasrur Literacy Conference a "chain-picture" chart was prepared in Punjabi with Persian letters and tried with encouraging results. It is about to be published in a tentative edition to be used in different parts of the Punjabi speaking region in order to secure pictureable words known to all illiterates. This large chart will be an indispensable auxiliary to the Primer. It will be of aid in developing independence in learners. A set of lessons based on the chain-picture method is also projected. Even though the Moga or Yamini primer should be preferred, the large chart would be useful as an auxiliary for home work.

Still another approach to this script for Urdu prepared in association with Mr. Riasan Hassan of Allahabad, seems to be very easy for memorizing. We may call it the "imaginary-key-word method", because it employs nine words for imaginary places and persons.* It adopts Mrs. Devasahayam's plan of arranging letters according to their shape, uses the key-words, and has a story—so it ought to please educators of almost every persuasion. But not quite all! One teacher objected; "There are no such places. We are teaching falsehoods". And another sadfaced man said: "Better for India to remain illiterate forever than to become silly".

* See "TOWARD A LITERATE WORLD" Pp. 116, 117.

The final word in lesson making has not been said—will not indeed be said until it is possible for new literates to teach one another, and for illiterates to read after a few hours of study. We have reached about the same stage in lesson making that Thomas Edison had reached with incandescent electric lights when he used a feeble bamboo filament and got a weak red glow. Thus far our lessons have little more than a weak red glow. In lesson building India needs the spirit of scientific experimentation. If the present thrilling campaigns all fail we shall not lose courage, for we know that we shall find something far better. Nor have we time to experiment with a set of lessons for several years before trying another. We need two or more simultaneous experiments with various methods in each region in order to determine which is the best, each experiment to act as a "control" for the others.

Appreciation must be expressed for those who have spent much time and money on experiments that may turn out negative. Science recognizes that negative results are often quite as important as positive results. No living man knows whether many attractive ideas are workable until they have been given a trial.

CHAPTER V.

WILL EACH ONE TEACH ONE ?

1. Not Enough Teachers.

If we are to depend upon trained teachers as we have been doing for children, there are not nearly enough teachers to meet the need and there is not nearly enough money to pay the teachers. In Chapter I we saw that we must make 34 millions literate each ten years even to keep up with the birth rate. Now the total number of pupils in all schools in 1931 were less than twelve millions, including secondary schools. Two thirds of the villages of India have no schools. We should have to treble the number of our teachers simply to hold our own against the rising population. If however we set out in real earnest to finish the task of making India literate in a decade through trained teachers we should have to multiply the number of our trained teachers **thirty times**. This would mean that we should have to multiply the number or size of the teacher training schools thirty times, the school buildings thirty times, the budget for teacher's salaries thirty times, the cost of books and equipment thirty times, the school taxes thirty times. This in all probability, we are not willing to do,—at least not if we can find a cheaper way.

There are three other considerations against leaning too heavily upon primary teachers for adult literacy work. First, if they have done their work conscientiously during the day, they are too tired to show the consideration and the enthusiasm tired adults will require. For good results one should not teach adults when one is weary. Then teachers frequently fail in teaching adults because they forget that they are not dealing with children. Adults will not tolerate the treatment usually given children. It is not easy to shift from one attitude in the daytime to another at night. College professors, and college students, as a rule, teach adults better than teachers of primary children teach them, and the reason seems to be what we have just named—that the primary teachers are not, as a rule, chameleons enough to alter their attitude every day.

A third objection to the use of day school teachers in some regions is that the only time they have available is at night, and this is not the most suitable time for many illiterates. It is seldom the best time for women. For them the time usually most suitable is between 12 noon and 3:00 P. M. Men who work until late hours are free only between 9 and 12 P. M. But any teacher who teaches until midnight will make a poor job of teaching the children the following morning !

If we cannot load this tremendous task upon our primary teachers, to whom shall we turn ? The answer must be—"To Everybody". If each literate man and woman in India, (eight percent of the population) could and would teach just one illiterate a year, it would require, theoretically, five years to complete the task.

This year 8% are literate

Next year 16% would be literate

Third year 32% would be literate

Fourth year 64% would be literate

Fifth year 128% would be literate.

Now 128% would make up for an increase of population of 5% in five years, and still give us a margin of 23% for those who failed to pass the test.

Frequently people, hearing these figures say: "Absurd, absurd"! At least let us be scientific enough to give the proposal full consideration. Upon what would success depend ?

2. Factors Necessary for Success.

1. A set of lessons that can be taught by anybody without special training as a teacher. Such lessons are now available in more than a dozen of the principal Indian languages.

2. Willingness of the educated people to take the trouble to teach an average of one illiterate a year each.

It can be said truthfully that many people in any country care so little for others that they would refuse to

cooperate, and that there are some, among them money lenders, who have a reason for not wanting illiterates to read. How many people let this selfish motive influence them we do not know until we have given the experiment a trial. When we have asked audiences to promise "each one to teach one" the response has usually been close to 100%. The authorities in the United Province did not secure such hopeful results. When people were asked to pledge to teach one or pay Rs. 2 only one literate in seven signed the pledge. Many other similar efforts are being made, but the results are thus far unknown. We have on several occasions asked Christian audiences how many of them would pledge themselves to teach **two** this year in order to make up for the "slackers", and have received a response of nearly 100%. In Bihar they ask each one to teach ten! Many people, having tested the joy of it, will teach scores each year.

3. Willingness of the illiterates to be taught. There has been much complaint about illiterates not being willing to learn. One man reports: "They do not find any monetary gain in trying, and hence absolutely refuse". But careful study has revealed that this is not the real trouble. The average illiterate is caught in the toils of despair, and thinks that he cannot learn. If he sees hope of learning with reasonable effort he is willing and can be made very eager. The latest report from Bombay "shows very clearly a keen desire on the part of the illiterates to become literate".

4. Cheap available materials. The posting of phonetic charts in every village, so that after a few minutes of teaching the illiterates can teach themselves phonetics, will be one partial solution. Subsidizing lessons so that they can be sold for a few pies or given away, will make them universally available.

5. Time and place. Illiterates are forced, as a rule, to work very long hours. The answer to this problem is found in allowing them to study for **one minute or a half hour at any time of day in any place** that is convenient, studying one by one.

6. The chief difficulty with such a literacy program does not lie in persuading educated people to teach or in persuading illiterates to learn, but in keeping accurate statistics. Since the work is being done in homes, and is multiplying by something approaching geometrical progression, the machinery for records breaks down. We tend to become embarrassed by our successes. How swiftly this process can take place under favorable conditions is well illustrated from Aundh State in 1939. In January the children were dismissed from school and told to go home and teach their parents and neighbors. In **three months** it was officially stated that half of the people in the state had already learned to read. The Bombay City Campaign opened May 1. Twenty days later they officially reported 10,773 adult men and women being taught with not a rupee for teachers.

3. Reports of Success.

India in 1939 is proving that all of the conditions for success are now ready or nearly ready for a similar stupendous advance, if only the general public can be mobilized. From every part of India—and of the world—reports come pouring in of the success of the “each one teach one” method.

In Hyderabad City is a woman's night school. The teacher has gone there once a week for an hour, during which time she taught one woman. The remainder of the week that student taught another, she another, she another. When this weekly class had gone on for six months, all of them could read the Bible. When someone spoke about the wonderful new world into which literacy had ushered them, the tears ran down every cheek, and they wiped their eyes with their saris.

At Medak a hundred miles away, was a room containing perhaps a hundred new literates, half of them in the process of teaching those less advanced than themselves. They had come together to show visitors how thousands were learning and teaching in neighboring villages.

At Jubbulpore eighty students sat on the verandah of the Theological Seminary, each student teaching another

student who was a little behind him. This large class had begun three months before with a dozen illiterates and a half dozen college students with no special training as teachers. Miss Grace Chapman wrote:

“The Hindi Primer from Jubbulpore is very popular. I have used it in villages with excellent results—magic in fact. The following case is typical, I think. Three young men came to our camp from another village. One was clever and had already learned to read a few Hindi letters by copying them from some one else’s primer on to his slate. He finished your primer the first day, read **Dehati Bayan** the second day.

“The second man knew nothing. He read about one-half of the primer in two days; learn he would and he did. The first day he spent about five hours on the first lessons. They dragged him away by main force to meals. But at the end of the second day he was reading the third lesson, and teaching another. Another man told me that he was reading till midnight. I laughed when I thought of: “From illiteracy to mid-night oil in three days!”

Mr. K. J. G. Sundaram says that he wanted to try his chart, so “two teachers were sent to wait on the road for an illiterate. They presently met a man of another village going into the town and asked if he was willing to accompany them to be taught for a few minutes. But he was not a man to be persuaded to think that he could learn, and refusing to obey their orders, quickly walked away. But they kept pace with him, and seizing him by the arms, managed to bring him to the conference. After he was calmed down, the lesson was taught and he not only learned it in ten minutes but made only one mistake on the whole page. This amazing result led all those who were present, including myself, to doubt his illiterateness, which we had to verify until we were convinced”.

During one of his conferences Mr. Sundaram had to abandon his speech in order to pacify 19 illiterate women who took free adult primers and insisted on being taught to read then and there. They crowded round him and never

left him the whole day. "The grand old lady of the conference, aged 65, rebuked us for having postponed this to the last day: 'If you had taught me from the first day!' She said, 'I would have finished this book by now!' She forgot that **on the first day** she had protested that she was too old to learn".

"At Ellore, the seventy girl students who were present at the conference were thrilled to see two illiterate women living in their own compound become literate overnight. Their school peon who was taught the first lesson the previous evening taught it to his wife and she to her neighbor. The next morning the girls all went and asked their manager to supply them with charts to teach the 97% illiterate women of their villages in the coming summer holidays"*.

Dr. F. H. Russell of Ratlam, writes:

"One man, a Bhil, learned to read in a week. Another taught himself to read, merely by asking his neighbors".

Professor Bhagwat, out of his rich experience, testifies:

"From the experience that I have gained, I strongly feel that the home-classes will help in solving our problem, if we restrict our attention to reading first, and leading the illiterates on the road to knowledge.

"The main idea underlying the organization of Home-Classes is that, wherever possible, the literates of a house should be induced and encouraged to teach reading with understanding to the illiterate inmates of that house.

"The difficulty of assessing the results can be got rid of by properly organising supervision and maintenance of records of each home-class. This can be easily arranged. As we have to create and maintain enthusiasm amongst the boys as well as the girls who conduct home-classes, and as the work is based on the spirit of service and is considered to be one's duty, there is no danger of the results being faked or exaggerated for any personal gains. Even if it takes twelve months before the man or woman of a house learns reading, there is no extra expenditure involved to the State of

*Dornakal Diocesan Magazine, May 1938.

Community. I am quite sure that the younger people have enough spirit and enthusiasm, but we must see that it is not allowed to be damped by orthodox types of inspections, supervisions and what-not.

“In Poona City, a girl seven years of age received the census form in her school and was asked to write on it the names of literates and illiterates residing in her house. She was a conscientious worker, as all the children are when properly guided, and began to question her mother, father, brother, and sister, and servants whether they know how to read. She then wrote their names in the form. The girl, when questioned, said that it was a bad thing to have so many illiterates in her house and that she was ready to teach them and remove the dark blot of illiteracy from her house. To make that small girl think of these things was an education by itself. Leaving aside the question how far a girl eight years of age would actually help in teaching illiterates, the propaganda and the work that set that impressionable child thinking and talking about illiteracy have sown the seed which will rapidly germinate and make that girl work for removing of illiteracy at least within a couple of years, if not immediately. This is no small gain”.

The Minister of Education in Bihar said :

“Last March I made an appeal to the teachers and students of Bihar to take up this work in right earnest. The response I received exceeded my expectations. Thousands of teachers and students organized themselves, recruited voluntary workers, raised funds, prepared reading material and trained workers to teach rapidly.

“We have begun on a voluntary basis alone. We have started with students as volunteer workers, and teachers as volunteer organizers and instructors of that army. Educated youth is the best material for voluntary service to society. In a poor province like ours it is not possible to solve this tremendous and baffling problem without pressing into service the enormous man-power, which for such a poor country constitutes her most valuable asset”.

Miss Ruth Ure writes from Punjab :

“Reports have begun to tricle in of success wherever the method has been tried. In one Sialkot area thirty-nine, four of them women, have finished the primer in six weeks; near Jullundur twenty-six have reached ability to read the New Testament; here a seventy-five year older is studying, there a school girl teaches a boy cousin with triumph. Ninety-nine Moga students use their summer vacation for bringing thirty-four adults through the primer and at least twenty-three more through half of it. A woman who has been cooking for teachers for many a long year suddenly finds she too can read.

“Tabulated from only sparse reports the number of new readers is already in the hundreds. It reads like a fairy story, but it is all true.”

Miss Laura Austin of Godhra testifies :

“The new campaign for literacy is going far beyond the wildest hopes of the most visionary. Constantly we find young men and women eager to get on with literacy only to discover so often that these had in some distant day read the primer or perhaps the second reader and through the carelessness of parents or for some other reason had dropped out.

“Now when the missionary appeals in his or her village offering “The Key to Knowledge” (The new Primer for adults) at the astonishing figure of 1 anna (one penny) and actually showing even those that never sat at school that they can master the first page in half an hour: Well! We begin to cash in on the labour and anguish of soul of that teacher who perhaps had to close this school because not enough Christians would stick to it to make the school worth while.

“In the Mianwali Congregation, Miss Hewitt had three generations reading at once. In fact the eager pathetic response of our village people to this second chance would move a heart of stone. Here is deep seated and unvoiced the heart yearning of a depressed and under-privileged people. How dull and stupid we have been not to have realized ere this, that in these illiterates were fermenting desires unexpressed because they seemed forever unattainable.

“The other deferred dividend is being realized in the good work the boys and girls from our Boarding Schools are doing in pushing this adult education during their vacation times.”

It was evidence accumulating from every direction that led the Nagpur Literary Conference to make the following statement:

“We believe it is possible for a bright adult, after learning a lesson, to teach it to someone else. This has several advantages: it gives him a strong incentive for learning, reviews the lesson, fixes it firmly in his mind, and gives him the joy of counting for something in the village. Moreover, India’s 27 crores of illiterates over five years of age can be taught to read only with the help of millions of unpaid teachers.

“This is an enterprise which calls for the best energies of both students and unemployed. We pass on to them and to all our fellow-workers the ringing words of Garibaldi, “I offer neither pay, nor quarters, nor provisions; I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me!”

What could defeat the literacy of India by this voluntary method? Cynical people who say “I love India but

They **think** they are patriots but.....
 What India needs today are people who say “I love India and **so** I believe enough to put my effort back of this supremely great challenge.”

With magnificent faith in the people of Bombay the Premier dared to make this request: “Every educated person is enjoined to take a solemn vow to impart literacy to at least **twenty** persons in the course of the year”. Even that high standard is perfectly possible as soon as people discover that with the new methods, teaching illiterates is not a stern duty but a delightful form of recreation. This chapter might have been called “The Fun of teaching illiterates”, for that is what it is, when one knows how. How to teach them will be described fully in succeeding chapters.

Where shall we begin to teach? First by examining our own household, including the servants, and teaching each of them if they are illiterate.

CHAPTER VI.

HOW TO TREAT AN ADULT ILLITERATE.

The untrained volunteer teacher who uses the lessons described in this book will as a rule get the best results if he confines himself to a class of from one to four adults. (Do not mix adults and children) Even if he has several pupils it is well to let one do all the reciting while the others are silent observers. This is called "tutoring". The tutor should sit as low as his pupil, not stand over him. The voice of the teacher should be as low as that of his student, clear and just loud enough to be heard distinctly. The teacher must save his words, not saying one needless sentence.

Teachers trained in normal schools can handle larger classes but they will do well to experiment with the plan of teaching one bright student while the class observes, and asking this student to teach another what he has just learned. Nothing more quickly lifts an adult out of his sense of inferiority than this proof of confidence. A trained teacher can have a roomful of adults all teaching one another.

The teacher of children confronts a wholly new situation if he tries to teach adults. He must reverse many of the practices to which he has long been accustomed.

He must treat his adult student not like a child or an inferior, but as politely as he would treat a high official. The slightest suggestion that the teacher feels superior will ruin the teaching.

For the illiterate adult is extremely sensitive. He suffers from a sense of inferiority. Even when he boasts and swaggers, he is revealing an "inferiority complex",—which means that he tries by bombast to hide from himself and others his real feeling of insignificance. It is exceedingly easy to discourage the illiterate. If we say "no" to him twice, he will probably refuse to recite the third time. For this reason the word "no" is crossed out of our vocabulary when teaching

adults. We say "yes" when we mean, "no". Unless his mistake is rather serious we ignore it. When it is necessary to correct him we do so in an indirect way. For example if he should mispronounce "hat" calling it "hate" we could point to a hat and say, "Yes, what a pretty hat you have!" Give him a compliment instead of a correction!

Treat him like a raja! If you heard a raja mispronounce English you would never say, "Raja, you didn't pronounce that word correctly."

Many a teacher stands over his class with ear cocked to catch the first small error and pounce on the pupil like a hawk swoops down on a chicken with beak and claws. The class becomes a battle between teacher and pupil, who develop into implacable enemies; the recitation comes to resemble running a gauntlet more than cooperation for a common good. The three most pitiless "hawks" I ever met in my life were professors in a state teacher's college! I tremble at the memory of them yet after thirty years. A large percentage of children become poor students because such teaching frightens both memory and reason out of them; they are scared stupid.

The unhappy children have to remain in school even when they are suffering torture; for fear holds them. But if an illiterate adult is made unhappy for one minute he will get up and leave your class, and denounce literacy to everybody he meets. He can be kept studying only if he is happy and encouraged. So we must look surprised and pleased, and increasingly enthusiastic about his rapid progress. What everybody in this world loves most is somebody who will discover an unsuspected diamond in him. The illiterate, paralyzed with despair, if you tell him how bright he really is, tingles from head to foot. I have seen tears fill many eyes, tears of a new hope and love.

One of the best books to read in preparation for teaching illiterates is Dale Carnegie's "How to Make Friends and Influence People". The secret which he uses a whole book to illustrate is; "Find out what people are most interested in and appreciate them with all your heart."

Never teach a man if you do not like him. The illiterate cannot read books but he does read human nature, and he knows in a second whether your smile reveals real brotherly interest. You must learn to love people, not for what they now are, but for what you know you can help them to become. Personally I try always to pray for my student, conjuring up the finest dream I can imagine for him, wondering what God would make out of this man if he had a perfect chance. "God" I keep saying silently, "help me to give this student the greatest hour of his life, and the beginning of all Thou dost hope for him". Whether telepathy or some gentle smile on one's lips reaches the student I do not know, but whatever the cause, he responds with a new light in his eyes and a new ring of confidence in his voice. His shoulders go back, he laughs with delight at this the profoundest stirring of his soul since he was born. To have felt this new awakening in hundreds of illiterates sitting by my side, has, I testify, been my greatest source of happiness. I do not recommend the teaching of illiterates primarily as the **duty** of educated people, but as the source of one of life's keenest **joys**.

Sometimes illiterates stop in the midst of this happy experience and ask, "Why are you teaching me like this without any pay at all? Our Gurus make us pay in advance". I like to tell them: "I have studied the life of Jesus, and notice that he spent every minute of his day helping somebody. From the time he awoke in the morning until he closed his eyes at night he was teaching, healing, encouraging, defending, saving people—every minute. That is a beautiful way to live. If all of us treated one another like that, our world would be a paradise. When I try to beat somebody or get his money I feel mean and am mean. But when I spend all my time teaching people and see the joy in their faces it makes my heart sing. When you have finished this lesson I want you to teach it to others and then your heart will sing!"

One of the attractive aspects of this type of volunteer literacy campaign, is the joyous experience people derive from teaching as well as from learning. The more people we persuade to help one another without pay the nearer we approach to a really blessed human society. It is down this road of mutual aid and love that the hope of the world lies.

We cannot make the world over merely by lecturing or preaching; we help people to engage in projects of loving helpfulness like "Each one teach one", or in cooperative societies, and they learn love in action. This is one of the basic principles of modern education, - - - "learning by doing".

One of the faults which most teachers need to overcome, is a misuse of fingers as pointers. The teacher's finger should not jump about nervously seeking for the right word, for the student's eye follows it around and becomes confused. Remain dead still until you know where you want the student's eye to follow and then move in a slow curve so that the eye can follow easily. Graceful curves free from jerks are beautiful.

Some people would teach better if they were hand-cuffed. They are forever watching an opportunity to shoot a long shaky finger into the lesson at the slightest pause, as though good teaching consisting in proving how much quicker and brighter they are than the student. This of course is all wrong. We are trying to convince the student that he is bright, not to prove our superiority.

Another important bit of advice is this: Do not repeat a word after the pupil. If he says "flower" correctly do not say "flower" after him. It sounds patronizing and irritates adults. Besides it wastes time. **Nearly every** teacher violates this advice without realizing it. Ask somebody to remind you when you parrot your students and you will find your teaching speedier and happier when you have broken the habit.

Do not waste a second or a word. The first fifteen minutes are the most precious with illiterate adults. The lesson is best when it is swiftest, when it is **finished** before the student realizes it has more than begun. Then he leaves exclaiming "This is the easiest thing I ever saw!" You reply, "Easy for **you** because you are so bright!"

Resist the temptation to indulge in a speech before the lesson. One minute rightly employed will persuade almost any illiterate to study if his mind is not worried about other matters. The fascination of the pictures and very rapid progress will carry him on. He will be finished before he is tired or dreams of stopping.

This becomes doubly important in India because illiterates toil very hard and have little spare time or spare strength for study. They do not have enough food nor a balanced diet and hence grow mentally tired within twenty minutes. Any teaching beyond twenty minutes violates the rules laid down in this book.

Some of the text books in India explain how to drill, but all drilling is disagreeable and at times painful. Drilling means going around and around like the drill which a dentist uses to make a hole in a tooth. Our lessons have no drilling whatever, no going around in a circle and no pain! Adults want progress, the faster the better, so long as it is easy. If a student can cover a great area in a short time with little effort the exhilaration he derives will lure him back for the next lesson.

Sigmund Freud's "Psychopathology of Everyday Life" gives another reason for making the lesson delightful. Freud proves that we remember pleasant associations and tend to forget all that is disagreeable.

Keep out of the adults' way. He will almost invariably learn faster than children learn, but how fast or in what way he will learn best, one can never predict. Adults differ far more than children in their knowledge and mental alertness; this is one reason why the "one by one" method is preferable. Almost every illiterate recognizes a few letters and some illiterates know all the letters without being able to read words. You must neither hold the student back nor push him faster than he wishes to go. Let him take the lead and go at his habitual speed, for then he will be happiest and make the best progress. Suit yourself to his character and background.

Do not tell him what he already knows. Do not ask him any question he cannot answer. There must be no tests or examinations to find out what he has learned, none! Every failure will push him back into the slough of despond from which you are seeking to pull him. When he teaches another, that is sufficient testing.

Do not rush in to fill every momentary pause, but on the other hand do not allow the pauses to become embarrassing. What the student has forgotten, tell him with the least possible emphasis, with no raising of eyebrows, nor loud voice, nor tone of disapproval, nor question like: "Why have you forgotten?"

Never ask a question twice. Tell the student at once if he hesitates to answer. Never cause him to blush or feel uncomfortable for a single moment. This requires courtesy and imagination.

Thousands of experiments prove that an average adult will learn in less than one fifth of the time required to teach a child. This is because the adult has a large speaking vocabulary and needs only to learn what old familiar words look like. The average child must build up vocabulary from small beginnings.

The adult may not have quite such a keen memory as the child (at forty-five it is about four-fifths as retentive) but he can reason ten times as well as a child. When lessons and teaching lean heavily on reasoning and lightly on memory, the progress of many adults is astounding.

If a student yawns, we should stop at once and ask him to write. It is fruitless to try to teach when a student is tired. If this happens more than a few times, it indicates that the lessons are uninteresting, or more probably that the teacher has talked too much.

Sixty percent of the success in teaching adults lies in the manner of the teacher. Since the spirit of the teacher is so important he ought not to teach when tired. It is better to teach a few hours or even one hour radiantly than to teach many hours with signs of fatigue.

It is especially necessary for the director of a campaign to radiate confidence. There must be no bad days for him. If he has been out late or has a headache or indigestion or troubles, he should go into hiding until he can give his best. The manner of all the volunteer teachers is likely to be patterned after that of the director. For this reason infinite

care should be exercised in the selection of a director with an overflowing heart and native born courtesy. In a literacy campaign we need faith, hope, love, these three; and the greatest of these is love. It has no substitutes. When it fails, everything fails.

In Summary :

Teachers we regret to say, need to be warned that the process from start to finish is not what they have learned in training colleges. These are fundamental differences:

1. We teach one at a time.
2. We say just as little as possible, waste no seconds.
3. We do nothing excepting what appears on the page of the primers.
4. We finish in 15 minutes.
5. We have the students teach one another.
6. We do not drill **at all**.
7. We never say "no".
8. We have no discipline.
9. We make our lessons easy fun.
10. We treat our students like Rajas.
11. We use trees, verandas, fences, as a class room; and any hour or minute is school time.
12. We encourage every literate person to teach without training. The chief business of the director to encourage other people to teach.
13. Illiterates can teach themselves. Let them do it.

Many teachers reading this page will say, "I have had years of experience and know how to teach. I know this is nonsense". Very well, then teach another set of lessons the old way. Don't ruin these lessons. For our lessons are built to be taught this way. Charts and method fit like hand and glove.

At what age are adults too old to learn. The answer is "not so long as they are sane and can see". We place six dots close together like this : . . . and ask the student over forty if he can tell how many there are. If he names the right number, he can learn to read. If not, he needs glasses.

Many illiterates over sixty years of age have learned to read. The following story is very typical :

THE 70 YEAR OLD BEGINNER.

An old man named Devia, a leader from the village of Ghumen in the Batala District, when first asked if he would like to be able to read, merely laughed. The question was ridiculous ! He was nearly seventy, his old eyes were dimmed with many years of working in the fierce brightness of the sun. One might as well ask him if he would like the moon for a pocket watch. But a book was produced, its large letters easily discernible even to his old eyes; with a sceptical shrug of his shoulders he bent down over the book and followed instructions. In half an hour he was able to recognize certain signs and pick them out all over the page. He learned how they were pronounced and what they meant. Even then his doubts were not banished. The next day at class he was absent; so a messenger was sent. The old man came with a look of shame and fear in his eyes. We told him there was nothing to be afraid of. No one was going to laugh if he made a mistake or two. His honour was safe. So again for half an hour he sat and worked with the rest. He surprised himself ! Before the end of the second half hour he was reading a simple sentence ! By the third day old Devia was one of our most enthusiastic students taking his book about with him, and working away with his reading with determination and vigour. Devia is now one of the most enthusiastic supporters of the Adult Education Program, and is himself teaching others of his village to read.

CHAPTER VII

HOW TO BEGIN A CAMPAIGN IN A SMALL VILLAGE.

1. Choosing A Village Campaign Manager.

We shall use the word "Manager" when speaking of the village leader to avoid confusing him with the Provincial director.

The question as to who is qualified to become manager of a village campaign will depend more upon the personality of the man than upon any other factor. He can be taught the **technique** from a book or at a conference, but a winsome **personality** is something that comes out of a kindly heart full of genuine love for one's fellowmen. In some cases the village teacher will prove to be the best manager, but not always. The objections named in chapter five also hold here. In the first place, if the teacher is doing his school work well he is very tired after school hours. If he is the kind of teacher who neglects his school, he will also neglect the literacy campaign. In the second place a teacher acting as manager is likely unconsciously to treat the adults like children and to offend them by his patronizing superior attitude. It is difficult to break down the habits of years, and to change from a "schoolmaster tone of voice" used with children, to a "friend to-friend voice" in dealing with adults. In the third place, teachers in three-fourths of the Indian schools are employing painful **drills**, and limping along at a rate that no illiterate adult will tolerate, and are likely to consider their experience more valuable than new theories.

A fourth handicap is that teachers in India have learned to supplement their written primers by endless lectures of their own. Indeed teaching in India is well named "lecturing". But the new lessons for illiterate adults described in this book require no lectures whatever, but are to be taught with no additions to the text and with the fewest words possible. It is clear therefore that before a teacher of the

average village school is ready to act as campaign manager he must unlearn many of his habitual ways of teaching. He needs to attend a training class at least as long as other prospective managers. There is a subtle temptation to say: "He is a trained teacher and does not need instruction". If he is teachable he ought to be the best choice, but if he thinks he knows all about it without being trained, do NOT use him.

We have people from several other walks of life to examine before choosing our village manager. He may be a college student willing to devote his Saturdays or his two month's vacation to this work. A successful campaign can be conducted by wise use of one day a week especially if a squad of a dozen or twenty students go together each Saturday or Sunday, as Robertson College Students in Jubbulpore have done. Or students may go to neighboring villages each evening, taking turns so as to relieve the burden of each student. This has been practiced successfully by Hislop College, Nagpur. Some of the best teaching in the adult schools of India is being done by college men and women.

Other possible timber for managers may be found among supervisors of Cooperative societies, constables, or other village officials. Nurses are excellent. Women can direct a campaign (at least) as well as men. In most of India it is necessary to have two campaigns going simultaneously one for men the other for women. Both Moslem and Hindu custom prevent men from teaching women outside their own immediate families.

Former students of high schools or colleges may be residing in or near villages. Sons and daughters of Zamindars are frequently educated, progressive, and eager to prove their modern ideas. They are more likely to allay fears and suspicions of their parents than strangers might be able to do. This is no small consideration, for reactionary Zamindars are blocking or retarding many campaigns throughout India, from fear that teaching illiterates may result in discontentment, and labor troubles.

Where a village is entirely of one political persuasion the party leader may be the best village manager in leading the campaign of literacy. Where it is largely or wholly of one religion, a kindly and public spirited priest or other religious worker may be effective. Among Christians Evangelists, Bible women, deaconesses, nuns, pastors and their wives and other church officials are making excellent leaders. The priesthood of other religions will doubtless become equally active, as literacy takes a greater hold upon the country.

Many young men who have studied law have found little or nothing to do, and these may be glad for the privilege of helping their countrymen. In many cases retired men or women as old as sixty or even seventy may be the best possible village managers. Age lends prestige and respect in India. The tremendous leadership of Mahatma Gandhi indicates that we may expect from many older people. It is better to use them for the rebuilding of India than to allow their last and wisest years to be wasted,—it is better for India and better for themselves. This is true providing life has mellowed and not embittered them. For after all has been said, it makes no difference about the age or profession of the man or woman, what matters is the greatness of his love and understanding, and his ability to work with all classes without prejudice.

When the village manager has been selected, he must be given thorough instructions at training institutes. If he reads English he should own this handbook for careful study and reference.

2. A Month before the Campaign opens.

The central committee (whether government or private) should have a supply of posters to plaster on the village wall containing matter of the greatest interest and value to the villagers. The most gifted imaginative writer in the language area ought to be set aside to do his best work in discovering and answering these needs of the villagers; the latest prices of articles villagers desire to buy, where and how they can secure cheaper and improved plows, and more productive seeds, how to get out and stay out of debt..... Posters would vary with the trade of the villagers.

Dr. S. C. Sarkov suggests that leather makers could be told how to color their scrap leather and make it into artistic cushions, carpets, handbags as they do in Leeds, England. The useless leather scraps might at small cost be ground into highly concentrated fertilizers now wholly beyond the reach of Indian farmers. Sweepers, he says, could be told that by utilizing scientific appliances for deodorizing, flushing, burning, and utilizing the waste for manure and gas they might become prosperous and make their communities prosperous. Dr. Sarkov thinks these are things the teachers should tell the villagers to encourage them to learn. But how can the average teacher know so much? This is highly technical knowledge which only specialists can properly explain.

If put in simple language and placed on the village walls, it will be read by those who can read and all the village will see the value of reading. Furthermore illiterate people doubt what they hear people say, but believe what they **hear read to them.**

One helpful poster could be as follows:

Why you Need to Read.

1. So you can read letters from relatives and friends and write replies.
2. So you can sign your name instead of using a thumb mark.
3. So you can read documents and never be deceived by moneylenders, landlords, lawyers, or ticket agents at railway stations.
4. So you can get valuable knowledge about farming, raising livestock, where to get the best prices, how to get out and stay out of debt, cooperative banks, child care, diet, first aid, and ten thousand other secrets.
5. So you can get better wages.
6. So you can read stories, proverbs, laws, conundrums, dramas, newspapers.
7. So you can have more self-respect and a higher standing in the community.
8. So you can become a teacher of others.
9. So you can vote intelligently.

10. So you can have a voice in the councils.
11. So you can catch up with world progress.
12. So you can better help your children by example and training.

It is important to distribute simple books full of valuable information in the language of the villagers, to those who can read, and ask them to read to others. All this should be done a month before the contemplated campaign.

3. Survey.

In order to know how many of the needed lesson materials to secure it is necessary to determine the number of illiterate men and women in the village. It is not necessary to write down all the names or to make a detailed census at the outset, as this would use up the time and energy of those who ought to be teaching.

4. Supplies.

Then order the following supplies :

1. One or two large phonetic charts to be fastened in conspicuous places.
2. Supply of small duplicates of the large charts, sufficient for all illiterate adults in village.
3. Supply of primers for **all** illiterate adults in village.
4. Supply of **report sheets** like the one below, equal to **one tenth** of village population.
5. Supply of **certificates of promotion** equal to half the **illiterate adults** in village,—more should be ordered as needed, well in advance.
6. Supply of **second stage literature** equal to half the illiterate adults; more can be ordered if success attends campaign, well in advance.
7. **Slates** or **cheap paper tablets**, slate pencils or lead pencils, equal to half the adult illiterates to be taught.
8. Small note books for all of Board of Control. Stationary for the manager.
9. In office for campaign manager, have a table, chairs, good sized cupboard for all supplies.

5. Seeking Teachers.

If possible the provincial or district director should help the village manager to find and train teachers.

With a notebook go in quest of men and women who know how to read and write. These will include those who once attended school but forgot all they ever knew. Everybody, men and women, old and young, officials and private citizens with much learning or with little, **every reader**, is to become a member of the teaching staff of the "village university". The Campaign Manager may look upon himself as "Chancellor of the Village University", but he will be wise not to tell anybody else that!

Having written a complete list of his "University Staff or Faculty" the manager will call these prospective teachers together and tell them that they will cooperate in teaching the village, and are now to learn the principles of this campaign. The first task is to train them to teach. This is best done by making a demonstration of actual teaching before them. Follow the method hereafter described for sure success.

6. Showing the staff how to teach.

Before a group of illiterate villagers teach your staff to sing the song which introduces the large chart. This song differs in tune and words in various language areas, but follows ideas like this: translation of the Gujerati song:

| | |
|--------------------------|------------------------------|
| Everybody's singing | Ka, Ki, Ku, Ke, Ko |
| All the men are singing | Ka, Ki, Ku, Ke, Ko |
| Women all are singing | Ka, Ki, Ku, Ke, Ko |
| Children all are singing | Ka, Ki, Ku, Ke, Ko |
| If you learn to sing | Ka, Ki, Ku, Ke, Ko write out |
| You will soon be reading | Ka, Ki, Ku, Ke, Ko |
| So all of us are singing | Ka, Ki, Ku, Ke, Ko |
| What a funny song! | Ka, Ki, Ku, Ke, Ko |

Watch the illiterates while singing and select the one who seems brightest. Always teach the brightest student first if possible. Say to him:

"I have looked for the brightest person in this village and have chosen you, because I want to make a teacher of you. We need you to help teach. A bright student like you will know this lesson in twenty minutes, then I will have you teach another man while I watch you. So remember **exactly** how I am teaching you and teach the same way".

Then begin **without another word**. If the illiterate villagers talk, do not prevent them. Go rapidly. The first ten minutes are the most precious. Say no needless word. **Try to finish** the large chart in ten minutes. (Do not stop to explain anything to your prospective teachers. Do that later).

Repeat **no word** after your student. For example if he says "crow" **do not repeat it**. You save several minutes thus. Speak in a voice as low as the student, so you can hear whether he is reciting with you. **Never raise** your voice. Low pleasant tones are used by the best teachers, just loud enough for the student to hear. Speak plainly and you will not need to be loud. **Do not drill**. Do not go around in a circle. Do not notice small mispronunciations. Try not to correct your student directly. Never say "no". If you say "no" four times your student will be afraid to try the fifth time. Say "yes" when you mean "no"! Look surprised and pleased and say "fine" with rising enthusiasm as you go along. When he is done, say :

"You are very bright. You finished in only ten minutes! You will make a fine teacher. Let us select another bright man for you to teach while I watch how well you do it".

While he teaches his student **you must keep quiet!** (Put paper in your mouth if necessary as a reminder). He will need your help to keep on the line, for he does not know how to follow a line - - but you do this with your hand, not with your mouth!

Never do for him what he can do without your help. If he hesitates join in quietly and drop out again when he is over his trouble. Do not hurry to help if he is thinking, but do not leave him in embarrassment. Say "splendid" several times, and look greatly pleased.

When he is finished, tell him "**You** are a **good** teacher! Here is the first lesson. Take it home with you and teach all the people you can before tomorrow's lesson. The more you teach it; the better you will know the lesson. Remember the names of those you taught".

If you have conducted this demonstration properly, with your heart full of real love, you will give the student the greatest hour of his life.

Do not forget the second man who has just been taught by your student. Let him teach while you watch him and send him out to teach others. Now explain the principles to your staff in detail. Also let some of your staff try teaching each other while the others look on and criticize. Let each of your staff be equipped with at least four copies of the chart and a record blank for keeping teaching records as they go forth to teach the village. They will do better work if they have a copy of this chapter, translated into their language.

The Manager of the campaign will teach a few persons each day as an example to his "staff", but his chief task will be to keep on track of his rapidly growing campaign, which, if it were perfect, would spread by geometrical progression.

In the most conspicuous place in the village, where all will see it, post the names of the teaching staff. Have two lists. The first may be called "professors", the second "instructors". On the "instructors" list will go the names of all new literates who are teaching others the lessons they are learning daily. This should be a rapidly growing list. Indeed a campaign well conducted along these lines will sweep through a village of almost any size so that within a month practically all adults will have begun to study.

8. Board of Control.

Post also the names of a "Board of Control", which the manager will select from the most active and effective teachers. This Board will grow as rapidly as the campaign grows. There should be one Board member for every ten teachers. The Board member will act as the intermediary between his ten teachers and the campaign manager.

These are the Board Member's duties :

1. Receive literature from the Manager's central office, and distribute it to his teachers.

2. Observe the skill of teachers under his care, aiding them where they are weak, and reporting his findings to the campaign manager.

3. Receive from his teachers an accurate report of the students taught.

4. If he makes a success of his work he will soon have twenty teachers in his squad. He will form ten of these into a new squad which will be placed under a new Board Member.

The fact that this Board of Control is growing rapidly will give the teachers ambition to become members, and will as a rule inspire the Board of Control with a sense of leadership and of standing in the community.

Toward the end of the first month of the campaign there will be need for several committees, selected from the Board of Control.

1. The library or reading room committee—see chapter on libraries.

2. The newspaper subscription committee—see chapters on literature and salesmanship.

3. The Adult Education Committee—for post-literacy classes. See chapters on this subject.

4. Committee on census, to determine who are being neglected or refusing to cooperate.

5. Committee on promotions, to give certificates to "graduates". This committee should be composed of the town leaders.

6. Committee on recommendations, to study all the data in the hands of the Manager and advise what to do next.

Each committee might have five members, but this would depend upon the people who are available for the purpose. It will be necessary to have other committees to deal with all special problems.

Once a week—oftener when special need arises,—the Manager will call the Board of Control for exchange of ideas and to act on committee recommendations. There should also be special meetings at frequent intervals in which all teachers can participate. When illiterates are ready for graduation from the first primer they should be offered certificates with much ceremony in the presence of the whole village. It is well to invite prominent persons to do the actual distribution of the certificates, as this will leave an indelible impression on the minds of the students and encourage them to continue as students and as teachers. The certificates should be signed by the Committee on promotions.

Villages will receive wholly different treatment under special circumstances. For example the Training school at Gakhar in the Punjab conducts a campaign, utilizing the teachers of the school as teachers, and holding classes in the large plaza. It will frequently prove best to adopt this plan, especially where government officers are in a position to exert considerable influence upon the illiterate villagers.

CHAPTER VIII

HOW LITERACY CAMPAIGNS ARE CONDUCTED IN URBAN COMMUNITIES.

The suggestions found in chapter seven apply to this chapter as well. The problems of an urban campaign can be most interestingly described by telling a tale of two cities. These have accomplished more than any others in recent years excepting Jamshedpur and Patna, which are described in other chapters.

1. Bombay.

Bombay has furnished more experience in starting campaigns than any other great Indian city. It is blessed with an unusual number of public spirited leaders. The quiet but effective work which "The Servants of India", Miss Rajus Dongre, and others carried on for a period of years among men and women laborers in factories and homes, is elsewhere described. This extensive experience showed that illiterate adult laborers can be taught, but it also showed that something very much more comprehensive must be undertaken if we were really to make any gains on the rising population. As experimentation, it was excellent, as a serious effort to reduce illiteracy it was inadequate.

In April 1939 Shri B. G. Kher, The Premier of Bombay, acting as chairman of a new organization called "The Bombay Literacy Campaign Committee", started a new high pressure campaign more far reaching than any Bombay had ever tried before. The goal was: "One Hundred percent literacy in two years". Publicity was pushed with great vigor. First, second, and third prizes of Rs. 50, 30, 20, were offered for the best posters. These were plastered on automobiles, tram cars, and buses, announcing the coming campaign. Prizes of Rs. 5 each were offered for the best slogans. These were posted throughout the city. Dodgers were dropped from airplanes. Shields were offered to schools which collected the most money and which furnished the most volunteers to teach.

Men and women of all ages were urged to undertake to teach twenty each! Said one handbill: "The committee expects that every adult will consider it his sacred duty to help the campaign, so that the final death blow may be struck to illiteracy in Bombay".

During the months of March and April Miss Godavari Gokhale of the Servants of India Society was responsible for the finding and training of 2000 volunteer teachers. Young people responded with great enthusiasm. The Hindustani Scout's Association, the Bombay National Guards, the Bombay City Ambulance Corps, the Independent Labor Party, the Students' Union, and the Swastika League, as well as schools, colleges, debating societies, and women's organizations volunteered their services.

Lessons employing the picture-word-syllable method were prepared by Miss Rustomjee and Miss Khandvala, but teachers were allowed to follow the methods to which they were accustomed. On April 4, the "terrific campaign", as they called it, opened with mass meetings addressed by the governor, premier, and many other prominent men.

On May first the actual teaching began at 520 centres, in Marathi, Gujarati, Urdu, Hindi, and Kanarese. They had "expected about 20 students to enroll in each center, but the people had been so stirred by literacy propaganda that there was an unexpected rush to enroll. Consequently 120 more centers had to be opened, but even that addition has not met the demand". 10,773 adults enrolled, of whom 9679 were men and 1094 were women. Newspapers gave the campaign front page publicity. The Illustrated Weekly of India said:

"Bombay Trade Union organizations are whole-heartedly supporting this move, and, being in constant touch with the workers, they are going to play a very important part in the drive.

"About 2,000 volunteers are participating in the campaign. Five hundred University and High School students, 200 women and 400 men municipal teachers will do the teaching and supervising part of the job. Most of the workers are giving their services free, only a few being paid.

“The classes naturally are being held near the residences of the students. College and school buildings, also municipal, Government and private premises are at the disposal of the Committee. Most of the classes are held in verandahs, or in rooms or in open spaces between chawls. Naturally the workers attend in greater numbers at their own doors.....

“The classes are held between 7 p. m. and 10 p. m. Each class consists of about 20 pupils. They attend the classes at any time convenient to them, for one hour. Writing materials are supplied free of charge. Every class has two or three teachers and the work is supervised by experts. The pupils are expected to read, write and count up to 100 within a month

“The Bombay Government has decided not to employ any illiterate and to eliminate illiterates from the ranks of those already employed.....”

The Committee estimated that Rs. 15,000 would be needed for the campaign. The government appropriated Rs. 3000 and expected public spirited citizens to contribute Rs. 12,000. The Bombay Collection Committee during the months of March, April and May tried to secure funds in five ways:

1. By approaching individuals.
2. Writing letters to trusts.
3. Publishing appeals for funds.
4. Making box collections from house to house.
5. Requesting adults to promise to teach one or pay Rs. 2.

At the end of the first twenty days of this May campaign the Bombay Committee issued this statement :

“The opinion of Organizers, Superintendents, Supervisors, teachers and above all of students as ascertained by some written reports and in talks, is not only definitely in favour of continuing the work, but it is felt by all that there will be a keen disappointment especially on the part of the students if the work is not continued at least on the present scale. In organizing the work on a permanent basis, amalgamation of some of the classes is practicable. The bulk of opinion is in favour of employing paid teachers though

some honorary help may be available in superintending and supervising the classes if some conveyance allowance is provided.

“If illiteracy is to be wiped out completely within a very short period, not only must the effort be on a large scale and vigorous, but it must be planned in detail with a complete survey of the number of the illiterate population divided according to Wards, languages and communities, with an estimate of the resources in men and money required.”*

* A late report from Mr. K. T. Mantri, Secretary of the Adult Education Committee for Bombay City, gives the following facts and figures:

5000 were made literate by August 1939, and 15000 by February 1940 at a total cost of Rs. 48,000. An additional 8000 are still under training in 400 classes. The Bombay Branch of the all India Women's Association has an additional 1000 literates to add to the City's achievement.

Mr. Mantri's brief description of the scheme will prove suggestive :

“The Scheme :—The literacy course in the city extends over a period of four months and consists of instruction which gives the pupils just the ability to read simple books specially prepared for them and write their names and short easy sentences. The literacy classes are held for an hour or so daily for six days of the week at times suitable to the learners either by day or night. Each teacher, who is not necessarily a professional man, handles about 15 to 20 pupils and a supervisor is appointed to supervise about 10 to 15 classes. Guidance to teachers re. the methods of teaching is given by arranging demonstrations, by experienced teachers in Municipal or secondary schools at some central places. At the end of each course a literacy test is held and literacy certificates are awarded to those who satisfy the test. With a view to enable the new literates to keep up the reading habits acquired in the literacy classes, and to prevent them from falling into illiteracy again, the Adult Education Committee has a plan of supplying them with post literacy reading booklets for about a year after they leave the classes and the plan is being given effect to. At the end of the last session which closed on 29th February 1940, a specially written booklet was given to those adults, who had achieved literacy and some more will be given in the course of the next twelve months.

The adult pupils—generally between the ages of 15 to 50, are supplied with books, slates and other equipment free of charge. The municipal and secondary school buildings, the Bombay Development Department, the Bombay Post Trust and the Municipal chawls have been allowed by the authorities concerned to be used free of rent for accommodating these classes. (F. Ed.)

2. Poona.

Professor Bhagwat, City Administrator of Poona, organized what he called "The Students' League for the Campaign against Illiteracy". It had the following rules :

- (1) Any boy or girl below 21 years of age can be a member of The League provided that he or she signs a pledge to teach reading to at least ten illiterates among his or her neighbours.
- (2) Every member shall have to send a list of literate and illiterate residents of the house in which he or she resides with his or her application for membership.
- (3) Every member shall be entitled to training in the easy methods of teaching alphabets and to receive a set of books for his use.
- (4) Every member of the League shall submit his weekly report to the leader of his group.
- (5) There will be a weekly meeting of the group-members and a monthly meeting of all the members of the League in Poona City for receiving reports about progress made by each member and the difficulties met by him, and for chalking out a programme of future work.

The Last reports from Professor Bhagwat say that Poona City of which he is Administrator is in the midst of a mighty campaign which began June 11, "By July 1, we are trying to have home classes among 30,000 families. By October 22nd we shall have made at least 30,000 illiterates able to read and write at a cost not exceeding Rs. 6000". The formulation of the programme day by day, is so characteristic of Engineer Bhagwat and so worthy of imitation that we publish herewith the day by day "chronology"; for literacy programmes must be planned with the same care as a great capital building, if we hope for great results.

It is not necessary to read this chronology, but one ought to take a swift glance at it and remember that LITERACY CAMPAIGNS MUST BE PLANNED LIKE THIS.

Bhagwat's Day by Day Schedule
carefully planned in advance for a
CAMPAIGN AGAINST ILLITERACY
in POONA CITY
Chronological Programme of Work.

May 1939

- 12—First Meeting of men and women interested in the work of Spread of Literacy.
- 14—First Meeting of Newspaper Representatives.
Appointment of the Propaganda Sub-Committee.
- 15—Form No. 1 and 2 to be given to Press for Printing.
Meeting of the Sub-Committee.
- 16—Meeting of Proprietors of Cinema Houses and Theatres.
- 17—Call in the Press for Volunteers to assist in this Campaign.
—Appeal to be drafted for cooperation and funds.
- 18—Registration of volunteers begins.
—Programme for the training of the volunteers to be prepared.
- 19—1000 copies of form No. 1 to be received from the Press.
- 20—Work of registering information in Form No. 1 begins.
- 21—Material for propaganda literature—posters, hand-bills, slides, etc., to be got ready for exhibition.
—Classification of work for distribution amongst volunteers.
—First meeting of volunteers enrolled up-to-date.
—Formation of Peth-Committees.
—Programme for the opening of the Campaign on 11-6-39 to be considered.

- 24—Meeting of citizens to explain to them the progress made up-to-date and to appeal to them for cooperation.
- Formation of Poona City League for Campaign against illiteracy.
 - 3000 copies of Form No. 2 to be obtained from the Press.
 - Programme for the opening of the Campaign on 11th June to be announced.
- 25—Exhibition of posters and slides in Cinema Houses begins.
- 28—Preliminary meetings in all Peths to be organized.
- 31—Columns 2 to 4 of Form No. 1 to be completed.
- Estimate of the required supplies and equipment to be framed and arrangements made to secure the same.

June 1939.

- 3—Distribution of Form No. 2 in schools.
- 4—Meeting of citizens for hearing progress report.
- 7—Collecting Forms No. 2 from schools.
- 8—Training of volunteer-teachers to be started.
- 10—Form No. 1 to be completed from Form No. 2.
- Maps to be completed.
 - Lists of students willing to do work in their own homes to be prepared by sub-divisions of Peths.
 - Statement of houses for which information is not forthcoming to be prepared and volunteers to be entrusted with the task of collecting this information.
 - Distribution of equipment, books and charts to the Volunteer-teachers.

- 11—Campaign against Illiteracy to be inaugurated.
—Meeting to be organized in all Peths and Chawls.
- 18—Tabulation of information received from volunteers to be completed in Form No. 1.
- 21—Distribution of Form No. 2 amongst college students.
- 24—Collection of forms from College Students.
- 25—Meeting of citizens for hearing progress report.
- 27—Tabulation in Form No. 1 to be completed.
- 28—Completion of the maps.
- 29—List of houses for which no resident teacher is available.
—Volunteers to be deputed for teaching in these houses.
—Distribution of charts and books to volunteer teachers.

July 1939.

- 1—Opening of Classes in as many houses as possible.

October 1939.

- 22—Public meeting for examining progress up-to-date and for honouring volunteer workers.
-

CAMPAIGN AGAINST ILLITERACY IN POONA CITY.

Brief Notes showing progress.

Date of inauguration of the Campaign—11th June 1939.

Statement No. 1.

| Up to the end of | Teachers | | | Learners | | | Remarks. |
|------------------|----------|---------|-------|----------|---------|-------|--|
| | Males | Females | Total | Males | Females | Total | |
| June | .. | .. | 275 | .. | .. | 590 | Literacy progress is now being tested. |
| July | .. | .. | 350 | .. | .. | 1245 | |
| August | 308 | 158 | 466 | 1178 | 817 | 1995 | |
| September | 811 | 332 | 1143 | 1926 | 1317 | 3243 | |
| October | 1027 | 332 | 1359 | 2306 | 2207 | 4513 | |

Statement No. 2.

| Up to the end of | Members of the League | Volunteers | Receipts Rs. | Expenditure Rs. | Balance |
|------------------|-----------------------|------------|--------------|-----------------|---------|
| June | 46 | 1269 | .. | .. | .. |
| July | 72 | 1425 | .. | .. | .. |
| August | 113 | 1548 | 2798 | 1763 | 1035 |
| September | 122 | 1568 | 2821 | 1929 | 892 |
| October | 136 | 1631 | 2970 | 2048 | 922 |

We have begun the 2nd stage of advance in the Campaign. The first stage was useful in showing us the weak points in our organisation. Now we advance with a greater vigour and better organisation.

POONA,
1st November, 1939.

S. R. BHAGWAT,
General Secretary.

CHAPTER IX

HOW PROVINCIAL AND STATE GOVERNMENTS HAVE ORGANIZED THEIR CAMPAIGNS.

Literacy campaigns in India fall under two general classes, those directed by governments, and those under private control. The dividing line between the two is often not sharp. Several which are called "unofficial" are conducted by government officials with government money. For example the "unofficial" campaign in Aundh state is led by the Rajkumar himself.

1. Bihar.

The most impressive government campaign conducted in India in modern times is still making great headway in Bihar Province. The government made a grant of Rs. 80,000. Four types of schools have been started :

1. Several score adult schools unaided by the government were established by the Tata Iron and Steel Company at Jamshedpur. Others of the same type were established by Sugar Mills, others by collieries.

2. Missions and other organizations with more willingness than money are aided by being given free blackboards, pencils, chalk, charts, and primers, and 3 annas a month for oil.

3. Colleges and high schools in which teachers or students are willing to teach as extra curricular work, are given free primers.

4. Teachers of day schools are given Rs. 5 per month for teaching in regular adult schools at night, if the classes contain twenty-five students.

It will be noticed that the last three receive help by the government, while the first gets no help whatever, because the industries were supposed to be able to pay their own expenses. The sugar centrals were pressed to open fifty school centres each and were told about how much they should spend—Rs. 6000.

Every part of the Province was attacked at once, but not everywhere with the same energy. Seventeen areas were selected for intensive work, with the aim of making every man (not every woman) literate within six months! Whether any of the seventeen areas succeeded fully in this aim is doubtful, though many of them did exceedingly well.

The prevailing languages in Bihar are Hindi and Urdu. Both of these are taught in each adult school. In the south-eastern part of the province there are five other languages; Mundari, Oraon, Bengali, Santali, and an important dialect called Nagpuriya Hindi. The first two are taught from primers furnished by the government, but the last, written in Roman letters, was printed and financed by Christian missions, because the government could not decide whether to recognize Roman letters or not.

The primers used in Bihar are in large clear type. They combine short sentences with phonetic drill. They use no pictures, because of their cost. The method is a compromise, having been prepared by a committee some of whom are trained in the latest western story methods and some of whom believe in the old Indian way of teaching the letters. Each teacher is expected to teach this primer by his own favourite method, and, as the committee says; "the real work depends upon the intelligence and ingenuity of the teacher". The primer is not adapted to the needs of the untrained volunteer teachers, because it requires too much ability, though it has proved satisfactory for well-trained teachers.

There has been a great deal of excellent propaganda in Bihar. The motto, "Each one teach ten", is to be seen in the adult education centres and schools. Young boys go to towns and villages singing rousing songs about the value of being literate, and ending each verse with the refrain "Each one teach ten"!

In three months the illiterate is supposed to be able to read and know a little arithmetic. A test is given each three months under the sub-inspector of schools. If the student passes he graduates into the "post-literate course", consisting of lectures on hygiene, agriculture, household and bazar accounts, poems and stories, geography, history, local self-

government, duties to the family, cattle diseases, weights and measures, money, communal relations, and other practical information that the teacher may desire to give. Lantern slides are used for some of these lectures. There are three readers provided for the post-literate course so that the student will not forget how to read. He is also given the "Roshni", a fortnightly magazine published for semi-literates by the Bihar government. Two hundred supplementary readers are now being written.

A rather formidable looking enrollment-form must be filled out by the teacher to be sent to the central headquarters. This form asks how many Hindus, Muslims, and Christians were taught (men and women separated); how many Hindus studied Urdu, and how many Muslims studied Nagri letters; how many Harijans studied, and how many educated people volunteered to help teach.

There are three kinds of committees filling the stages between the teacher and the Minister of Education in the government organization.

1. A "Center or school committee", (the "center" meaning the school), helps and supervises the teacher.

2. A sub-divisional committee, with the Sub-divisional Officer acting as President.

3. A district committee, of which the President is the Tax Collector (a very important official), and with him are all the important district officials.

4. At the top is the Minister, heading THE PROVINCIAL COMMITTEE.

One illustration of the workings of these committees must suffice. Deputy Commissioner W. G. Lacy of Ranchi summoned to his office on February 6, 1939 the District Committee for their first meeting. There were leading educational and other officials, as well as Moslem, Anglican, Lutheran, and Roman Catholic representatives. In a crisp and thrilling hour they formed an executive committee of thirteen, allocated funds amounting to Rs. 3000, and settled upon the nature of their literacy tests. The chairman described in detail the provisions already outlined for each type of center.

He reported that there were 1000 men teachers and 36 women teachers in the volunteer centers started by the collieries.

He said that Sandega was the part of Ranchi district conducting an intensive drive. It had 1145 centers, which will receive Rs. 1250 for oil for lighting purposes. Of the 31,000 students, the Roman Catholics report that they have 15,000 in their adult schools.

After Bihar Province had seen twelve months of intensive literacy teaching, a celebration was held in May 1939. The Minister of Education announced that four and one-half lakhs of people had been made literate.* It is encouraging

*The official count of those "made literate" during May 1938—June 1939 was 7,16,047. A 47 page report of the first year's work of the campaign has been printed by the Bihar Government. A few extracts from the summary of this report indicates what actual experience suggests for future action.

"In October 1939 the Third Phase of the Campaign commenced with the selection of new Thanas in every District for this year's work. It was decided also to continue literacy work for another six months in Thanas where literacy work was carried on last year so as to prevent the new literates from relapsing into illiteracy. Among the new Thanas selected are the Ramgarh and Mandu Thanas and it is expected that at least 80 percent of the illiterate male population of the area at the centre at which the Indian National Congress will meet will attain literacy by the middle of March 1940."

"Another new feature of this year's work is the inauguration of the Make Your Home Literate Campaign in the schools of this Province. While many of these schools are teaching groups of illiterates at the Literacy Centres started by them, students have been asked to help in making people literate by their individual efforts. They have been asked to start with their own homes and then with their neighbourhood. Every student is expected to make 5 persons literate during the year."

"Between May 1938 and September 1939, out of 75,099 illiterate prisoners in the Province, 46,529 attended Literacy Classes."

"Our fortnightly news sheet "Roshni" was first published on the 1st December 1938. It is being edited by an Editorial Board with Prof. A. Mannan as Editor-in-chief. It is written in Hindusthani but printed in Nagri and Urdu Scripts. At present 30,000 copies are being printed but the supply is too inadequate in view of the growing demand for it." (F. Ed.)

to find that the number of students being taught was rising each quarter, the last quarter showing 1,39,867. One village in Shahabad reported that every man was literate. Every chowkidar and police in the whole Province had become literate or lost his job by government edict. The police had six months warning.

A study of Bihar's statistics reveals the enormous difficulty of making India literate. If Bihar continues as she is doing now to teach five lakhs a year, it will require fifty years for her to make those literate who are living today. But meanwhile in fifty years the population will have increased fifteen millions. Besides this, two-thirds of the adults now living will be dead and a new batch of illiterates will need to be taught. So we must face a sobering fact. Bihar has far and away the finest record thus far in India, but it is not enough even to hold her own! We must find, and we **are going to find** a method of doing this work on a far larger scale than this splendid pioneering province of Bihar has yet done it. If every literate person in Bihar will teach just one a year, Bihar will be wholly literate in five years!

2. Bombay Presidency.

The City Administrator of Poona, Mr. S. R. Bhagwat, is a practical idealist with a great love for his fellowmen and an incurable optimism—a rare combination much needed in India. By profession he is an engineer. For years he has turned his genius for drawing up comprehensive and carefully thought out plans upon literacy.

In 1939, Hon. B. G. Kher, The Premier, appointed engineer Bhagwat to conduct a campaign for the whole of Bombay Presidency. Bhagwat was ready with the necessary data for the campaign, because he had been working on it for many months. His statistics and recommendations would fill a good sized volume. He had divided Bombay Presidency into three areas: Gujerath, Maharashtra, and Karnatak (The Marathi way of writing Gujerathi, Marathi and Kanarese). These he graded by "towns", villages over 1000 population, those between 500—1000, and those below 500, and calculated the number of teachers for each of these divisions. For villages he wanted 20,000 teachers, each with the following rather exacting specifications:

Above 21 years of age.
 Knows boys' games
 Knows cooperative societies
 Knows two industries
 Knows how to manage schools for children
 Genial temperament
 Knows village problems
 Three year's practical work
 No communal or sectional bias

Each of these teachers will have two apprentices working with him. Above the teachers, Mr. Bhagwat would have what he calls "organizers". In this book we call them "managers". (For details see chapter 15).

Private organizations or individuals may apply for recognition, and if this secured they may secure a "grant-in-aid" (which means money towards expenses) providing the school has more than ten pupils. Rs. 40 will be given to pay for a blackboard, a petromax lamp, charts, books, slates, and floor matting. The teacher will be paid Rs. 5 a month (if he has fifteen pupils) and Rs. 2 for each illiterate he teaches. Besides this the teacher can get a bonus of Rs. 25 for every fifty adults he makes literate in a year. *

* The practice of giving grants and subsidies to schools and teachers has now been stopped as these were found to be demoralizing rather than helpful. A new note has been struck in the basis of organization which may be expressed through the slogan "Every Home a literate home". In order to supervise the campaign locally Adult Education Associations are being established with a clear-cut program for development and direction of the campaign in the homes of the particular locality. No worker will be registered in this Association unless or until his own home is literate. Furthermore school children are being recruited and trained with a view to making their own homes literate. Government is now giving small grants to such associations for the purpose of supplying books only to the home of the illiterate. There are positively no cash subsidies. It is estimated that the cost per family should be not more than two annas.

Mr. J. L. Goheen remarks that from the above it seems that the trend now is more and more in the direction of Dr. Laubach's principle "Each One Teach One". (*F. Ed.*)

For a full report see "Report of the Bombay Literacy Campaign" by Miss G. Gokhale, Servants of India Society's Home, Bombay.
Price As. 8.

3. The United Provinces.

On January 16, 1939 began the now famous drive in United Provinces. The first step was to secure a half million pledges to teach one person or pay Rs. 2. On the opening day door-to-door canvassing was carried on in an effort to secure a pledge from every educated person. The governor of the Province set the example by signing the pledge and his wife is said to have paid the two rupees. The money thus collected is to be used for the voluntary teachers. One rupee is offered to the teacher for each new literate.

The plan was to have adult schools; twenty for each district, 260 schools in all. There were to be 768 circulating libraries and 3600 free reading rooms, each reading room provided with at least two weeklies and a magazine.

The total budget for the Province was to be Rs. 125,000 for a year. ‡

4. Orissa Province.

The campaign which began Oct. 5th in this province employs the latest type of charts and the methods which are being advocated in this book. The Director of Education resolved to place adult literacy at the center of the entire educational program. Every child would be required to teach at least one person in order to be promoted to the next grade. All themes written in schools were to be in language the older village people could understand, so that they might be used for simple magazines and books. *

5. Aundh State.

The Aundh State Campaign which began on January 21, 1938, has had three unique features. First the children were all sent home from school for three months to help finish the work of teaching illiterates. They hoped to make

‡ In U. P. 280,000 literacy certificates were issued last year.

(*F. Ed.*)

* In Feb. 1940 there were 1168 centers which have 27,979 adults under instruction. Rs. 5000 have been appropriated by Government for expenses of the centres and Rs. 12,000 for printing charts, primers, etc. Charts and readers are supplied at the nominal rate of one pice per set. Local bodies, welfare organizations, schools etc. are giving fine support.

(*F. Ed.*)

everybody literate in twelve weeks ! Second, the Rajkumar himself took a leading part in the campaign, going with his Rani from village to village, and singing kirtans on literacy. Third, in every village there are large alphabet charts. The villagers gather round these at night to learn to read and write. Fortunately the population of the state is only 76,000, so that it was an excellent laboratory in which to try experiments which are extremely suggestive for larger areas. It is reported that 12,000 learned to read and write, a rise of fifty per cent during the first two months.

6. The Punjab.

The Punjab, sobered by its first experiment described in chapter 12, is proceeding with caution, so as to avoid repeating these mistakes. The Minister of Education began the campaign by an appeal to the educated people to help, particularly teachers, students, and educated officials of the province. The headmasters of the Lahore schools responded by drawing up a plan. They desired an adult Education Committee in every district, made up of officials and non-officials. The services of Mullahs, Pandits and Garanthis were enlisted. These were asked to start school in mosques, temples, and gurdawaras.

Every high school was urged to open an adult education center with at least one full-paid teacher. The schools were asked to pay the cost or to collect it from the community.

The splendid response of the Lahore youth to the appeal of the government is described in chapter 12, on "How schools can help".

The Punjab campaign is notable for the exhaustive and scientific preparation which preceded it. Officials rightly judged that the success of the campaign would depend largely upon method, and so put the Moga lessons* to a severe test. Mr. P. D. Bhanot, Inspector of Training Schools says:

* i. e. "The Key to Knowledge", Mashal Press, Kharar.

“The method has during the past 1½ years been given a very fair trial by the continuation committee, by several individual workers, and also by the pupil teachers in our normal schools. At all these places the new method has been extremely successful and has appealed to the adult mind. A large number of Mission stations have tried the method on Christians with wonderfully rapid results. For instance, it is stated that some villagers have been able to start reading the Gospel in 10 weeks’ time. The Normal school at Karnal has given the method a trial on the prisoners in the local sub-jail. The Lalamusa Normal School has tried it on the railway employees and the Harijans of the town, while Gakhar has made it intensively applicable to the teaching of adults in a village called Kot Nura. Stress is being laid on voluntary work through “each one teach one”. During the last summer vacation Gakhar school pupil teachers taught as many as 608 adults and Lalamusa 1556. During the early part of the second half of the year 1938-1939, all possible efforts were made to awaken public opinion through meetings etc. During the quarter ending December, 1938, about 30,000 adults are reported to be under instruction.*

“It has been fully established by now, through the various experiments conducted in different places and under diverse circumstances that, based as it is on sound adult psychology and on an interesting mode of teaching, the method, if carried out in its real spirit is bound to expedite the learning power of the illiterates.

“In some places people with a very low intelligence quotient could be made to read fluently in about three months’ time—some even in ten weeks. An old lady of 69, a cook in a girls’ boarding house, had learnt to read in four months’ time. Men and women who had learnt to read made an effort to teach others. As time went on, the demand for primers grew apace, which was a sure index of the popularity of the campaign.

“In the summer of 1938 the Honorable Minister of Education made a province-wide appeal to all institutions,

*Early in 1940 the number of people under instruction was 100,327.
(F. Ed.)

public and private, their pupils and teachers, and to all literate persons to cooperate with him in eradicating illiteracy from the province. This appeal came just in time when school and colleges were about to close for the summer vacation. Quite a large number of schools and colleges, both of Lahore and outside, promised to take up the work during the vacation, and the demand for literature became quite insistent. 16,000 primers in Urdu and Punjabi were bought by the department for free distribution from the Mission Press, at Kharar, at a cost of Rs. 1000/-. 20,000 primers were printed by Rai Sahib M. Gulab Singh & Sons for Rs. 1000/-, while 16,000 primers were printed and supplied free of cost by Rai Sahib Ram Jawaya Kapur on behalf of Messrs. Uttar Chand Kapur and Sons. During the last four or five months the demand for the supply of primers has been pouring in regularly in large numbers. Colleges, Schools, inspecting officers, missionaries, private bodies and other associations have been asking for these primers. So far the Department has been able to distribute half a lakh of books free of cost and free of postage.

“We have at present two primers in Urdu and one in Punjabi. A basic vocabulary is being prepared and a few pamphlets on continuation literature have also been prepared.

“We are undoubtedly moving slowly but we mean to achieve the goal steadily as we wish to be sure of our ground and to avoid all our old pitfalls. We further desire through stress on voluntary work to inculcate in the minds of the rising generation that the liquidation of illiteracy is a moral obligation and a national work for every true and patriotic Punjabi”.

The ANTI-THUMB-IMPRESSION CAMPAIGN Of Bogra, Bengal, strikes one as novel and interesting. Fifty thousand pens were presented by Khan Bahadur Mohammed Ali, Chairman of the District Board, for illiterates who would learn to sign their names. The District Board appropriated Rs. 2000 for incidental expenses. The teachers were selected from non-official agencies like “Union Boards”, Palli Mangal Societies, and also from among government employees like U. B. clerks, rate-collectors, debt settlement

board clerks and peons, and school teachers. Each teacher has from thirty to fifty adults. Each four teachers has a Supervisor. Each eight supervisors has a "Charge Officer". Each sixteen "Charge Officers" has one Director. These officers are chosen from prominent officials, and give their time without charge.

In this campaign illiterates are taught to write their name **FIRST** and are supposed to learn to read at some later date. A prominent official not far from Bogra, is critical. He says that the "anti-thumb-impression campaign will do more harm than good, because a signature of a man who has learnt to write only his name will vary and will be easy to forge".

Nevertheless the people of Bogra are thrilled. People realize that it is not difficult to learn the alphabet and sign one's name. Keen enthusiasm is prevailing in the district. The Bengali First Books, slates and pencils have gone out of stock. The district magistrate of Bogra is now contemplating another drive to teach the people to read, The Barna Parichaya Drive, in order to keep up enthusiasm and prevent the people from forgetting what they have learned.

7. Jammu and Kashmir.

Since Dr. Laubach wrote, other provinces and states have initiated campaigns. Outstanding among them are Jammu and Kashmir. It is reported—

"The State of Jammu and Kashmir has created a Department of Adult Education with Mr. N. L. Kitroo as its head; and a very efficient and organised system of literacy centres, run by school and College students and teachers, voluntary workers and the Departments of Co-operatives and Panchayats, has been instituted in 1939. Quite a large number of village libraries have been set up and the librarians, mostly teachers, serve a number of villages round about their library centre. Standardised inspection forms have been devised to facilitate inspection of centres, a duty delegated to all the touring officers of the State. Workers are paid honoraria on the result of the work done i. e. the number of adults turned literate". (F. Ed.)

CHAPTER X.

WHAT INDUSTRY CAN DO FOR LITERACY.

The most remarkable illustration of cooperation between industry and government in the elimination of illiteracy is the campaign of the Tata Iron and Steel Company in Jamshedpur, as a part of the great Bihar Literacy drive.

The Company initiated its campaign on July 4, 1938. With thoroughness such as we might expect of the greatest Steel Mills in the British Empire, a Committee of Fifty-one, headed by Mr. J. J. Ghandy, General Manager of the Company, was appointed. Each member visits a school center at least twice a week and submits a report. A small central committee of four examines these reports and takes action on them recommending lines of action to the President.

The wholehearted enthusiasm with which this remarkable company identified itself with the Bihar Literacy drive, is well illustrated by the address of Mr. J. J. Ghandy, General Manager, at a great literacy meeting in honour of the Minister of Education for Bihar :

Said Mr. Ghandy :

“The Honorable Minister for Education’s scheme will not only teach the illiterate adult to read and write, but will widen his mental outlook; it will impart to him a knowledge of the rights and responsibilities of citizenship, and transform him into an intelligent patriot; it will banish the shadow of crime, disease and poverty from his life; it will eradicate the evil of indebtedness; and it will convert him into a literate, efficient member of society.

“The Mass Literacy Campaign, originally launched during the last summer vacation purely as a temporary and voluntary measure, has already met with vast success all over the province, and is now due to enter its second phase, when it will be placed on a permanent and partly paid basis, and will comprise village libraries, cinema and radio talks and regular instruction in reading and writing throughout the year.

“Dr. Mahmud will be interested to learn that the Steel Company which from its very inception has made itself responsible for the education not only of the children of its employees, but of all the children in the town, has taken on itself to provide during the next four years a new high school, 115 primary class rooms and 33 middle class rooms, so as to be able to raise the percentage of literacy in this town from 49 amongst boys and 19 amongst girls to 70 and 30 respectively.

“This programme will entail a total capital cost of Rs. 5 lakhs and raise the actual deficit borne by the Steel Company, from Rs. 1,24,500/- in 1937—38 to Rs. 3,10,500/- in 1941—42, the Government’s contribution which is indeed very small, being under Rs. 20,000/- per year.

“Despite the heavy financial burden that lies on the shoulders of the Steel Company in consequence of its efforts to raise the percentage of literacy amongst the inhabitants of Jamshedpur, we have not been slow in responding to the new appeal issued by the Hon’ble Minister of Education for the promotion of adult literacy. A public meeting of the citizens of Jamshedpur was held in this hall on the 19th July, 1938, to consider what measures should be adopted to give effect to the Mass Literacy Scheme inaugurated by Dr. Mahmud. The Committee that was appointed at that meeting, held its first sitting on 28th July, 1938, and nominated a sub-committee to work out the details of the scheme. Although we had nine night schools with an enrolment of 617 scholars, we have gone still further during the last few days, and established twenty literacy centres with an enrolment of nearly seven hundred adults.

“We are aware that this is only the beginning, and we have a long way to travel. But we can assure Dr. Mahmud that the ideal of universal literacy is close to our heart; we can assure him that we shall always foster this ideal and strive to make our full share of contribution towards the realization of the much-cherished dream of a better and happier India”.

Mr. Ghandy also posted the following appeal all over the city so that workers would see it or hear about it:

MASS LITERACY MOVEMENT AT JAMSHEDPUR

An appeal to all workers.

At a public meeting held in the Tisco Town Hall on the 19th July 1938, I made a wide appeal to the citizens of Jamshedpur to organize themselves for eradication of mass illiteracy, and in response, a Mass Literacy Committee was formed. Copies of this have already been circulated, in both Hindi and Urdu. You will now be pleased to learn that literacy centres have been opened in the boys schools at Balichela, Sonari, Kadma, Ramdas Bhatta, Bistupur (High School), L. Town, Kasidih, Mohulbera, Susnigaria and Jojobera, and a useful programme of education has been arranged with effect from the 23rd July, 1938, classes being held from 6 to 7-15 p. m. every evening, except Sundays. A few centres for female adults will also be opened shortly.

2. I have visited some of these centres and have been pleased to find that some of you have decided to take advantage of the educational facilities now being provided. Dr. Syed Mahmud, Minister of Education and Development, Bihar, who was with us only a few days ago, also expressed great satisfaction at the large attendance of adults at the centres he and I visited, together. I hope and trust that every adult worker in the Steel Plant, who is illiterate at present, will join one of these centres and become literate before long.

3. The advantages of literacy, especially in an industrial town like Jamshedpur, are great and numerous. I have known of numerous instances in which your ignorance has been exploited by unscrupulous money-lenders and you have been prevailed upon to sign promissory notes for amounts far in excess of what you actually borrowed; of instances in which ignorance has led to serious accidents in the plant and on the road outside. I have also known of numerous occasions on which you have been led astray by false promises held out to you by irresponsible self-seekers. It is only with the growth of literacy amongst you that you will be able to minimize

the evil of indebtedness; add to the general security of life through a better understanding of "Safety Principles"; and realize that the Company's prosperity is your prosperity and that unless there is perfect peace and harmony between the two, production will fall and profits dwindle, and there will be no possibility of the Steel Company paying you any bonus, as it has done during the last four years.

4. I am aware that some of you possess the skill required in the Works for higher paid posts than you occupy at present, but the one great barrier to your progress in life is illiteracy. If only you decide to overcome this obstacle, I see no reason why any one of you should not be able to rise to posts of responsibility by dint of loyal and hard work.

5. This movement is being run entirely by funds contributed by public-spirited citizens and deserves the whole-hearted cooperation of you all. I would therefore appeal to every one of you, man or woman, with all the emphasis at my power, to make full use of these mass literacy centres, and convert yourself into literate, efficient workers, capable of promoting not only your own interests, but also those of the Steel Company.

J. J. GHANDY,
General Manager,
The Tata Iron & Steel Co., Limited.

Jamshedpur,
the 31st August, 1938.

The businesslike thoroughness of this campaign is illustrated by the following report issued a few months later : *

"Nearly four months have passed since we started the Mass Literacy Campaign in Jamshedpur.

During this interval much experience has been gained which may be of use in conducting the movement in future.

* Only about half the report is included.

1. It has been found that continuity of attendance suffers a great deal on account of the shifts and that the composition of the classes is changing from week to week. Many people get discouraged when on their return to the class after change of shifts they find themselves no better than before.

2. We have found that our most successful centres are in the bustees with the exception of Balichela and Mohulbera, and not in the town proper. It would therefore be desirable to concentrate attention and effort on the bustees. The campaign started very well in Mohulbera but unfortunately the most enthusiastic teacher fell ill and then came the diversion of puja festival and it has not been possible to restart with the same enthusiasm as we did in July. Moreover there has been trouble in the nearby Cable Company so that the people's minds have been preoccupied with the strike. But it is hoped that when conditions are normal in that part, the people will take greater interest in the Mass Literacy classes.

3. We have also found that women's classes have been the best attended. In addition to the classes in the two girls' schools in G. Town and Sakchi we have been able to organize three women's classes in Sonari, two in Dhatkidih, three in Bhalubassa and two in Mohulbera Mission School.

14 November, 1938,

R. W. MATHUR,
Jt. Hony. Secretary,
Mass Literacy Committee.

As in other parts of Bihar the night classes have been conducted by teachers who were receiving Rs. 25 per month for teaching the children during the day.

After six months a committee of three was appointed to review the progress and advise the main committee whether right lines are being followed or not. There were by that time 62 centres with 2,147 pupils.* Eight of the centres had

* Mr. Khosla, joint-secretary writes in March 1940 that there are at present 56 centres which 5000 men and women have thus far attended. Mr. Ghandy has been awarded the Lady Hallett Gold Medal by the Ministry of Bihar in recognition of his distinctive work in connection with adult literacy. (F. Ed.)

electric lights and electric fans. All the others had petromax lamps. The General Manager ordered the electrification of all other centers situated close to main lines.

Funds were being collected by the fifty-one members of the literacy committee. Each member agreed to collect from ten non-members of the committee Re. 1 each for the next two years. This is possible where thousands of officials and employees of the company feel more or less obligation to conform.

The collieries of Bihar have also cooperated in a way to deserve the grateful approval of the government. It is of the greatest importance that all industries should stimulate literacy. As the Royal Commission on Labor in Indian States says :

“In nearly all industrial centers labour is illiterate, a state of affairs which is unknown in any other country of industrial importance”.

A problem and an opportunity which Tata and other industries now face is the preparation of periodical and other literature suitable for workers. The men will derive the greatest profit from printed matter bearing upon their occupations, telling them a vision of what their service really means for the welfare of mankind. A first class journalist ought to be given this task. He could write up interviews with officials and expert employees throughout the mills. Part two of this book contains full details on this important question.

CHAPTER XI.

WHAT RELIGIOUS ORGANIZATIONS CAN DO.

This is best answered by describing what they **have done**. To do justice to the facts would require a large book, a book which ought to be written. The present volume, being a handbook for workers, must contain only matter which will be suggestive and useful for imitation.

1. Religious Organizations Are Pioneers in Lesson Building.

Governments are notoriously conservative. They are afraid of untried ideas, afraid of "burning their fingers". Missionaries on the contrary are temperamental adventurers and non-conformists; that is why, like Abraham, they followed a call to leave their own country. They are the logical people to try out new lessons and new methods of campaigning. Dr. J. H. Lawrence in Mainpuri was building experimental lessons thirty years ago. Dr. J. J. Lucas was trying to introduce Roman script fifty years ago. Mrs. E. W. Wilder of Madura built a set of Tamil lessons with a Roman alphabet, and Dr. S. D. Bawden invented and printed, at his own expense, lessons with a simple reformed Telegu alphabet. In 1935 Rev. S. Aldis of Nagpur called two of the most competent teachers in the Mecosabagh Middle School, to co-operate for a week in preparing the first set of key-word charts which were prepared in Marathi. Mid-India Missionaries dared to print three sets of experimental lessons, including one in Chhattisgarhi with the (:) for "h" to form all the aspirate letters, kh, chh, th, dh, ph, bh. Miss E. Engle of the Guntur district dared to prepare and print her own set of lessons. Rev. J. C. Koenig prepared a Hindi word list which the government adopted, and his colleague Rev. E. W. Menzel has been at work on a word list of a spoken dialect of Hindi. Miss D. L. Dragon is preparing a limited word list for the United Provinces. The Village Teachers Training School at Moga and the Christian Boys' High School, Kharar have done splendid pioneering work in teaching and preparing word lists. The mission in Allahabad ventured to prepare a Hindi set of lessons using the Dihati dialect, and the Jubbulpore Mission Press printed it, knowing that it could never have more than a limited use, and could never pay for itself.

Dr. Mason Olcott in 1934 prepared a set of Tamil lessons which proved too difficult. Undaunted, he cooperated in the building of two other sets of experimental Tamil lessons. The third time cooperating with Rev. A. A. Thrower, he saw complete success. Bulldog tenacity, the insatiable scientific spirit of research, and eagerness to try something better without revealing discouragement or resentment, are qualities rarely found together in one man. One wishes such a man might have Rs. 10,000 for further research. So often, in all parts of the world, far more than that amount is spent on a bureaucracy of men checking other men who check other men who mark time. We need to learn that trying experiments is not extravagance. Tireless research is the secret of the marvellous automobile progress of this century.

The Christian Literature Society of Madras has again and again sent its experts, Mr. A. A. Thangiah and Mr. M. J. Prakasam, to aid literacy committees in preparing lessons. Mr. L. L. Hodgson of the British and Foreign Bible Society released expert artists to draft pictures for literacy charts.

Rev. and Mrs. William Hazen entertained and helped committees for weeks in their Sholapur home while working on two types of Marathi lessons, and then travelled a hundred miles to help a third experiment. Dr. and Mrs. A. E. Harper of Moga invited the best educators in the Punjab to participate in building literacy charts, which have revolutionized the teaching of adults in the Punjab.

Mr. and Mrs. B. C. Mukherjee of Calcutta, working under the Baptist Mission, spent years of patient toil in working out very painstaking lessons in Bengali, since adopted by the government.

Miss Laura Austin of Godhra, and her colleagues, called together the best available educators in the Gujerati region and ventured forth upon lines never before tried in India, with certain features unlike any other charts in the world—and shared in the invention of the now famous picture-word-syllable method.

Australian and American Baptist missionaries gathered in the home of Rev. W. G. Crofts in Birisiri and prepared the only sets of lessons ever made in the Garo language.

In the Baptist Boy's school at Cuttack, Principal Edwin T. Ryder gave every facility for the preparation of the charts and lessons in Oriya, which have been adopted by the provincial government.

A large group of Christian workers and Missionaries at Pasrur built and experimented with the newest lessons in Punjabi. The Y. W. C. A. in Madras threw open its doors for the use of a committee to prepare the newest Tamil lessons, and Mrs. M. Chelliah of that organization cooperated with teachers from a Mission Training School in preparing those lessons. Miss K. Munson, editor of the Treasure Chest in Bangalore, prepared and published an experimental set of lessons based on the story method.

Miss Grace Chapman of the Zenana Mission in Sholapur experimented in teaching Moslem women to read until she had evolved one of the best sets of story method lessons yet made in India. She heard a call from God to help all India, and worked with passionate zeal in Dornakal, Lal Bagh, Nagpur, and many other parts of India until stricken by a fatal disease.

Mr. K. J. G. Sundaram of Dornakal, began almost the first experiments in the keyword method in Telugu and with infinite pains and constant experimentation prepared a most excellent set of lessons in Telugu along those lines. Mr. B. E. Devaraj prepared another set of Telugu lessons along the same lines.

Miss O. E. Hornby at the Women's Normal Training Institute in Bangalore helped prepare the first experimental lessons in Kanarese.

This almost apocalyptic zeal of many missions to pioneer, was strikingly illustrated in our experience at Secunderabad. We had newly arrived and were total strangers, wandering up the street from the railway station, intending to visit the director of education, when our eye caught the British and Foreign Bible Society sign. The agent of the society eagerly took us to visit Rev. Frank C. Sackett. At once he whisked us off eight miles to Medak, and summoned eighteen persons to help build literacy charts. We have worked with many amazing groups but none more amazing than this. Half of

them built charts, half copied and drew pictures; and in four days—all the time we could spare before our boat sailed—prepared one of the most successful sets of charts we have ever helped make.

By contrast, the director of education in a certain state equally eager, could not begin for two days because they were having legal holidays and of course, nobody could work then ! We had to catch a boat, so charts could not be made in that state, not for lack of interest, but because of limitations under which governments labor.

The Moslems are equally eager for their illiterate members to become literate, as is shown by the splendid cooperation which they have invariably manifested during our visits to India. In Vellore in 1935 Mr. Abdul Khader, Headmaster of the Government Mohammedan School, together with his faculty, spent nearly a fortnight in the preparation of the first Urdu lessons using a key-word method.

Mr. Riasan Hassan, of the Accountant General's Office in Allahabad, spent many days in 1937 preparing Urdu lessons along wholly new lines.

At Moga such public spirited Moslem leaders as Khan Sadr ud Din Khan, Inspector of Schools, cooperated in lesson building. Sadr ud Din Khan has since worked out lessons along fresh lines. The lesson building and fine success of headmaster S. W. Yamini of the Government Normal School in Gakhar, Punjab is a notable contribution to the literacy cause. By March 1939 hundreds of men and women had been made literate by his students.

Nor are Moslem women behind the other women of India in their zeal for literacy. Urdu literacy charts were prepared in cooperation with Mrs. A. H. Fyzee and other Moslem women at her home in Bombay.*

*In the Punjab, Sikh educationists have given valuable cooperation to the Adult Literacy Committee. S. Inder Singh, A. D. I. of schools and Prof. Jagdish Singh of Forman College have done valuable research in methods of teaching and in basic word lists. Under the leadership of the Golden Temple Committee (of Amritsar) the Sikhs are inaugurating a vigorous campaign well underwritten financially by Temple funds for the eradication of illiteracy within the Sikh community. Prof. Jagdish Singh is secretary of the organization which began work in Nov. 1939. (F. Ed.)

It is altogether probable that most of the above mentioned sets of lessons will be superseded by others which further experimentation may prove to be better, while others, ahead of their day, may have to wait a few years for their adoption. Many of them will probably never pay for themselves in rupees. In many instances this is no fault of the lesson but because the country is averse to really valuable changes from sentimental reasons or from sheer inertia. But this does not mean that the experiments were useless or ill advised, nor that the money was wasted. On the contrary it may mean that just such experimentation is what India most needs to learn. It may mean that multitudes in India are still afraid of progress.

The Vice-Chancellor of Madras gave a well merited tribute when he said:

“Missionary bodies were among the pioneers of higher education in India a century ago, also in regard to this vital question of adult literacy and adult education they are again taking a leading part”.

This does not overstate the facts. Missionary initiative, as is so often the case with education around the world, began experiments in literacy when nobody else was willing to face the impossible.

We acknowledge with gratitude the debt which the World Literacy Committee owes to missionaries in India. It was the National Christian Council which arranged for our first visit to India in 1935-36, and the Mennonite, Methodist, and American Arcot Missions which offered hospitality and made arrangements for the building of experimental charts in Marathi, Hindi, Tamil, Telugu, and Urdu.

A second tour of six months was planned and directed by the National Christian Council in 1937-38. During that time thirty literacy conferences were conducted in every corner of India. Again nearly all were initiated and financed by missions. It was missionaries who called together excellent committees of teachers and language experts and artists to prepare lessons in Tamil, Kanarese, Telugu, Marathi, Gujerati, Hindi, Chhattisgarhi, Bengali, and Urdu, and during

a third visit (1938-39) in Santali, Mundari, Oriya, Garo, and Punjabi. During this third visit also missions arranged for more than forty literacy conferences.

In this field of research private organizations are far freer than governments, even though the governments have more money. Too many critical eyes, more or less eager to discredit and supersede government officials, are watching experiments, and prevent the taking of risks along daring new lines.

2. Religion Can Generate a Passion for Service.

Religious organizations, whether Hindu, Moslem or Christian, have a greater motive for desiring their adherents to read than have almost any other group—they want them to read the sacred books.

No power on earth can equal religion when it gets geared into the cause of human uplift. Compare the beautiful service of a hospital built and inspired by a religious passion, with the indifferent service of some secular hospitals with more money and better equipment. Religion can inspire one to pour one's heart blood into the literacy campaign. Religion can fan into a blaze the spirit of service upon which the plan of "each one teach one" depends. Time after time vice-chancellors, premiers and ministers of education have said that "unless we catch religious passion for this course, India cannot hope to become literate." Here, for example, are three excerpts from the report of a conference on Adult Education in Madras which was free from missionary or religious control.

Said Dewan Bahadur S. E. Ranganathan, Vice-Chancellor of Madras University: "A real missionary zeal is necessary if the adult education movement is to spread and meet with a large measure of success."

Said Venkataswami Naidu, Mayor of Madras: "We must take a lesson from the Christian missionaries".

Said The Honorable C. J. Varkey, Minister of Education: "An enthusiasm bordering on madness if I might say so, such as we see in certain missionaries, is needed for achieving anything worth while in this direction."

More is accomplished by a fervent example than by fervent exhortation. One Sunday in March 1939 at Ahmedabad a Christian service of six hundred men and women promised that each one would teach two persons during the year so as to make up for those who failed to teach even one. The following day nearly a thousand people, who had gathered to discuss literacy, were told what this church had done, and practically the entire audience responded to the challenge by promises that they would teach at least one.

Dr. Stanley Jones, speaking to lakhs of people all over India, is introducing the **New Life Movement**, and puts "A literate India" on the basis of "each one teach one", at the top of the list of objectives. He reveals how religious leaders may give tremendous impetus to the literacy movement. Literacy also helps religion, for it furnishes a magnificent outlet for the passion which is engendered by religious fervor. It is something that every lover of his fellowmen can do with almost no equipment beyond a small chart and a big heart.

At the great All India Christian Conference in 1937 Dr. B. P. Hivale delivered a powerful speech and carried the conference unanimously behind the slogan "Every Christian a Reader by 1941". At the time many delegates voted with their tongues in their cheeks. The task of raising literacy from 8 percent to 100% was too visionary to be considered in dead earnest. It was a good "stimulus" slogan, though few thought it could possibly succeed. But India's advance in the year 1939 is nothing short of a miracle. This acceleration, if repeated for two more years, will result in bringing the goal into sight, if not in reaching it.

3. Religious organizations call Literacy Conferences.

While another chapter is dedicated to Conferences, the part religious organizations have played in such conferences needs to be stated here.

The National Christian Council was responsible for more than one hundred literacy conferences including over five

hundred sessions, which were held in all parts of India between 1935—1939. The preparation for these conferences which fell on the shoulders of three council secretaries was no small task, for it meant answering hundreds of letters and adjusting schedules with trains and holidays and special occasions. Especially difficult was the 1939 schedule because of the insistent new calls from all parts of India. The National Christian Council of India now has a secretary responsible for literacy promotion, and each Provincial Christian Council also has its committee. This was the machinery through which the lesson building and conferences were possible, which led up to this book.

We must also observe sharply the **kind** of literacy conference religious groups have held; they have been very practical. Many non-religious conferences have been content to discuss the larger aspects of adult education, thus scattering their shot, but relatively few of them have as yet concentrated effectively upon illiteracy. Some of them have been asking: "Well, now, we have gathered as An Adult Education Society. We must first find out what Adult Education is. Then we shall know what we are to shoot at." Missions know that they are aiming at illiteracy **first**, whatever may come **next**, so their conferences spend from a day to a month shooting straight at one giant, which is their chief foe.

While a large percentage of such conferences have been under the auspices of one religious body, there have been many very important conferences initiated by religious groups but joined by leaders of other groups. The remarkable lead of Dr. and Mrs. L. W. Bryce of Indore was a vital factor in the establishment of the Indore Adult Education Association and the present great literacy drive. Mr. G. N. Brown set up a literacy conference in Ahmedabad which was attended and led by representatives of every religion in that part of India. Dr. J. L. Goheen promoted a conference which was strongly represented by the three principle religions, in Sangli. Rev. Frank Fellows and Professor Edwin Ryder opened the way for the important government campaign in Orissa Province. Dr. Clifford Manshardt and Dr. John McKenzie and other religious leaders of Bombay, have co-

operated in frequent conferences and campaigns with leaders of other faiths. Dr. Mason Olcott found the Moslems eager to cooperate in conferences in Vellore, and again at Mettur Dam all the religions were represented. The Moga conferences called by Dr. A. E. Harper were attended by representatives of the three leading religions. Several conferences initiated by Mr. R. M. Chetsingh of the Quaker Rasulia Settlement, and other mission groups in the Central Provinces were not only attended but directed largely by leaders of other faiths.

The number of local conferences on literacy conducted under religious auspices is far greater than any individual in India can suspect. Mr. K. J. G. Sundaram speaks of having himself held a hundred such conferences in the Dornakal Region. Hundreds of others have been held by The English Methodist Mission and Baptist Mission in the Nizam's Dominions, by the Lutheran Mission at Guntur, The Moga, Pasrur, and other Punjab Mission Stations, Missions in the Central Province, the United Provinces, and the province of Bengal, in Bombay Presidency and Madras Presidency. That they have been among the three or four chief factors in arousing India's new hope, all intelligent persons will gratefully acknowledge.

4. Religious Organizations conduct campaigns.

Where government has not yet assumed responsibility for adult literacy, religious bodies can arouse interest, and demonstrate possibilities by initiating campaigns. A most brilliant illustration of such campaigns is found in the Andhra region. For several years Mr. K. J. G. Sundaram of the Anglican Training School has concentrated upon literacy in the Dornakal district. In 1937 at Medak, north of Hyderabad City, The English Methodists began another intense campaign which spread over the entire district. It is directed by Miss Sallie Anstey, Rev. John Wesley, Miss Alice Ferguson, and others. The Baptist Mission, and American Methodist Mission now have directors set aside for literacy and the Lutherans alone have five directors. By January 1939, the reports were in hand of 25,000 reading charts distributed, 9000 illiterates who were studying, and 2000 who had passed the examinations.

That work on a large scale cannot be accomplished without a full time director is now agreed by all religious organizations.

There are two conflicting views among religious bodies, whether Hindu, Moslem, or Christian, as to just how far their responsibility reaches. One type of persons believe that they ought to teach only members of their own religion. Financial resources, they feel, do not permit them to go outside their own circle, because there are so many unfinished tasks within that circle.

Another group of people believe that in this stupendous emergency India demands the effort of every public spirited man and woman; that some religious groups are so far behind that they need the help of others ahead of them; that the true spirit of human brotherhood is better expressed by not drawing religious lines on a nonreligious task; and that whatever loss of time and money may seem to be involved now will be returned in the good-will and gratitude of the entire country. Experience seems to us abundantly to endorse the second position. The aphorism of Emerson that "the exclusive in religion excludes only himself" applies to literacy campaigns.

There is still a third group who feel that churches ought to contribute whatever special **talent** and **man power** they may possess, toward the teaching of adults, but that the **expenses** ought to be borne by government or by the religious group making use of this talent. This certainly is reasonable so far as it can be accomplished, but a hard and fast rule to stop at that point might do much harm. It is precisely in the region where the educated people are luke-warm toward illiterates that help from without is most needed.

There are Moslems who feel strongly that the first primer material should teach the Koran, and Christians who feel equally strongly that it should teach the Bible. There is a well known method also which begins with the **Shri** and inculcates Hindu religious ideas. In Professor Bhagwat's motion picture of his alphabet teaching, he is employing this

method. Where people work under strong religious convictions, they should be treated with the utmost deference, for to antagonize these convictions would be to do violence to the very souls of men, and would but result in discord and stalemate.

The chief handicap in nearly all campaigns by religious organizations has been the lack of financial support. Missions and church resources are seldom adequate, and they must be trimmed close in order to finance their institutions without adding more burdens. The remarkable campaign in the Hyderabad region was made possible through generous gifts from Rev. Charles W. Posnett and others. In many other places interested missionaries and pastors depend principally upon "moral support" and so cannot operate on a large scale.

Too often they are like Mr. K. J. G. Sundaram's report to the Guntur Conference :

"The Andhra Christian Council, recognising the importance of Adult Literacy, created a separate Adult Literacy Department and appointed a committee consisting of able and earnest members whose cooperation and constructive criticisms helped a great deal in the production of some fine adult literature. (Then this anticlimax:) But it must be said here that the committee was appointed and expected to function properly without a pie at its disposal!"

All in all, missions probably get more done for less money than any other institution on earth, and this discovery of how to get results in literacy with little or no resources is a real value for India.

5. Religious Organizations write for new literates.

Just as religious organizations are freer than governments to make innovations in literacy lessons, so they are freer to make innovations in literature writing. The acute need of the present hour is for literature written within the bounds of the village literate's vocabulary. Magazines and booklets are needed, even before the number of actual readers is large enough to make the publication finally profitable.

Booklets and papers should be sold at a very low rate so that they may be within the buying power of the poorest. Since the profit motive is inadequate, the motive must be a desire to help human need, and it is this motive that religion, at its best, generates more than any other force in the world. Indeed religion is the fountain-head of most sacrificial service.

People really write well when commanded to do so by some great authority. Inspiration wells up from within, and, as a matter of history, has been stimulated more frequently and more powerfully by the sense of God's call than by any other motive. Especially is this true in India.

Again, literature put out under religious inspiration is likely to be cleaner and safer than any other kind, for the writers are motivated by a desire to do people good. An alarming number of secular books and magazines are written to pander to morbid taste for lust and crime in order to sell. If literature inspired by religious motives were removed from book-stores there would be real room for debate as to whether reading would do India more harm than good. Men with a spiritual drive not only **ought** to produce India's literature but **must do so**. This need, is God's insistent call **to devout souls**.

That the Christian religion, at least, is now awake to the need of literacy among the 60% of the world who are still illiterate, is indicated by three statements prepared in December 1938, by the Madras Conference, the most representative Christian conference ever held :

"With the earnest conviction that the banishing of illiteracy is one of the world's greatest needs and an opportunity for the Christian Church which it cannot forego, we ask the International Missionary Council to instruct its Committee to give this matter its earnest attention, and suggest that the Council give aid wherever possible to the National Christian Councils and regional missionary Committees in their efforts to organize and conduct literacy campaigns".

"In view of the enormous benefits which have resulted from adult literacy campaigns in the Philippines, India,

China, and other fields, we urge the church to share more actively in such work. The most effective contribution the Christian movement can make to the conquest of illiteracy is to overcome this evil in its own ranks. As the illiterate become literate, vast new opportunities will open for the development of religious educational work among adults”.

“As medicine heals the bodies of men, literacy liberates their minds, and has a legitimate place in the Christian program”.

Could not every great religion say this ?

CHAPTER XII.

WHAT UNIVERSITIES AND OTHER SCHOOLS CAN DO FOR LITERACY.

1. Colleges.

Across the street from the American College in Madura the students have for some years been carrying on a school for adults, assigning students to teach anybody who passed that important highway.

At Hislop college in Nagpur, Professor D. G. Moses organized the "Social Service Society" in 1932. It held several night schools (1) in a college building, where college students taught illiterates to read and write in Marathi, Hindi, or English and gave them the rudiments of arithmetic. The enrolment from year to year was about 150, the average attendance 100. (2) Other students went to Darampeth, an industrial suburb of Nagpur, and conducted similar night classes in a school house, suiting their time (7:30—8:30 P. M.) to the convenience of mill workers and other laborers. Sixteen student volunteers took turns going in pairs each school night. (3) Another group of six students taught in the Nagpur hospital from 6:30—8:00 each evening. Two of these volunteers also visited the sick patients in their beds, read them stories, showed them pictures, and wrote letters for them. (4) Another score of volunteer students took turns in going to the village of Sonagaon, five miles from Nagpur. Every night two students rode on bicycles to the school which was directed by Mr. M. P. Dube, a member of the staff. (5) Another member of the staff, Professor Gunamoni, became so full of the passion for service that he resigned as warden of the hostel and went to an unattractive slum quarter among the **Tongawallas** and there opened night classes.

About 300 new literates attended these classes, and 136 students took turns in teaching or in doing some other form of social service at one time or another.

The College financed the school equipment. The society however appealed earnestly to the well-to-do citizens of Nagpur to "give money as generously as we students have given our time. Surely there are many who believe that the redemption of India is in the redemption of the villages, and that the hope of India is in the liquidation of the illiteracy of the masses".

Professor H. A. Dharmaraj in reporting on this work writes "I am proud indeed to add that no work has been dropped for want of volunteers. When we began five years ago we had hardly twenty students, but today there are over 130 with whom social service is a passion. The students are doing all the work; theirs is the inspiration; theirs is the credit".

Such is the spirit of college students in many parts of India. They are, as a rule, far more eager to lift India out of illiteracy by hard personal effort than older people are to give their resources to finance campaigns. One gets the impression that here is immense idealism and boundless surplus energy chafing to come to grips with social need.

One morning I reached Baroda at the impossible hour of 1:30 A. M. expecting to spread my bed roll in the station until daybreak, as I had done many times before. What was my amazement when five college students, all total strangers, stepped forward, each throwing a garland of roses over my head, and begged me to attend their youth's literacy organization. This at 1:30 A. M. ! Rev. C. H. Conley, pastor of the Baroda Church, though his wife was ill, also met me and took me to his home. The next morning the five college students were back to arrange details for their meeting. As I looked at this Christian missionary and these five young Hindus I saw the same fire to serve India burning in all their eyes.

A very successful literacy school has been conducted in Jubbulpore on the verandah of the Leonard Theological Seminary under a large electric light. Under the supervision of Professor Habib Yusufji the classes have been taught by theological students. Illiterates were taught Hindi, or Urdu,

while the literate students who desired to continue their studies further were taught English. The method of using new literates to teach others was practiced with fine results.

At Jubbulpore are at least two other thrilling student adventures. From Robertson College went Saturday a dozen to twenty college men under the leadership of Professor Jwala Prasad to teach a village three miles distant and to bring about its social reconstruction. The Hawabagh Girls' Training School in the same city has taken under its wing a village a half mile distant.

At Ewing Christian College in Allahabad, eager students flooded the platform after a challenge to pour their lives into making India literate. For two years since that date the students and teachers of the Allahabad Agricultural College have conducted classes for herdsmen of that region, using the Dihati dialect for first lessons and switching over to pure Hindi in later primary books. This experimentation is of great importance.

In connection with the enormous literacy drive now in progress in Bihar province, Dr. S. C. Sarkar, Principal of Patna College has been conducting a research school with illiterates each day, to discover what type of lessons best suits them and how best to teach. Every higher school of learning but one in the city of Patna has students giving free service nightly in school rooms or on verandahs to teach the illiterates of that crowded city.

In Gauhati, Assam, the students of Cotton College conducted night schools for illiterates both in the city and near-by villages.

In Madras University a group of young students banded themselves together for war on illiteracy and spent several weeks in Jaya Mansions, Madras, listening to lectures and learning the methods of teaching, in preparation for a summer of reconstruction and literacy work. During April and May of 1939, they went out in groups of four to selected villages.

Students of Forman Christian College and of other colleges in Lahore and Amritsar and students of the Moga Dayanand Mathradas Intermediate College, all trained by Miss E. J. Smith, spent the summer vacation in teaching in their homes and elsewhere. Representatives of Kinnaird College taught during their holiday in Kashmir.

The Students of Lahore, full of burning zeal, organized what they call the Anti-Illiteracy War council, which represented, they said, a large proportion of the students in the city. They had representatives from Lahore College for Women, Sengal Private College for Women, Mahila Women's College, Central Training College, Islamia College, Hailey College, D. A. V. College, Sikh National College, Kinnaird College, Forman Christian College, Rang Mahal, Law College, and Government College. They began in April with fifteen days of propoganda including posters, radio, handbills, leaflets thrown from airplanes, songs about literacy, public meetings and processions. This was followed by a drive for pledges that each educated person would teach one illiterate. Then during the month of May voluntary workers were to teach with all their might.

Miss Rajus Dongre tells how twenty young men and women from the University Settlement in Bombay went to a village last year in the Surat region and in about three weeks taught 300 people to read. They boarded with the people, paying their board. They taught anybody anywhere in their homes, not in classes but one by one. They were standing ready to teach whenever there was anybody with a few moments to learn. The people, suffering under terrible land taxes, and eager for emancipation, saw hope in education and were eager to learn. In Poona city, each member of the Student's League against Illiteracy promised to undertake to teach reading and writing to at least ten illiterates during 1939—40. Professor Bhagwat has discovered that a great hope for India lies in a zeal and astonishing ability of College students, and he is leaning heavily upon them in his Bombay Presidency campaigns.

After the challenge had been presented to the princes in Daly College, Indore, Principal Marchant heard that many of the young princes at once began to teach the retinue of their own servants, which each has with him in college.

In 1938 about a hundred University students in Calcutta were trained by Mr. B. C. Mukerji at Student Hall to open adult education centers, and in the year 1939 four hundred students were trained by the University institute under Dr. Shyama Prasad Mookerji.

The part played by college professors throughout India is inspiring. The Vice Chancellors of Madras University, Mysore University, the University of Nagpur, and Patna, Cuttack and Lahore took eager part in literacy conferences. President Roy Strock of Guntur has placed his influence behind two conferences. Professor J. B. Williams of the Guntur College Research Committee is compiling a Telugu Word list. Dr. John McKenzie has been active in the Literacy organizations in Bombay. Dr. B. P. Hivale spent several hundred rupees for the publication of experimental lessons which stated frankly on the front page that they were experimental and he spent several hundred rupees on a news sheet intended for illiterates. Nobody in India, unless it be Professor Bhagwat, has taken such great personal financial risks as Prof. Hivale for a cause which he regards as of the utmost importance.

Dr. C. R. Reddi, now Vice Chancellor of Andhra University, tried some interesting experiments while in "Mysore Maharaja's College". He secured student volunteers to teach night schools for illiterates, and divided them into groups, each group teaching for six weeks, and then handing over its work to the next group of college students who had volunteered. The teaching consisted largely of lectures on geography, Indian history, current events, Rural Economics, Hygiene, nutrition, and value of foods. The Vice Chancellor of Madras has suggested :

"Universities should make every student before taking his degree, spend at least six weeks at a Rural Reconstruction center. Such work-colonies of university students are rendering splendid service in Europe, and there are university settlements in connection with the British Universities to give adults who have not had a regular university course an opportunity to broaden and deepen their education. In India however we have to deal with mass literacy".

Mr. T. J. Kedar, Vice Chancellor of Nagpur University makes the suggestion that the usual four year course in college be cut to three years, and that the other year be devoted to training and practice in rural and general social service, of which adult education would be an important part.

In our observation college students do not need compulsory measures. They are willing, as a rule to go further than their teachers. Here for example is one student's proposal :

“Require every student preparing for a Bachelor's Degree to make 100 literates without any cost to the state. The degree Doctor of Letters would be conferred upon anybody making a thousand people literate.”

There is much more that only universities are competent to do. For one thing, India is in desperate need of research work in all departments of adult education. This is a legitimate field for universities, far more directly fruitful than many fields now occupied.

India is in great need of limited word lists in various languages not only for primers but for the transition literature which is now being created. This is a legitimate field for universities.

India needs much research work in phonetic symbols to determine whether alphabets ought to be and can be simplified and whether Romanization would reduce the problem of making the country literate. This is a legitimate field for university research.

India needs to study the psychology of the illiterate villager to determine just how he differs from children, just what interests him most, just how he learns most easily, just when and how he can be taught. “Motivation” is a field for university research.

We propose that one of the best possible courses in the field of adult education would consist of seminars engaged in research along the above lines.

One contribution not yet made by any college in India is called for at the present juncture. That is the establishment of a school of journalism for the new literature written with restricted word lists. Students who show particular genius in using simple words while they are in the lower grades should be given special scholarships to such schools of journalism. With the present great literacy campaign upon us there will be need of several such schools and of thousands of graduate journalists in the immediate future.

2. Training Schools.

All that has been said about universities applies with equal force to training schools. Upon them rests another very heavy responsibility, to establish highly efficient departments for preparing specialists in literacy and adult education. Where else shall we look if the training schools fail us? At present we do not know of a single school that has such a course fully developed, though this statement may be unfair before the book is off the press. We know that the Government Training School at Gakhar is moving rapidly toward this objective. Their classes in the adjoining village constitute a perfect model school for practical experience. What they have lacked was formal special instruction. (Moga too, is moving as rapidly as she can toward such a course).* Rev. T. R. Foulger, Principal of the Meston Training School in Madras, has laid the first corner stones at least for such a course by appointing hopeful students to collect a comprehensive bibliography of books and magazines bearing on literacy. Forty other training schools are giving students more or less practical experience in teaching illiterate adults, but would not, we think, pretend to be turning out specialists ready to be called by provinces or states to lead campaigns.

The course for specialists would, of course, cover the whole field outlined in the present volume. It would be theoretical and practical. But that is not the whole, nor

* Moga has planned for a department of training for adult literacy work, but for financial reasons has been unable yet to introduce it. For three years they have been training specialists in adult teaching, demonstrators and organizers for the campaign. They have adopted a village for practicing ground for the normal school students with the object of making the entire village literate. (F. Ed.)

even the chief emphasis. It would train in the scientific method of creative original research. For the teaching of illiterates is in India an infant science, and needs above every other thing fearless imaginative inventors and discoverers like Sundaram and Bhagwat. Not the least duty of such schools for specialists would be to discover genius.

Besides the special course for prospective directors **every** training school should, as the Mettur Dam Conference urged, teach **every** prospective teacher how to become an efficient "manager of a village campaign". This course must not spread thinly over the theory of "adult education", but must bear directly upon the practical question of adult literacy.

What would the student in training be expected to do? For one thing, he should teach several adults to read along the lines laid down here, so that he would know how to help others teach this way. For another thing, he should **study** until he is able to pass a creditable examination on the narrow field covered in this book. Whatever the servants may have to say about the "ultimate" type of education, the **INSISTENT CALL OF INDIA PRECISELY NOW IS FOR TEACHERS WHO KNOW HOW TO MANAGE LITERACY CAMPAIGNS. THIS CALL COMES TO TRAINING SCHOOLS.**

3. The High School's Part in a Literacy Campaign.

We may expect High Schools to bear a very great deal of the burden of making India literate.

1. The students may teach illiterates, as they are doing in Aundh State, Orissa Province and elsewhere. This can be stimulated by offering rewards, by giving credits for those who teach, or by requiring the teaching of one adult for promotion.

If the teachers have vision, it is not necessary to use stern measures with most students of this age to persuade them to teach. At Satara we saw high school students, under the influence of Bharao Patil, a great teacher, thrilled with their experiences in teaching illiterates.

2. Students in high schools are just the proper age to write the type of literature that newly literate adults will be able to read. It is true that their juvenile and incorrect grammar will need to be corrected by their teachers. But this is no more true when the themes are intended for adults than when they are intended for the waste basket.

3. Teachers of high schools, while directing the teaching of illiterates by their students, may engage in fruitful experimentation with methods. Some of the great lessons in India were prepared by Middle School teachers. The excellent Santali lessons were prepared at the Pakur Middle School, the Mundari primer at the St. Margaret's School in Ranchi, Marathi by teachers of the Mecosabagh Middle School in Nagpur, Oriya in the Girls Middle School in Cuttack, Garo at the Agricultural School at Birisiri.

4. How Can Primary School Teachers Also Engage in Adult Literacy.

Hitherto literacy has leaned upon primary schools more than upon any other single institution. The majority of the great primer builders have used primary schools as their chief laboratory, and were able to watch reactions from day to day to every new idea.

Then primary teachers are the corner stone of the Bihar campaign, and almost if not wholly the corner stone of most of the other campaigns of India today. They are expected to teach adults at night after they have taught children by day. Thousands of day teachers are at work teaching adults in every part of India. If one were to ask the average man, how India is to become literate he would probably take for granted that it is to be done by primary teachers working overtime.

Clearly it is inherently wrong to expect these teachers either to be efficient when working double time, or to help India by abandoning the primary room to do adult teaching. As a rule they leave what they can better to attempt what they can do less well. There are places, perhaps tens of thousands of them, where the responsibility for the education of the

adult must fall upon the teacher, but in those places he needs to be trained in the art of so managing his task that others take the burden off his back.

There is a great responsibility therefore upon training schools to teach every prospective primary teacher how to organize his community along the lines suggested in chapter 6 of this book.

The Congress educational committee indicates in "Basic National Education" all the types of service the primary teacher must perform for his community. This is also well explained in Olcott's "Better Village Schools", Chapter 6. Neither these books nor any other we have seen tell us how a village teacher can **do such a tremendous amount of work**. The simple, yet only answer to that question is: "Do it like all great executives do their work, by organizing so that others do it for you". Which brings us around to the major thesis of this book: "A village can best be made literate by training some person with the personal gifts for leadership, so that he can put the whole village at work teaching and uplifting itself".

If there is to be a night school for adults, such a Trained General will have many people in the village teaching many others. If the school building is to be employed for this purpose, other people will clean it, prepare it, use it under his direction, and leave it in good condition after the class is over. A very good manager-teacher will have his primary students doing much of the teaching of illiterates, without at the same time reducing the efficiency of the children's own studies.

Since next to NONE of the primary teachers now in the field have had the kind of training that would make them competent **managers** of literacy or rural reconstruction; since few of them know how to get the work done well without doing it all themselves, every teacher ought to attend a vacation conference held by a director of adult literacy, so that he may know exactly how to carry this terribly large, extremely difficult task without killing himself.

5. Dangers to Avoid.

Mr. Bhanot, seeking the reasons why the great Punjab campaign of 1921 gradually died out, a campaign which depended upon the primary teachers doing extra work, found the following weaknesses in the campaign, which he regarded as fatal:

1. Fictitious enrolment, "not unoften paper schools".
2. Not as popular as the statistics indicated—only 10 per cent of the enrolment received certificates.
3. A colossal wastage of time, labor and money.
4. Something radically wrong in the whole system and method.
5. Adults were taught as though they were children.
6. The teaching was unpleasant and unpopular.
7. Adults and young boys were often taught together.
8. Teachers tired by hard day's toil.
9. Lack of suitable text books, and well defined course of study.
10. Non existence of suitable continuation literature or follow up magazine.
11. Lack of sufficient suitable propaganda to arouse public opinion, resulting in apathy.
12. Lack of devoted volunteers.

It is precisely these weaknesses, every one of them, that the primary teacher needs to face in a training school or special conference.

CHAPTER XIII

WHAT UNOFFICIAL SECULAR ORGANIZATIONS ARE DOING.

1. Adult Education Societies.

It is to be remembered that the purpose of this and other chapters is not to give anything like a complete history of what is being accomplished toward literacy, but only to furnish helpful suggestions to those desiring to direct campaigns.

Unofficial and semi-official organizations of all kinds are springing up throughout India, which have as their primary or sometimes their secondary objective the abolition of illiteracy. Indeed there seems to be such an organization in almost every town and city of any size. Some of them are famous, some are not known even in their own city! Some of them are led by the people who have the power to make a large success. Some of them are more or less temporary clubs debating as to whether illiterates need to be literate in order to advance. Some of them are led by eager young students who have little or no influence but much surplus energy and a great deal of zeal to do something. Those which seem ineffectual may turn out to be very useful. Many of them need encouragement and good advice.

Among the strongest and most active committees are those in Bombay, Bangalore, Poona, Calcutta, Ahmedabad, Sangli, Aundh State, Delhi, Indore, Central Provinces, Mettur Dam, Lucknow, Allahabad, Lahore, Madras. We cannot touch them here, save to glean their experiences in teaching illiterates.

Bombay has for several years had two organizations, one called "The Bombay City Literacy Association" organized by ex-Mayor K. F. Nariman, with Mr. R. V. Paruleka, Secretary of the City Schools, as secretary; the other, "The Bombay Adult Education Association" headed by President John McKenzie.

The former of these organizations has been teaching adult laboring men often in chals of shops and factories. They employed the children's primers used in the Bombay Schools. Miss Shanta Bhalerao of the Servants of India Society taught women in their homes or in hallways or at a social settlement house under her supervision. Miss R. Dongre prepared a fine primer as a result of her experiments with illiterate women, while Miss G. Gokhale acquired the invaluable experience and reputation which fitted her later to assume responsibility for the great Bombay drive of May 1939.

The Mysore Adult Education League with President Rao Hayavadana Rao as President, is unofficial, but it has the solid support of Sir Mirza M. Ismael, Dewan of Mysore—and this means everything in that remarkable state! In a recent letter Sir Mirza wrote:

“I am sure that your suggestion that we should not allow our State to lag behind the rest of India in the matter of progress in literacy is inspired by your genuine appreciation of all that Mysore stands for and, shall I add, your love for it. I need hardly assure you that we shall not be found wanting in the task of doing all that in us lies to make as many of our people literate, if not educated, as possible”.

The Poona Adult Education Association is in the hands of Mr. Bhagwat, the City Administrator. In Ahmedabad the Mayor is Chairman of the Gujerati Divisional Committee of the Bombay Presidency Educational Board, which is promoting literacy. In Sangli the “unofficial” Literacy Organization is tied up with the most influential government leaders and has the warm support of H. H. The Raja Saheb himself.

In Aundh State the “unofficial” campaign was led by the Raja.

In Bengal “The All-Bengal Literacy Campaign” has the support of the Vice-Chancellor and other officials. Their slogan is “All Bengal literate in 1941”. Likewise in Indore, Nagpur, Raipur, Lucknow, Allahabad, and Lahore, government officials take leading parts, though in an unofficial capacity.

The Coordinating Committee for all these literacy movements is the "All India Adult Education Committee" at Delhi, although it has no real authority excepting to call conferences. This organization came into being in 1937, chiefly as a result of a visit by Mr. and Mrs. T. F. Williams, mentioned in the second chapter.

The First All India Adult Education Conference,* which was held in March 1938 applied itself chiefly to the study of what ought to be done, and its findings commit the Committee to further study. It is a good thing to have an organization in India which is determined to discover if possible, the basic philosophy for adult education. Its final conclusions will be awaited with interest. One of the first things the central committee might well do would be to publish a practical handbook for Adult Education.†

Some at least of our readers will desire to know just how to organize a City or Provincial Society for Adult Education. For their guidance we describe the organizing meeting of the "Adult Education Union of C. P. and Berar", which was convened in October 1938 by Mr. R. M. Chetsingh at the Friends' Settlement, Rasulia, Hoshangabad.

Mr. T. J. Kedar, Vice-Chancellor of the Nagpur University, was elected President. He declared that illiteracy is holding back progress in all directions, and said that he considered the task of liquidating illiteracy even more urgent than the extension of primary education.

After a few other addresses the meeting divided into **two** committees one to form a constitution and one to make resolutions.

* This conference resulted in the Indian Adult Education Association of which Dr. R. P. Masani, Vice-Chancellor of the University of Bombay is president and Mr. R. M. Chetsingh is secretary. This Association now publishes a journal entitled "The Indian Journal of Adult Education" of which Mr. Chetsingh is editor. Friends of adult education will want this journal to keep informed of what is happening all over India. It appears bimonthly. Subscription Rs. 2/8/-, headquarters Hoshangabad. (F. Ed.)

† The Indian Adult Education Handbook was published Dec. 1939 and is obtainable from H. B. Richardson, Government College, Lahore. One chapter deals with adult literacy specifically.

Constitution in Outline.

Name: THE ADULT EDUCATION UNION, C. P. & Berar.

MAIN OBJECTS :

1. Adult Literacy.
2. Continuation education, after literacy is attained.
3. Tutorial classes for adults and University extension work.
4. Formation of many local adult education organizations.

The Union shall function as an independent, non-party, voluntary body.

MEMBERSHIP :**1. Ordinary Membership.**

- (a) Ordinary members shall pay an annual subscription of Rs. 3/-. The subscription shall be paid in a lump sum or in three equal instalments payable in the month of January, April, and September.
- (b) A member whose subscription is in arrears for a year shall forfeit his membership in the Union, but he shall be renewed from the date of payment of arrears.
- (c) A member shall have the right to vote at all meetings of the Union.

In their plenary session this Union appointed the following Governing Council for the year 1938—39.

1. PATRON :

The Hon'ble S. V. Gokhale, Minister of Education,
C. P. & Berar.

2. CHAIRMAN :

T. J. Kedar, Esq., M. L. A., Vice-Chancellor,
Nagpur University.

3. VICE-CHAIRMAN :

1. Mr. M. S. Aney, M. L. A., Yeotmal.
2. Mr. Shaligram Dwivedi, M. A., Advocate,
Hoshangabad.
3. Rev. T. W. Gardiner, M. A., Principal, Hislop
College, Nagpur.
4. Mr. M. A. Rahim, M. A., B. Ed., Head Master,
Anjuman High School, Jubbulpore.
5. Mrs. S. Parmanand, D. Phi. (Oxen),
Bar-at-law, Raipur.

4. TREASURER :

Mr. R. D. Priestman, Hoshangabad.

5. GENERAL SECRETARY :

Mr. R. M. Chetsingh, M. A., Hoshangabad.

6. ASSOCIATE SECRETARIES :

Mr. E. W. Franklin, M. A., Jubbulpore.
Mr. J. C. Koenig, M. A., Baloda Bazar, C. P.
Rao Saheb T. B. Jog, B. A., Akola.

7. STANDING COMMITTEES :

- | | |
|---------------------------|------------|
| 1. Adult Literacy | —6 members |
| 2. Continuation Education | —7 members |
| 3. Publications | —5 members |

2. Literacy Activities of Philanthropic Organizations.

The beautiful "Servants of India", who are to the Hindu religion what the Quakers are to the Christian religion, are employing every opportunity to promote literacy as a part of their social service program. The work done for women, by this society in Bombay, has already been described. They are active also in Poona, Allahabad, Calcutta and other cities.

The "International Fellowship" of Madras, under Mr. A. A. Paul initiated a gathering of distinguished citizens at the home of Mrs. Ammu Swamanathan in January 1939 to organize a Madras Literacy Drive. In this gathering the premier took a leading part.

The "All India Women's Conference" has placed "a literate India" at the top of the list of their objectives,—including all women. May Heaven bless them! Their problem is very much more difficult. There is widespread indifference among men, and in some quarters active opposition to women becoming literate.

Many Cooperative Societies, and an interesting Lucknow organization called the "Liberation League" organized at the Lalbagh Ashram by Rev. J. Holmes Smith, have included literacy as one of their major objectives.

Mr. G. T. J. Thaddous, General Secretary of the India Boy Scouts, has initiated a movement for the Boys Scouts to take up literacy. This is one of the most useful ways of doing a good turn for somebody every day. The Boy Scouts can be of tremendous aid not alone by teaching but also by aiding publicity, acting as salesmen of newspapers for semi-literates, doing secretarial work, and running errands.

This is probably a mere beginning of the list of organizations which deserve mention. The Commissioner of Education at Delhi would do the country a real service if he were to prepare and publish a complete list of the agencies now undertaking to eliminate illiteracy, with a brief description and perhaps an appraisal of each.

Many of these organizations began with a conference, which then established a continuation committee.

CHAPTER XIV.

LITERACY CONFERENCES.

Varieties.

In a literacy conference somebody raised this question: "How long should an ideal conference be held"? The answer to that question was another question: "What kind of conference do you mean?" For there are at least seven varieties.

1. To Organize a District Literacy Drive. There might best be a series of meetings, each an hour and a half in length, and perhaps a week or a month apart. The Meeting described in chapter 13 to organize the Adult Education Union in the Central Provinces, finished its work in one day. For large cities where prominent men with crowded programs participate, the time must sometimes be cut to one evening. This was the case when the Nagpur Literacy Committee was organized.

2. Conferences to pool experiences are very desirable after a campaign has been conducted. For example if college students have taught illiterates during vacation months they should meet at the opening of the new school term to report and exchange ideas, for they will have the most valuable kind of knowledge—that born of experience. Their findings should be duplicated or printed for distribution.

3. To inspire, lecture, and instruct the community. Seldom can such a meeting exceed one evening session or perhaps one evening a week. Such was the Symposium held in Lahore where four speakers considered what type of adult education India needs.

4. To learn from a specialist. How long the conference should be, depends upon the wishes of the specialist and the interest of the people. In our own case we find that four days with morning, afternoon, and evening sessions, will barely enable us to cover the most vital points in a literacy campaign. Ordinarily it is difficult to keep unpaid people longer than this.

5. The Director's visits to villages.

The first organizing visit to start the village campaign will often need to be a week in length.

Return visits of a half day to a day should be made every three months.

Mr. K. J. G. Sundaram of Dornakal is able to conduct fifty conferences a year of about four days each.

6. A special course to train teachers for an intensive campaign. Such conferences vary greatly in length. Students of Madras University studied for four days just before their vacation campaigns. Much better however is a conference of twenty days if it can be arranged. Miss Laura F. Austin describes one such conference with interesting details:

"A training class for teachers was held in Kosamba for three weeks, May 8-28. Mr. R. D. Souri agreed to furnish the place, and pay the travel of a staff to be furnished by the Adult Education Committee, and allow as many mission teachers to attend as the mission felt able to send. Our staff consisted of four of us who had helped the committee in drawing up the lessons in Feb. 1937, and one other who has been teaching with me in adult classes for the last year and a half. The scouting experience of Rev. Findley J. Stewart came in handy when the petromax lamps had to be lifted up, for he provided us with the bamboo tripods needed. Two words used over and over by Mr. Souri will remain with those who attended for many a day, namely "Dhagas" (a spirit of enthusiastic service) and "Jumbesh" (a going campaign). The success of the school was far beyond our expectation.

"The first two days were given largely to preparatory lectures concerning the work of carrying on campaigns for Literacy. On the morning of the second day the method of teaching the first lesson was given to the teachers. That evening the whole group, about seventy strong, went to the villages singing the new syllable song (ka, ki, koo, ke, ko, etc.) and others inviting the people to come to learn. We found a few learners, but not nearly enough to provide one

learner each for our 66 registered teachers. The next morning the method of teaching the second lesson was explained. The second night there were more learners, for they were looking for us. On the third night there were still more, and soon we had more learners than there were teachers! Nor did the enthusiasm die down.

“As the group of learners increased, it was evident that work would have to be carried on for them after the close of the Summer School classes. Mr. Souri asked for a special Training Class in Method for the members of the Centre staff so that they might continue the work. This was arranged for. As a result by the time we were ready to close the summers work, about 120 persons including twenty mission teachers had taken the work in Method and some 90 illiterates had had the benefit of the practice teaching.

“At the closing program four newly-literates rose in the presence of the large audience and read a page out of a book of easy reading which they had not previously seen. The first read his page without a mistake, and in a smooth running style. The others also did well. A good many more of the others could have done the same. This was after thirteen days of being taught. Writing was also taught with creditable results.

“A badge to be given to the new learner when he satisfactorily finishes the prescribed work, was designed by this teacher group. It consists of a white India on a black background over which a rising sun shines. Around the edge is inscribed ‘**Learned after becoming Adult**’.

“Another practical task undertaken by the students of the summer school was the selection of words from the dictionary which they **think** are in common use in the illiterate villager’s vocabulary. As the teachers present came from all the four main sections of Gujerat we were able to get a representative group of teachers from each section to review the dictionary. The task of comparison and compilation of a list from these efforts is still to be done, and then the compiled list of words will need to be tested out in each area, but the beginning was made in Kosamba.

"Besides this training, teachers had the privilege of the other courses in Cottage Industries, Physical Culture, and Scouting which the school was carrying on. They bring back certificates showing the courses they have attended. Our 'Adult Education Training Certificate' is signed by the Commissioner of Education, the Commissioner of Agriculture, the Head of the Centre from Baroda State, officers and the director of the Adult Education Courses of the Summer School".

7. Lesson building conferences as a rule require a longer period. The Central village school, ten miles north of Vellore, proved to be an ideal spot for twenty men to spend a month working on Tamil, Telugu and Urdu charts. Each evening groups went to adjoining villages to experiment with the lessons which they had prepared that day.

The Hindi lessons made in 1935 represented a month of work and experimentation in the home of Rev. J. D. Graber at Dhamtari. The workers were about seven in number. It is seldom that even that many can be gotten together for such a long period. The Moga lesson building conference for Punjabi met for five days in 1937, but a small committee of three worked many more weeks in polishing the primer and in experimenting. The Godhra committee for Gujerati in 1937 prepared lessons along wholly new lines in twelve days, but these were worked over and greatly changed in succeeding weeks before being published. The Allahabad lessons using the same plan, (picture-word-syllable lessons) completed its task in twelve days, and was able to build a second set in Urdu at the same time. Another set of Urdu lessons was prepared in Bombay in four days. The picture-word syllable lessons in Marathi were finished at Sholapur in six days—because previous experience had shown exactly the steps to be taken. The picture-word-syllable Hyderabad lessons were prepared at the home of Rev. C. W. Posnett, in Medak by a wonderful committee of eighteen persons in the incredible time of two full days and long evenings, with no previous notice at all! This was only possible because the plan along which the lessons were to be built was clearly in mind and because the staff of workers were brilliant and eager, and, as the Moslems would say, "because God was Good"!

The latest simplest lessons made in 1938—39, followed the "chain-picture method", and can be prepared by a competent committee in a week of constant work, as may be seen from the following time schedule:*

Kanarese, charts only, at Raichur, 3 days;

Mundari charts and lessons at Ranchi, 6 days :

Santali and Bengali charts and lessons at Pakaur, 6 days :

Oriya charts and lessons at Cuttack, 6 days :

Garo charts and lessons at Birisiri, 3 days :

Punjabi, chart only, at Pasrur, 2 days :

Marathi charts and lessons at Sangli, 6 days :

How to Promote a Conference :

To a very great extent the success of a conference depends upon what **goes before** it and what **follows** it. Thought out in advance should be all such questions as : who are to be present, what officers to have, who are to be the officers, who are to do the speaking, the agenda, and the committees to be appointed. This can be done by a small committee, meeting at least five times in advance, one member of the committee in particular spending at least forty hours of hard thinking, writing, and interviewing.

The Secretary who should continue to act after the conference, must be the most **interested, practical, and efficient** person available. If he can take stenographic notes he will get fuller minutes. It is essential for him to use a typewriter well. The permanent value of a conference depends largely upon how well these notes are written and given publicity.

Decide what the conference is for, what changes in thought and action will result from it if successful.

Make a list of all who should be present.

*The time given refers in most cases to the drafting of the tentative form of the materials. Usually some individual or committee must spend additional time in polishing up, illustrating, revising etc. (F. Ed.)

With these people in mind decide what letters will best interest them. We say "letters" because **one notice will not be enough**. They will need to receive two or more notices. This is so well known now to business, that they always follow up any letter sent to you, with another even more attractive appeal a week or two later. Do that with the proposed conference :

The letters sent to persons or organizations whose attendance is sought, need not be long; they ought to be definite. A good illustration of a well-thought-out program and adequate advertising is furnished by the Mettur Dam Conference. Two personal letters enclosing programs **were sent out a week apart**. The first letter, posted a month before the conference, contained this information :

TAMIL ADULT LITERACY CONFERENCE

METTUR DAM,

December 8—10, 1938.

DEAR FRIENDS,

The Madras Representative Christian Council has arranged a conference on Adult Literacy. Though this Conference is called by Christian bodies, we cordially invite our Hindu and Muslim friends, officials and non-official, to counsel with us, so that we can all pool our knowledge and organize the Adult Literacy Movement on a firm foundation.

The Conference is not for long-winded speeches but to solve the problems that confront us by frank and friendly interchange of experience. This is no substitute for action but a preparation for better, more determined action. The agenda is enclosed herewith. A detailed programme will be sent to those registering.

The Conference will be held in the Government Training School, Mettur Dam, which has been kindly placed at our disposal. It begins at 9 A. M. on 8th December and continues until about 4 P. M. on the 10th. Delegates may come by bus from Erode (As. 8) or Salem (As. 8) or by train from Salem. There will be an opportunity to see Mettur Dam.

Delegates will bring their own cots and bedding—no mosquitoes.

European food will cost Rs. 2/8/- a day and the Indian food Re. 1, but the latter delegates may make their own arrangements locally. The registration fee is Re. 1.

The names of delegates from your area are to be sent to me at least by December 1st, together with the kind of food required :

(a) European, (b) Indian vegetarian, (c) non-vegetarian, or (d) own arrangements.

Dewan Bahadur S. E. Ranganadham, Vice-Chancellor, Madras University, has graciously agreed to open the Conference and preside the first day.

Yours cordially,

MASON OLCOTT.

For Adult Literacy Committee,
Missionary Educational Council.

A week later this letter was followed by another which was more in the nature of a general invitation. This was accompanied by a complete program, worked out in every detail as to speakers and time of each session.

The important lesson to be emphasized at the risk of being repetitious is that every last detail of a conference ought to be worked out well in advance and with complete detail. Generally speaking the better a conference is thought out the better will be the results.

Not only must program and schedule be worked out with great care, but many other details as well. Among these are: the lodging and boarding of delegates and the assurance of a hall in which they will not be disturbed.

The table of literature for sale or free distribution requires a good committee of its own. This committee must have four months notice so that it can get its material from publishers. Somebody must be at the table to explain and sell or give away what is on exhibition. Distribution by sale or gift of an abundant supply of lessons is always an important part of a conference.

If at all possible, tear all delegates away from their own environment and take them to some secluded retreat like Mettur Dam where they cannot carry on their usual tasks, or, (what is even more important), be bothered by the usual interruptions. It is precisely those who will be most useful for a literacy campaign who are most frequently disturbed by telephone call, visitor, and letters. Generally speaking large cities are the poorest places for conferences because there are too many disturbances, distractions, and attractions! It is not good for the morale of a conference for some of the leading delegates to drop in once in a while from other duties. If the conference desires to take a half day of recreation let all of them recreate at the same time.

The result of all the careful preparation made by the Mettur Dam committee was that over one hundred intensely interested delegates gathered and contributed wholeheartedly to make one of the most constructive and fruitful conferences in all India. Literacy Conferences obey the laws of cause and effect.

The Mettur Dam Findings were refreshing because they did not end merely with giving the world good advice,—though that is useful. They set up a vigorous program for themselves.

SOME EXCERPTS FROM THE METTUR DAM FINDINGS.

Continuation Committees.

So many millions of illiterates wait to be taught that **all welfare agencies must be mobilized and coordinated** in this great cause. In order to do this and to call a similar Conference next year, the following **Continuation Committee** is constituted: Mr. K. A. Samuel (Secretary), Rev. R. Robertson (Treasurer), Mr. K. Muhamad, Mr. Nataranjan, Sri Ramachandraji, Miss M. Brown, Mr. M. J. Sarguman, Rev. T. Narasimhan and Mr. Aaron Christian.

A Women's Committee is to be formed consisting of Miss Irene Lowe (Chairman), Miss G. Falshaw (Secretary), Miss Giles, Miss Mummery, Miss Wilson, Miss Marsh and Miss Joseph, to gather and circulate suggestions about holiday work.

We instruct a committee composed of Dr. Mason Olcott, Rev. R. Robertson and Mr. M. J. Sarguman to edit these findings and send them to the various official and non-official bodies concerned, in order to secure their co-operation in the literacy movement.

Literacy Campaigns.

The Conference appeals to all its members to set a good example by bringing literacy to all their servants and to the residents of the nearest village or suburb, by collecting used magazines and books and helping organize reading rooms. Completely literate **households** or villages which will stand out like lighthouses, will stir others to action.

The following persons will convene workers for literacy campaigns in their respective areas : **Mettur**, Mr. Subramania Iyer; **Krishnagiri**, Rev. J. G. P. Naumann; **Salem**, Rev. T. C. Witney; **Erode**, Mr. E. Jeyasingh Raj; **Coimbatore**, Mr. M. J. Sarguman; **Dharapura**, Miss M. Brown; **Attur**, Rev. T. Narasimhan; **Pudukottah**, Mr. P. M. Gopalakrishnan; **Cuddalore**, Mr. S. V. Balraj; **Vellore**, Dr. Mason Olcott; **Chittoor**, Miss K. Ebenezer; **Bangalore**, Sri Rama Chandraji.

The Training schools at Mettur, Salem, Erode, Coimbatore, Dharasapuram, Pasumalai, Tanjore and Vellore were specially asked to depute members of their staffs to learn the best methods of teaching illiterates, and to give at least a week's practical instruction of this to the training students before the beginning of the next summer vacation.

Literature Preparation.

For keeping semi-literates from lapsing into illiteracy, Tamilians need to produce a large variety of well illustrated booklets written in very simple Tamil. We believe that such a clear, chaste style can be evolved by lovers of India as will not lack dignity nor beauty. Songs also need to be written in a similar style and printed so that the new literate may follow the words as he sings. The continuation Committee is asked to discover and encourage writers.

We also instruct the Continuation Committee to prepare an extensive list of topics which especially interest villagers. The following is a suggestive list prepared by this conference, showing roughly the number of delegates voting for each item. (100) Marriage, family, and children; worship of God; money, debt and prices; Gandhi and Congress; health; jewelry and clothing (for women): (90) food cooking; rain, crops, land and cattle; shandies. (80) Elections (at election time). (70) Government. (60) Stories of saints, heroes and festivals; water; fate. (50) Quarrels and litigation: death. (30) Current news and gossip; games and sports; pilgrimages. (20) Ceremonies; ghosts; caste; (10) Industries and jobs; proverbs and riddles; roads; cinemas.

We request a Word List Committee, consisting of Rev. H. H. Popley, (Erode), (Convener) Miss Thangam Samuel (Dharampuram), Mr. R. Krishnamurthi, Rev. A. Thangiah (Madras), Mr. K. J. Vedamuthu and Mr. A. E. C. Vyramuthu (Vellore), to draw up, in consultation with similar committees, lists of words, (500—1000) in most common usage among the little educated, which would express their ordinary ideas, and to report to the Continuation Committee.

Note how vigorously the Mettur Dam Conference set its members at work. No conference ought to end without definitely providing for action by the members of the conference on all the vital issues which emerged during the conference. Mere talk does not make India Literate. Nor, of course, do Findings. God give us more men and women of action! Who see things through, though they stand alone, though the heavens fall!

CHAPTER XV.

DIRECTORS AND THEIR DUTIES.

1. Choosing the Right Man.

For an effective literacy campaign a full time provincial and several district directors are necessary. Not the least of India's weaknesses is her lack of trained men and women for these positions.

Although the actual teaching of illiterates can be done by all types of people, there is no hope of large success unless a campaign is well directed by trained men and women, who stimulate, instruct, correct, organize, and appeal. The director must have no other work, and he must have abundant energy as well as consummate tact. He must possess leadership and organizing ability. Above all he must have a tremendous passion for this task, realizing that it is at once one of the most difficult and one of the most vital tasks confronting the new India. He must possess a great love for people, a love that yearns, and prays for the emancipation of the masses, and rejoices when they are released from bondage of mind and body. He must carry into this work the religious fervor and sacrificial spirit of the Mahatma. He must have a dogged perseverance that will never say "Impossible". Few are the men and women who possess all the qualities that combine to make a really great director. Among the ideal directors now at work in India, Professor Bhagwat of Poona is the most famous. He does combine the above qualities, and with them a vivid imagination that makes him magnetic. He never loses courage. Mr. B. B. Mukherjee of Patna, Bihar, Mr. K. J. G. Sundaram of Dornakal, Mr. John Wesley of Hyderabad, Mr. R. M. Chetsingh of Hoshangabad, Mr. P. D. Bhanot of Lahore, Miss G. Gokhale of Bombay, and Mr. R. D. Souri of Baroda, are other Indians who have revealed the same combination in a very striking degree. There are scores of younger men and women, as yet less widely known, but perhaps equally competent.

Since everybody does not possess these qualities, in what way shall we discover the right persons? There are just two things we can do: **Find** them or **train** them. Since the demand is insistent and our experience so brief, we should try both methods.

First, observe high school and college students who are teaching illiterates, and offer scholarships to those who show special qualities in character, leadership, and teaching ability. Second, offer special courses in the training schools, so that those who demonstrate their ability may secure the best possible training as directors. General high schools, colleges and training schools must cooperate in the quest for hopeful young men and women. Hitherto in the field of literacy, Gray's lines have had a special application:

"Full many a flower is born to blush unseen
And waste it's sweetness on the desert air".

It is not in theoretical classes but in actual teaching of illiterates that we shall find men and women with the rare gifts necessary for this work. For example in Chillawan, Lucknow, and later in the night class at Leonard Theological Seminary in Jubbulpore, Mr. Shiv Singh revealed such enthusiasm and such unusual gifts that he has been placed on preferential lists by two Ministers of education who heard about him. It is highly important for governments and private organizations to keep promising students under their eye.

A great danger lies in appointing people for reasons of their high standing and influence. Almost always such men lose interest when work is uncomfortable, and thus they spoil the campaign. One such tragic instance came to our attention during the past year. A man of very extraordinary ability was rejected because he did not belong to the higher castes; the result is stagnation in that region.

Men and women from the villages and from low castes are very likely to succeed. They will feel passionately eager to help the people from whom they sprung; and for this reason, other things being equal, should prove superior to those who have never experienced the pains and heartaches of the underprivileged illiterates. People from villages also

understand the psychology of their kindred and are likely to be practical, whereas many city bred men are impractical, visionaries, when dealing with village problems.

2. Knowing his business.

A director should **observe how campaigns are successfully carried on in other regions**. He will do well to visit regions carrying on the most successful campaigns and **participate in them** for at least two months. He ought to read the literature of Adult literacy in India. Unfortunately not much is as yet in print, though typewritten reports could fill several volumes. The director will find especially helpful the plans of Mr. B. B. Mukherjee as described in his report after six months of campaign in Bihar, the various plans published by Mr. Bhagwat of Bombay Presidency, the thrilling accounts of the Bombay City Campaign, The Hyderabad pamphlets, the reports of Mr. Bhanot of Lahore, many pamphlets of Mr. Sundaram,* of Dornakal, the findings of scores of conferences, and hundreds of pages of reports in the files of the National Christian Council, at Nagpur.

The Director **must know his own district** and formulate a plan that will fit its needs in the light of the resources he has at hand. He must have imagination to prepare an original program to meet this situation.

Every director of literacy will be eager to exchange experiences with every other. One easy way to begin such exchanges would be to select names from the index of this book. The body of new knowledge is accumulating so rapidly and so fruitfully that a wise director will be in touch with every part of India, where experiments are being tried. Other parts of the world will offer fruitful suggestions also, but conditions abroad are so different that all foreign ideas should be regarded as suggestive and not conclusive. It is to be hoped that soon the large number of reports of conference that have appeared, many of them full of fresh ideas, will be available.

*His "Handbook on Adult Literacy" originally published in Telugu will soon be available in English.

3. Touring.

The district director is first and last a travelling man. He has a little correspondence with the central office, and notices to send out announcing his arrival at various points, but his chief service is to be present in person. It would be ideal if a man and wife without children could be directors together for the women's campaign needs even greater effort than that of the men.

In opening a new village he will need to stay longer than upon later visits. Just how to begin such village work is described in detail in other chapters.

Mr. Sundaram of Dornakal prefers to remain from three to four days in one center. A typical paragraph from his reports says: "During the month of July conferences were held in five centers with 205 mission workers and 295 village Christians from nearby villages. We spent three to four days in each village and sold over a thousand charts".

There are 1500 mission teachers for Mr. Sundaram to reach and he has from 50 to one hundred teachers in each conference. He must hold about twenty-four conferences to cover his field. If he covered it every three months he would need to hold eight conferences a month or two a week.

Where the field to be covered is very large a great deal can be accomplished in a one day conference leaving the day before and after the conference for visits, organization, and interviews. Such conferences of village leaders should be held in a central place, accessible with little or no cost to the delegates, many of whom will walk. If possible food should be supplied free. The forenoon may be devoted to discussions on theoretical considerations and the afternoon to practical experimentations with illiterates and teacher training. The evening should be devoted to lantern slides where these are provided, or to lectures on the burning problems connected with literacy, such as (1) reasons why literacy is necessary, (2) Adult education, (3) relation of literacy to social reconstruction, (4) democracy. Material for such lectures will be found in this volume and elsewhere.

Night propaganda of this type has already demonstrated its effectiveness. As we write, the latest news comes from Bombay that the response of the illiterate population to such propaganda exceeds all earlier expectations. Because of the night propaganda, illiterates came applying to be taught in such numbers that the 400 centers which had been provided proved inadequate, and 120 more were opened at once.

What hours of the day to devote to conferences depends very much upon the season. In the hot months there is no use in trying to keep enthusiastic with the thermometer standing above 100 F. The meetings can then be early and late. Many of our conferences have run from 8-10:30, 3-5:30 P. M., 7:30-9:00 at night. It is well to have a recess of five minutes at the end of each hour.

4. Size of His Territory.

Just how many villages can be covered by one director? This is a question that has no final answer as yet. Each Director has his own opinion. Thus far the workers have been so few and the regions so great that nobody has dared to suggest a maximum limit. We have been placing them in fields entirely too large for anybody, and letting them do intensive work in a small part of the region, hoping that later they may reach the other districts, or that their example may be followed far beyond their actual reach. But the question as to the correct area for a director demands an answer and we shall try to find it.

Three factors must be considered. First, the distance of villages from one another: Second the accessibility of the villages (are they separated by mountains, ravines, or water). Third, the size of the villages and their homogeneity.

Under very favorable circumstances it should be possible to hold two conferences each week, if each is a day in length. This would mean eight a month, or twenty-four each three months. The director ought to be able to make a round trip every three months. If we estimate how many villages can be represented at each conference, we are able to arrive at a judgment as to how many villages the director can cover.

Conferences may be small or large, with only ten in attendance or with three hundred, though the best work is done by most directors with not less than twenty and not over one hundred. If a director has 24 conferences a quarter, and averages one hundred villages represented in a conference, he might conceivably "cover" 2400 villages. But this is a very heavy program, even under the most favorable circumstances. He could not visit these villages and would need an assistant to go ahead of him to set up the conferences. Much would depend upon the organization existing when the campaign began. In Dornakal with 1500 teachers under good control, Sundaram can reach much farther than the average director.

Ordinarily it would be better to hold only one conference a week and to devote the remainder of the six days to intensive visitation of villages, gaining first hand experience, and stimulating and strengthening and correcting local campaigns. It is neither necessary nor desirable for the director to visit every village four times a year, but he ought to visit it at least once. He can visit one, two, or three villages in a day, seldom more. A live director should average five villages visited a week or 60 every three months, or 240 a year. That seems to be the limit of what he can do well.

Professor Bhagwat works under the same handicap as all the rest of India in having inadequate experience upon which to base his figures, but with his fine engineer's imagination he has constructed the following set-up for sixteen millions of people in Bombay Presidency:

At the top is the director of adult education.

Under him are 25 "supervisors", each supervisor in control of 20 "organizers".

500 "organizers" each one covering 150 to 200 square miles.

18,636 "village workers" are at the bottom of the ladder. In order to fill gaps and provide for expansion he would have 37,272 apprentices serving with the "village workers".

Mr. Bhagwat says the chief function of the "supervisor" will be to "supervise training of village workers and

organizers", arrange for recruiting them, and transferring them when necessary. He wants his "supervisor" to be forty years of age and to have had five years experience as an "organizer".

The "organizer", Mr. Bhagwat says, should be thirty years of age, and should have had five years experience as a "village worker". His standard of living is to be that of a village worker, but he will be paid travelling expenses. He is to supervise the village worker, spread propaganda, and conduct training classes for village workers and apprentices.

CHAPTER XVI.

WOMEN.

The census reports that only one Indian woman in fifty can read. In Central Provinces, Bihar, Punjab, United Provinces, Central India, Hyderabad and some other states, only one woman in a hundred is literate.

1. History.

This is not to say that women are unimportant in India. A very long list of prominent and extremely influential women could be written. Indeed the list is far too long to print here. What a "Who's Who" could be made in India, for women alone! There are several in legislatures, many on municipal councils and local boards, and at least two serving as Minister in a provincial cabinet.

Some women who have not held any prominent official positions are so large in influence and distinction that no official position could enhance their prestige—Mrs. Naidu for example. What tremendous influence the All India Women's Conference and the many local women's organizations have had! All of these of course are composed of well educated women. One cannot refrain from exclaiming that if Indian women can be of such tremendous influence when only two percent of them can read and a very much smaller fraction are educated, what might they not do if the majority of them became educated!

If we may rely upon history and tradition, there was a period when the women of India were far better educated than the women are today. In the reign of Asoka, according to eminent authorities, about sixty percent of the inhabitants of India were literate. One historian says :*

*See article by Kunwar Madhvendra Prasad Narain Singh in the Ewing College Magazine Dec. 1936.

“The education of women was not neglected in the Vedic period, but was much advanced. Maidens of the upper classes received a very liberal education, which could win for them a dignified rank in society. Among the Rig-Vedic composers of hymns twenty-six were women. For instance, in the fifth chapter of the Rig-Veda one of the hymns was originally composed by a lady named Vishwavera. Again, members of the ‘fair sex’ were devoted to the study of philosophy. The latter portion of the Vedanta philosophy was composed by a lady named “Vak”. It will not be out of place to name here some profound lady-scholars who have carved out a name for themselves in the history of India: Goshā; Lopamdra; Mamata; Apala; Surya; Indrani; Sachi; Surparanji; Visvavara, and a number of others. These are not “Vain repetitions”; they testify to the remarkable wisdom and spiritual height to which Indian women of those days attained.

“Such names are the living witnesses of the existence of female education in ancient India. Women used to perform sacrifices, offer hymns to the gods, and they excelled in music and fine arts. They receive education in domestic science, on which modern educationists are laying so much stress. The system of education for women was such as fitted them to perform the multifarious duties of home beautifully and efficiently.

“Today we are making light of our sisters’ education. We are giving a dangerous fillip to illiteracy ‘which is Public Enemy No. 1’ according to D. Metcalfe, the well known Vice-Chancellor of the Mysore University. Let us hope that the people of this country will soon rise to the occasion and raise the position and status of women in the society—and thereby increase India’s happiness and prosperity.

“The Woman’s cause is man’s,
“They rise and sink together.”

At the Women’s session of the South India Adult Education conference on January 12, 1939 Begum Mir Amiruddin gave one of the finest addresses on the subject of women that we have seen in India. Note how she drives her arguments home! We have emphasized her many direct hits, by putting them into bold type.

“When we educate man, we educate but a single individual, whereas when we educate a woman, we educate a whole household; for no literate woman ever allows her children to remain illiterate or lapse into illiteracy. In this Presidency stagnation is very marked in our primary schools. It is chimerical to hope to tackle these problems without concentrating our attention on women’s education. It is precisely because we desire to secure the literacy of the adults of tomorrow that we wish to make the mothers our objective. If it can be ensured that the children of today will become literate and will not lapse into illiteracy, then the problem of adult education will be solved in a few decades.”

2. Women Must Help Themselves.

“We must request the Government to do all it can to fulfil this supreme obligation. But at the same time we have to be practical and face facts. Will the Government be able to meet the situation by itself? It seems to me that it cannot do so. In the circumstances, the spirit of public service and the philanthropy of the citizens must become active and potent forces in liquidating illiteracy in the land. All women’s associations must direct their immediate attention to this matter and launch an attack on illiteracy by two means: by holding adult classes, and by checking stagnation and wastage in girls’ schools. **Adult education should also become a part of the Maternity and child welfare movement.** Women who are connected with this movement, should organize adult classes at the centres with the assistance of the health visitors.

3. The Government Should Organize Us.

“While the Government may find it difficult just at present to bear the entire financial burden, it can harness and organize all available talent and service for the purpose. This could best be done by the appointment of a **Central Committee of educational experts assisted by a small body of workers, both men and women, with branch committees in each district for the collection of funds** and for devising a wide-spread scheme of mass education. These committees should hold an **Adult-literacy Day** every year, **when flags or flowers should be sold, and it should formu-**

late a five year plan of work. A census of all educated women who have leisure should be taken and all such women required to devote a few hours a week to the teaching of adults. Girls who were aspirants to university degrees should be compelled to do adult education work for three months as a condition precedent to their receiving their degree.

“In China, thousands of women had been converted from illiteracy to literacy by the efforts of students. Why should not Indian women do what the women of other countries similarly placed had done? Colleges and universities are everywhere looked upon as a means of irrigating the mass mind with the streams of knowledge. Teachers and students should spend a portion of their vacation in passing on the fruits of their learning to others. Such work of teachers should be taken into consideration by the Government and the local bodies when deciding their promotions and confirmations, and that of the students when they seek an appointment.

4. Teach Women Employees at Their Workshops.

“Women usually find it inconvenient to attend classes because they have children to look after at home. Hence wherever adult classes are organized, it will be necessary to have women volunteers to arrange for the collective care of small children, while their mothers are receiving instruction. The problem of the education of women who have to supplement the family income by work outside the home, particularly that of women employees in factories, is beset with great difficulties. The lot of these women is very hard for they have not only to perform their duties in the industrial establishments, but have also to work at home, both before they leave their house and when they return. Under these circumstances, it is futile to expect them to attend a night school or benefit by its instruction. The only hope that can be entertained with regard to the education of such women is to hold classes for them on the premises of the industrial establishment where they are engaged. An appeal should be made to the industrialists to regard the eradication of illiteracy among

their labourers as a social and moral duty and **arrange classes for them in the company premises, during working hours.**

5. Village Women.

“It is comparatively easier to launch an attack upon the illiteracy of the urban women than on that of rural women. In the rural areas, the **paucity of educated women who can teach the adults is the greatest handicap.** And it is difficult to get women teachers from the towns as they find it unsafe to go and live in the villages alone. There are two methods by which women teachers from the towns can be secured for rural work. One is by **establishing a sort of settlement in the villages, where a teacher, a health-visitor and a midwife might live together and work as a team.** This has been done in some parts of the Punjab and has proved a success. The other method is to **have for rural work married couples with the necessary training, so that both the husband and wife may serve in the educational programme.** As matters stand for women’s classes, though women teachers are always to be preferred, in **most cases the adult women will have to attend the men’s classes, because no women teachers are available.**

6. How to Attract the Women.

“**In the adult schools for women, sewing classes, or the teaching of some simple cottage industry should precede the actual classes, as these would attract the women and induce them to attend regularly. Music should always be provided, as also some recreation.** In the olden days in this country, **knowledge used to be imparted to the people through music and song, and through the narration of stories.** No wonder it attracted the rustic mind.

“**Mere literacy should not be the goal of the adult education programme. The women’s range of information should be widened by talks and magic lantern lectures, and wherever possible, by the cinema and the radio, which in Russia have proved of immense value in eradicating illiteracy. The minds of the voters should be released**

from the cage of ignorance in which they are imprisoned, so that they may be enabled to discharge creditably the responsibilities and duties with which they are invested. At the **general talks and lantern lectures women who are already literate should also be invited.**

7. Let Women Write For New Literates.

“Another urgent requirement is a library in every village. I hope that educated women who have leisure **will take up the work of writing simple books in Tamil, Telugu, and Hindustani, on matters of interest to women.** I also hope that in future the springs of **philanthropy will flow freely towards the creation of libraries.** What we need in this country is **number of Andrew Carnegies and Passmore Edwards**”.

Happily there is nothing in any of the religions of India which prohibits women from receiving an education. It is true that the purdah system isolates many Moslem and Hindu women from men, and confines them largely to their homes. This makes education more difficult, but by no means impossible. With the “one by one” home study method which has been described in this book, purdah need not be a very serious impediment to literacy. Many of the great Moslem women leaders of India manage to work effectively from behind their veils.

There is no lack of enthusiasm among the leaders of women. “Mrs. Naidu has from her early years been a feminist and has advocated women’s right to vote”. Rani Lakshmi Bai Rajwadi, of Gwalior, President of the All India Women’s Conference, revealed deep interest in this cause during our visit to Delhi.

Looking back over the experience of eighteen months in India, at least one half of the making of arrangements, half of the lesson building, and half of the successful teaching of adults throughout India, were accomplished by women. In several instances, while men were in the lime-light, it was evident that the hard work was being done by women behind the scenes. In how many cities men’s and a women’s colleges received the same challenge, with the result that the

men pottered, and the women acted! When the Premier of Bombay wanted to be sure of a great success for the literacy campaign in May 1939 in the city of Bombay, he threw the burden upon Miss G. Gokhale, an immensely competent woman, because no man in Bombay could have done as well. Two other competent women, Miss Rustomjee and Miss Khandavala, wrote the primers. Miss R. Dongre's lesson primers, and her successful classes in Bombay are also notable. These she started as sewing classes. Friends were asked for cast off clothes. The women could take them home when they were properly repaired. While the sewing went on, stories were read to the women until they themselves wanted to learn to read.

Yet splendid as the ability and enthusiasm of women is, the unhappy fact remains that they are as yet not organized against literacy and are making far slower progress than the men.

8. Size of the Task.

Let us face the truth that no solution for the women of India is anywhere in sight. The great Bihar campaign, which has taught seven lakhs of people to read has not given out statistics concerning women, but confesses that they have not learned in large numbers. The leaders of Bihar venture to predict that they will conquer illiteracy among men but express no present hope for the women. That is a very common attitude in India—men are thinking chiefly of male literacy alone. We saw some good classes for women in Patna and Jamshedpur. There are also hundreds of women being taught in Hyderabad State and hundreds in Bombay City and Presidency. Very recently campaigns for women are reported in other parts of India particularly among tribal women. But all in all it seems well within the truth to say that ten men are learning at the present time for every woman—and yet seven women are illiterate for every man!

There is too much tendency on the part of the educated women to depend upon government and upon the leadership of public spirited men. The men as a whole will disappoint

the women, not so much because they mean to do so, as because it is difficult to divorce themselves completely from their deeply entrenched habits of thought.

We met a highly educated Indian Army officer on the train, taking his pretty but wholly illiterate young bride of four days with him. Said he looking at us for approval: "Some educated men say they want to marry educated women, but I did not look at it that way at all. I want a companion who is trained entirely by myself, so I chose a girl who would know nothing excepting what she learned from me. That will assure our happiness. Isn't she lovely?" Men like that can be dependent on not to lead in making women literate.

When women realize that they must depend wholly upon themselves, and organize as fully as though men did not exist, their drive against literacy will get on faster. They will get far more from the men if they assume the initiative, and appeal for help. To insist upon merely following men's leadership is to condemn their sex to perpetual ignorance.

9. Women's Conferences.

Though the All-India Women's Conference made an excellent start in placing literacy at the top of their program, that resolve will be no more than a pious wish unless it is implemented. They should have a convention concentrating solely on literacy, and a committee set aside to work out the details for cooperating with governments or anybody who will cooperate. Governments will frequently make grants to organizations which know exactly what they want.

There is need for women who have been experimenting to confer and pool their experiences in teaching women. Among those who have had rich experiences in teaching illiterates and in conducting campaigns are Miss G. Gokhale, Miss Rajas Dongre, Miss Shanta Bhalerao, Miss Amy Rustomjee, Miss Sarah Paul, Miss Laura R. Austin, Mrs. Taraben Modak, Mrs. Khadja Shaffi Tybiji, Mrs. Wm. Hazen and Miss Lillian Picken of Bombay Presidency, Miss Sally Anstey and Miss Alice Ferguson of Hyderabad, Miss E. B. Miller and Miss E. Engle of Guntur, Miss Lottie Sanford, Miss M.

Azariah of Dornakal, Miss E. H. Barkworth, Mrs. Robert Wilder of Madura, Miss Eva Jane Smith and Mrs. A. E. Harper, Mrs. J. A. Mc. Arthur, Miss Ruth Ure, and Miss L. A. Boyd, of the Punjab, Mrs. L. W. Bryce of Indore, Miss O. E. Hornby, Miss K. E. Munson, Miss K. Perrin of Birisiri, Miss Mildred L-Pierce and Miss Hilda Swan of Pakur, Miss Helen E. Fehr, Miss Alice Van Doran, Miss Abraham and Mrs. Devasahayam and Miss Gladys Falshaw of Madras, Mrs. B. C. Mukherji of Calcutta, and Mrs. B. B. Mukherjee of Patna, Miss Nettie Bacon of Buxar, Miss D. L. Dragon of Kasganj, Miss Ruth Robinson, Mrs. Briggs and some professors and students of Isabella Thoburn College of Lucknow, and Mrs. M. Vaugh of Allahabad. It would be very easy to make the list of foreigners many times as long. It is difficult to find the names of many leading Indian women who are as yet engaged in actually teaching adult women.

May we urge the All-India Conference to set aside the best Indian woman available for research and writing, with sufficient funds to write a handbook for women, telling India what women are doing and what they need to do next. This wholly inadequate chapter is a pitiful illustration of how little men know of the thousands of women who are doing their utmost for their illiterate neighbors, "unhonored and unsung", and what is more tragic, unorganized and unaided.

THE INDIAN ADULT EDUCATION ASSOCIATION IN
DECEMBER 1939 ADAPTED THE FOLLOWING RESOLUTIONS:

That this Conference, while recognizing with regret that adult education among women is lagging behind that among men, owing to the difficulty of gathering pupils into teaching centres and to the wide-spread lack of trained leadership, would stress the fact that women must be given an educational and cultural opportunity equivalent to that of men if the ideals of enriched living are to be achieved. It is self-evident that a different curriculum and different methods must be developed for this work. The Conference urges that experiments be made in a triple approach to courses of study.

(1) Courses designed to equip women for their primary task of home-making i. e., child welfare and child psychology, hygiene and first-aid, nutrition, needle, craft, etc.

(2) Courses for the developing of the cultural life, such as literature, music, civics, history, courses which make literacy prerequisite; and

(3) Training in the various cottage industries whereby a woman in the home may help to raise its economic level.

That the Conference feels with regard to method that steps should be taken to train an adequate number of educated women to carry on centres, and, where necessary, house to house teaching in both rural and urban areas. Further experimentation with special Training Institutes is desirable. Meanwhile it is noted that successful efforts to promote literacy work among women have been carried on through the organisation of school-boys and girls for both teaching and propaganda.

That in order to emphasize and encourage this most difficult department of adult education, the Conference recommends the following procedure be adopted:—

(1) That there be at least one representative on the Council of the Indian Adult Education Association with portfolio for women's work;

(2) That a section of the Indian Journal of Adult Education be devoted to the problems and progress of efforts among women;

(3) That women's institutes and clubs be approached with regard to undertaking experimentation along the lines laid down above or other independent lines;

(4) That an appeal be made to all those in touch with educated girls and young women to enlist their services in solving the problem of women's education.

If the Governments now conducting literacy really desire to make women literate, they need two directors, one a man and the other a woman. The drives for the two sexes ought to be simultaneous but along lines which are not always

parallel. Women will need to be taught at home more often than men. The time of teaching will be between 12:00 and 3:00, since women as a rule must care for their husbands and children in the evening. The contents of the lessons, to be most interesting to women, ought to deal with their household activities. Indeed there is everything to gain by making the teaching of women a specialized work, gathering suggestions from the experiences of men, but not attempting to imitate men's campaigns nor to standardize methods or lesson material.

A great new day of hope is dawning for the men of India, but will it include the women? Not unless the women include themselves, not by demanding things of the men but by doing the work themselves. They must—and they can.

There is every evidence that adult women can learn to read and write just as rapidly as men, and that as a rule they try even harder. As we close this chapter our eye catches an amazing phenomenon in the Philippine Islands. Two hundred and six students passed the government examinations for physicians in July 1939, and the highest ten were ALL WOMEN! Only thirty-four women were on the list. Women are **that** bright!

PART II
KEEPING INDIA LITERATE

CHAPTER XVII

BASIC WORD LISTS.

1. Why We Need Them.

The Literacy problem is a double headed giant—**making** people literate and **keeping** them so, and nobody in India yet knows which will prove more formidable. Before a campaign begins, we are tempted to believe that the second problem will somehow solve itself when we come to it. Experience however is proving that this is not the case. **Keeping** India literate seems likely to be the more difficult problem of the two.

The first obstacle we encounter is the fact that nearly all the adult books and journals are too difficult for new literates. An Indian teacher said ruefully: "I have made some people literate; but they cannot read"! This is not so absurd as it sounds. After an illiterate has learned to read syllables and can pronounce every word he meets in conversation he may honestly be called "literate", but he will not be able to understand standard literature until he has learned the meaning of many new unspoken words, for every Indian language employs a large classical vocabulary in writing which is never spoken by illiterates. The student must also learn many new prefixes and suffixes which are employed in writing but which illiterates never use in speaking.

Illiterate villagers in six leading language areas were asked to tell what words they understood in 1. The Book of Acts, 2. A Standard newspaper, 3. A typical classical book. These were the answers: (Proper names were not counted).

IN GUJERATI:

Acts—One word in fourteen was unknown to villagers

Jaruna Chumi, daily paper—one word in sixteen was unknown

Gujerati novel—one word in seven was unknown to villagers.

IN A MARATHI VILLAGE :

Acts—One word in eleven
 Newspaper—one word in eighteen
 Classic—one word in seventeen

IN A TAMIL VILLAGE :

Acts—one word in every nine not known
 Newspaper—one word in twenty-seven
 Ordinary book—one word in eight

IN A TELUGU VILLAGE :

Acts—one word in eight unknown
 Newspaper—one word in 9 unknown
 A secular book—one word in 6 unknown
 Simple "Uncle Tom's Cabin"—one word in 14 unknown

IN A HINDI VILLAGE :

Acts—one word in 16 unknown
 Newspaper—one word in 9 unknown
 Classic—one in 11 unknown

IN A PUNJAB VILLAGE :

Punjabi Acts—one word in 28 was unknown
 Urdu Acts—one word in 24 was unknown
 Sixth standard story book—One word in 34 unknown
 "Milap", newspaper with wide circulation—One word in
 14 unknown

This indicates that Urdu is much more satisfactory than any other language in Biblical translation, but not in newspaper.

India does not differ from other countries in the world which have a small aristocracy of readers. We find the same cleavage between spoken languages and written Mandarin in China, the same cleavage between spoken and written Arabic in Egypt. As India becomes literate the written and spoken languages will tend to become one; they will level up

and level down, just as they have done in the West. In Europe, Latin was the written language before the people became literate. The gradual process by which people began to **read** the spoken languages of Europe is a fascinating study. But in India today we cannot wait for such a slow evolutionary process. The chasm between "literacy", and "standard literatures" must be bridged at once.

In Bihar, where lakhs of people learned to read during 1938, the leaders began to realize within six months that their students would soon lapse into illiteracy unless they were kept reading. They had not previously foreseen how acute and prodigious the problem would be. The only provision they had made was for inadequate circulating libraries on wheels, with next to no books or papers easy enough for new literates to read. Bihar was in danger. Unless she attacked the problem of providing simple literature with vigor, and did it soon, she might have been conspicuously successful in making her population literate, but equally unsuccessful in keeping them so. If she waited until her new literates had forgotten what they learned, her problem would have been ten times harder than it is today.

As this book goes to press a letter has come from the Secretary of the Bihar Mass Literacy Committee showing that he is acutely aware of the problem. He writes: "We have dropped the circulating library plan and are starting three thousand Village libraries with a stock of 200 booklets each. These booklets are being especially written so as to be within the range of the new literates. They will be kept in an open shelf in the village school. We are also trying to persuade village shop-keepers and grocers to stock these books for sale".

When we speak of using only words which illiterate villagers understand we must at once ask: "What words do they understand?" The answer is not as easy as it may at first appear to be. A writer may know the colloquial language of his own immediate neighborhood, but he probably does not know how many of those colloquial words are used in other regions. Spoken language sometimes changes within a radius of twenty miles. In every language area there is

need for the preparation of a "basic" list of the most frequently used words, such as we now have in English and the other principle languages of the West. Rather we have need of **two word lists, one at each end of our problem.** At one end is the illiterate—what words does he know? At the other end is **standard literature.** What are the most common written words which the illiterate **must begin to learn** before he can read newspapers, magazines and ordinary books?

2. How to Prepare Basic Word Lists.

To prepare these two lists we must follow two wholly different methods. The first, the basic written words, can be gotten by counting words in books, and magazines. The second list must be derived from the illiterates directly...

Rev. J. C. Koenig's "Teacher's and Author's list of Four Thousand Important Hindi Words"† is the best-known list in India. *In making this list, the words in 153 Hindi books suitable for primary children were counted. No poetry was included. Over two hundred students and teachers in Normal Schools cooperated "for many weary hours" in listing one million words. There were found to be 12,500 **different** words in these million. Nine of the words were used more than 10,000 times each, while there was one word which was used only one time and this was used in a school primer. Four thousand words appeared at least ten times each, and these were listed by Mr. Koenig in four columns, the 1000 **most** frequently used in column I, the second thousand in column II, the third thousand in column III, and the least frequently used of the four thousand in column IV. The list Mr. Koenig tells us was made first of all to help in the preparation of Hindi textbooks for primary schools. The old textbooks for primary school are deadeningly difficult. Modern

† Mission Press, Jubbulpore. Re. 1-8-0

*The same word list and a similar one in Marathi and Urdu based on a somewhat smaller word count is available in the Handbook for Primary School Teachers in Hindi, Urdu, and Marathi published upon order of the Department of Education of the Central Provinces under the editorship of Mr. L. D'Sylva by the Indian Press of Jubbulpore. (F. Ed.)

educators believe that in writing primers only one word in thirty or at most one word in twenty ought to be a **New** word. At least nineteen words in twenty ought to be words that have already been used. None of the Hindi readers that Mr. Koenig examined followed this principle. But the Moga series of Urdu Readers approached it; so Mr. Koenig adapted this series to Hindi. "Most astonishing was a Hindi primer in which on an average **every second word** was a **new one**"! "New words piled upon one another in this fashion, make the passage difficult and incomprehensible." This is as true for adults as well as for children. The mind being occupied with the recognition of new words, has no time to grasp the meaning of the passage. If however new words are introduced sparingly the mind can comprehend their meaning. The important attitude of expecting an interesting **message** from the printed page, is thus developed. The well-known law of learning, namely that the mind tends to repeat that which gives satisfaction, then comes into operation, and reading thus becomes a habit and a pleasure.

"In India complaints are frequently heard that new literates often revert to illiteracy; also that there is very little demand for literature on the part of many literates. May this not be due to the fact that many literates never have had access to a text which they can read without hesitation and understand without difficulty? One who has never experienced any pleasure or profit from reading cannot be expected to demand much literature".

The first principle in building primers should also be followed in writing for adults. The first principle is:

Keep the number of new words down to one in twenty, but keep introducing fresh interesting material.

The second principle is: Use each word introduced in the text at least ten times, soon after it first appears, since ten is the minimum number of repetitions required for the mastery of a new word.

In modern primary schools only 250 to 500 new words are taught in a whole year. The Moga readers have 300. During the first four years from 2000 to 3000 may be introduced—"The average man uses a vocabulary of 2000 words."

The third principle is that the most common words should as far as possible be used first, and the less common words later. This must not be followed so strictly however as to interfere with interest in the story.

Koenig finds from Government educational reports that only 2 percent of all the literates of India have reached the high school level (that would be two-tenths of one percent of all the people in India, or about a half million people.) It would seem therefore, if these figures are correct, that nearly all the literature to be found in the libraries of India is read by not more than 500,000 who have reached high school. Only about 5 millions, or 20% of the literates, have reached middle schools. There are not many magazines and still fewer books easy enough for them. For the twenty millions who have studied, but not beyond fourth grade, there is next to nothing save school books, and many of these are so dull that students loath them.

“A literature must be created”, says Koenig, “written on the third or fourth grade level.” This means that the author of such literature must limit himself to a basic vocabulary of approximately 2000 words. That the creation of such literature is not impossible is shown by a “Life of Christ” (by Rev. E. W. Menzel and B. Sadhu) recently published which uses a vocabulary of 692 words in ninety-three pages of print.* “Pupils of the third and fourth class were observed to remain after school hours to read this book and were reluctant to leave when the teacher insisted on closing the school”.

A useful list of about 1000 of the most frequent words in Persian-Punjabi was prepared by Rev. R. M. Ewing by checking words used in Primary textbooks. Others in process of preparation may be in print soon. There is a great need of the same process in all the principle languages of India. Those desiring to make such word counts should study Mr. Koenig's introduction, pages 10-12, where many perplexing problems in making word lists are settled. For example,

*Experience has shown that one can write on a large variety of subjects in Hindi using not more than about 800 different words in 100 pages of 14 point type. (F. Ed.)

when Mr. Koenig dealt with prefixes and suffixes, he decided to count a word with varying **suffixes** as only one word, but where it had varying **prefixes**, to list each prefix as a different word. If the body of the word changed, like "is, was," "man, men", each form was listed separately. Mr. Koenig also describes "the most suitable method for tabulating words under Indian conditions".

The second type of word list—that derived from the **conversation of illiterates**—is illustrated by the many working vocabularies prepared by missionaries for their own use in learning to carry on conversation. None of these, however, meet all the requirements, though they are of great value as a basis for a more scientific list. Their defect is that they do not cover a wide enough language area. Word lists from all the dialects of a language area need to be compared and checked with dictionaries and with illiterates themselves.

Scientific colloquial word lists are now in process of preparation by Rev. E. W. Menzel for Chhattisgarhi Hindi,* Miss D. L. Dragon for Hindustani, and Professor J. B. Williams of Guntur College and the Adult Literacy Committee of the Andhra Christian Council for Telugu. Special committees have also been appointed to perform the same service for Tamil, Marathi, Uriya, Gujerati, Bengali, Kanarese, Santali, and Mundari.

The procedure for those desiring to make a spoken word list, is as follows:

1. Hold a small conference of linguists who are close in touch with village illiterates. Decide upon the number of sub-dialects spoken by illiterates in the area covered. Then select the best available linguist in each subdialect area to be studied.
2. Let a committee collect all dialect word lists, and prepare a composite list, making sure that it indicates the region in which each word is spoken. Supply the chosen sub-dialect research workers with this composite list.

*See "List of Most Common Chhattisgarhi Words and Dictionary" (Book Depot, Mission Compound, Raipur, C. P., Price 8 annas). The introduction to the book describes the method used in composing the list. The method was quite different from that described by Dr. Laubach because there was no dictionary in existence.

3. Each research worker will go through a dictionary of his language, marking those words, and only those words, which he has heard his illiterate neighbors use.

4. Each research worker will call together ten illiterates (paying them a small hourly wage), 3 men, 3 women, 2 boys above fifteen, 2 girls above fifteen. He will try on these ten persons, each word in the **word list** and those he selected from the **Dictionary**. He must say: "We desire the most common thousand spoken words. So raise your hands at each word. If you believe everybody knows the word, raise your hand when I say '**Well known**'. If you think not everybody knows the word raise your hand when I say '**not**'. You are Judges. Not what you know, but what everybody knows". Then each word is read, thrown into a short sentence or phrase, and the vote is taken. He will record how many vote: "**well known**". If **only one votes "well known"**, he will write "1" after the word. If 6 vote "**well known**", write "6". If all favour it write "10". If nobody wants it, write 0. So continue to the end of the mimeographed word list and the dictionary. The record can be written with pencil, in the dictionary, beside each word voted upon.

5. The research worker may now either prepare the list of words chosen by his ten illiterate helpers; or if he is too busy, send his marked dictionary and mimeographed word list to the **Central recording office** for them to tabulate his results.

6. The central tabulating office (one intelligent secretary is enough) will make a **form** for recording words, in the following manner. Secure a large sheet of paper wide enough to contain a 2 inch column for each sub-dialect reporting, plus a column for the words as they appear in the dictionary. The dictionary words in dictionary form are written in the left hand (first column.) (See the printed form for Malay.) Each subdialect has its own column with the same word spelled as it is pronounced in that district. After each word place the number of illiterates who voted for it in each district.

SAMPLE FORM FOR SPOKEN WORD LIST FOR
CENTRAL TABULATING OFFICE

Malay Language and Philippine dialects.

| As in the Dictionary | Dialect A | Dialect B | Dialect C | Dialect D | English DEFINITION |
|-------------------------|--------------|--------------|--------------|--------------|-----------------------|
| babaji | 7 babai | 2 | 4 babae | 10 babai | Woman |
| babuj | 2 baboy | 5 baboy | 3 baboy | 3 baboy | pig |
| bajad | 4 bayad | 8 bayad | 2 bayad | 2 bayad | payment |
| bajav | 8 | 10 | 5 bayaw | 6 bayaw | brother- in-law |
| baju | 10 bayo | 3 bayo | 7 bayu | 5 bayo | pound |
| bakul | 9 bakol | 6 bakol | 6 | 7 bakol | basket |
| balay | 3 | 8 balay | 8 balay | 4 balay | house |
| balu | 5 blo | 9 balo | 10 balu | 8 balo | widower |
| balik | 1 balik | 3 balik | 9 balik | 9 balik | return |
| balut | 6 balot | 4 balot | 2 balut | 3 balot | wrapping |
| Banir | 10 banig | 7 banig | 5 banig | 10 | mat |
| banut | 2 bunut | 6 bunot | 6 bunot | 2 bunot | coconut husk |
| barah | 3 бага | 9 бага | 8 бага | 5 бага | Lungs |
| batu | 9 bato | 5 bato | 5 batu | 3 bato | stone |
| batah | 6 basa | 10 basa | 3 basa | 4 basa | wet |

7. When all words have been thus listed, the next process is to classify them. **List 1** will consist of those words which both appear in the dictionary and have the vote of all illiterates. **List 2** words in the dictionary that are known though not accepted unanimously (number of votes should be noted), in all districts. **List 3** words in the dictionary that are known in all but one district. (District where unknown should be noted.) **List 4** in all but two districts. And so on.

The first two thousand words derived in this manner—if that many words are common to most districts—will constitute our basic spoken list, arranged in four columns, 1st, 2nd, 3rd, 4th. It is this list which should be used in preparing the Phonetic charts and also the Primers to be used by illiterates for the first two weeks.

8. The list should now be compared with lists made by bookword-counts like that of Koenig, in order to make a **third list**, consisting of the most common words found in books **but not on the spoken list**. This third list is easily made by crossing from the Koenig list, words which appear in the **spoken list**. What remains will be the words we must gradually introduce into our first and second readers and our newspaper for new literates,—not more than one such word in twenty, repeating each new word as soon as convenient ten or more times.

The literature to follow the primer will fall into three classes.

1. The text books graded

Part 1

Part 2

Part 3

Part 4

Part 5

2. Auxiliary books and pamphlets on the level of the various graded text books.

3. A periodical intended exclusively for the adult new literate. This may be two or four or eight pages in length. It is advisable **not** to include articles for advanced students, as these will discourage beginners. How to write for these books and periodicals will be the theme of the next chapter.

CHAPTER XVIII.

HOW AND WHAT TO WRITE FOR ILLITERATES.

1. Who Will do the writing ?

The reading matter which is easy enough for new literates is largely meant for children. But illiterate men are no more interested in reading only children's books than educated men are. Adult illiterates are mature men and women, with burning life problems and adult points of view. Nothing else so forces one to face life soberly as does suffering, and the illiterates have suffered pain and hunger, more than most of us have. Educated people constantly express surprise at the good judgment and intelligence of illiterate men and women. These people must be provided with helpful books and papers, or they see no value in reading at all. They require literature written in their spoken language, just as mature and sensible as the papers and books we read. They especially appreciate answers to burning questions which they would go to any pains to have answered.

Unfortunately nearly all writers have thought that this kind of writing was beneath them; that it would spoil their "style" and their reputation. There are a few exceptions to this rule, the foremost of whom is Rabindranath Tagore. He is far and away the most famous living Indian poet, read throughout the world, because he discovered a secret in words. This is his secret :

None of us ever weeps or laughs much over words that we read in books but never use in conversation. The words which bring with them a flood of emotions are the words which we have heard since childhood. It is the adroit use of these that makes us angry or sad or glad. Tagore is great because he knows the secret of weaving common words into phrases of great beauty and playing upon our heart strings. He does this in English with amazing force. If I open one of his volumes I see there the same words I used since I was a child in Pennsylvania, woven into simple, profound poetry and philosophy that strikes like a sword into the depths of my soul. India needs ten thousand Rabindranath Tagores who can create a new literature for the millions who are join-

ing the ranks of literacy. This is not a pious wish, it is an absolute necessity. And since it is so, we **must** discover how and by whom it is to be written.

Much may come from the earnest men who lead the Indian Congress. Mr. Gandhi is writing as simply as he can to meet the needs of the masses, and his colleagues are trying to follow his example. What Tagore discovered through the instinct of his genius, Gandhi has discovered through his passion to help his people.

Since we need, not only a half dozen writers, but many thousands of them, ranging in ability from ordinary skill and talent to genius, we must begin at once to search for them everywhere.

The great literacy campaigns which Dr. James Yen began in China resulted in five millions learning to read. The Chinese were then forced to face this same problem, for the Mandarin classical literature was wholly beyond the illiterates. They have found the following methods bring results :

1. Offer remuneration.
2. Promote projects to enlist enthusiasm among possible writers.
3. Cultivate friendship between young writers and give them a chance.
4. Do nothing to restrict the freedom and initiative of writers.

In India the chief hope of providing an adequate supply of literature lies in the schools. Diamonds are sought by examining tons of soil. Genius is as rare as diamonds and must be discovered by examining all promising "raw material". In one respect, genius is not so much like a diamond as it is like a rare mutation in plant life; the young bud is very easily killed unless it is properly nourished.

Nor can genius be discovered by giving students a written examination and selecting those with the highest marks. It is not only precocious ability, but also an unusual power of concentration, and a zeal which carries on after others are tired, the "capacity to take infinite pains".

Two persons may dash off a rough draft equally well. One may stop then, while the other writes and rewrites, improving with each rewriting until the good is transformed into the perfect. We cannot predict which of a thousand young people will develop this power to see it through to perfection, and therefore we must give every one of that thousand a full opportunity to prove his **ability** and his **will** to persevere.

Genius is likely to reveal itself at puberty, when the self-centeredness of childhood widens into passionate interest in other people and in social causes. It must therefore be sought and encouraged between the ages of ten and eighteen. Pupils of this age should be instructed in writing simple articles, within the compass of a limited word-list. The best way is for the class to write one article on the blackboard so the students will understand how much hard work is involved. The article should be short, not covering over a half page, with short paragraphs, short sentences, the most familiar possible words, and packed with facts; **NEW** facts, **INTERESTING** facts, **VITAL**, **USEFUL** facts, answers to questions the villagers have always asked but never were able to answer.

To measure up to this standard of excellence in writing is a very high art and has secrets of its own. The chief secret is much **hard work**. Perhaps a half dozen books and magazines will have to be read, and fifteen or twenty persons interviewed to glean exactly the material you need. This material must then be organized into a preliminary outline. Then comes the process of writing once, then re-writing, then re-rewriting, reducing, improving, making each sentence stronger, until every sentence hits the bull's eye. Tell the students: "If you ever get a hundred rupees for a magazine article you will probably first rewrite it twenty times!" This is the high standard of excellence we must set before students.

Every school ought to have its own paper, published perhaps on a duplicating machine. The students will be encouraged to write well enough to have their articles published. A faculty committee will choose what is worthy of publication. Articles should be reduced, rearranged and improved by this committee.

The finest of all these essays should be sent by the editorial committee to the principal, who in turn should send them to the director of education. His editorial committee should then select and print the most useful of these articles in the Provincial magazine to be distributed among all new literates. Every article accepted by the Provincial magazine should bear the author's name, and he should be paid. One anna a line is the usual payment for these articles.

This recognition and payment will give young people the thrill and the stimulus that will stir up their latent abilities and help them to discover their own hidden possibilities. Many thousands of people never know what they can do in this direction until the sleeping members are stirred and the will bent to writing. It is a matter that demands outside stimulus because it is hard work. If Sir Walter Scott had not been plagued by his conscience to pay all his father's debt we should never have had the Waverly Novels.

Special letters of recognition, special praise of good young writers, and special appeals will also help in our quest for genius. Leaders throughout India should follow the example of the Vice-Chancellor of Madras University when he said :

“I would appeal to educated young men and women who have necessary leisure to devote part of their time to the writing of useful books in Tamil for the benefit of the village reader”.

Several hundred girls of Isabella Thoburn College each promised to try to write an article so simple that new literates could understand it, and submit it to a magazine or newspaper, in an effort to secure its publication. These college girls and all college students have to make a special effort to keep their writing simple, since they have acquired a large vocabulary of unfamiliar technical words in their higher studies, and are tempted to use these words. It would be well for students to exchange articles and compare them with limited word lists, checking out each word that is not known to illiterates.

Those students who reveal literary ability while in high school or college should be offered free scholarships in a special school of journalism—which unfortunately is yet to be provided. There ought to be many such scholarships and they ought to be large enough so that students could pursue their studies even though they could get no help from home. It is the children of the poorest who are usually best able to write with insight and passion to reach the hearts of the illiterate masses. The reason there are so few writers from the masses today is partly because some follow fathers in their occupations, and partly because our educational system has not provided the financial resources for such students to continue their studies; thus they are lost to the “cause”. Hitherto writing has been **for, of, and by** the educated classes. But with the rising need of literature for the illiterate castes, we must have writers from every caste, and this means free education in journalism for the most gifted.

One of the fine aspects of this production of literature by students is the fact that it is **one thing they can do for their country while they are still in school**. Some of the best essays many people ever wrote were written while they were still under twenty. Bryant’s “Thanatopsis” was written when he was eighteen years of age—and he never wrote anything better. Perhaps you who read this will acknowledge that the best essay or oration you ever produced was in your school days. Young people are usually told: “You are to go out into the world to help your country when your education is completed”. To say that is to violence one of the fundamental principles of modern education, which is that knowledge must be used almost at once or it will be lost. India is losing a priceless contribution when she fails to utilize the vision and passion which bursts forth in adolescence, to capture it and direct and encourage it before the fire dies down and the vision fades.

The present process of writing essays is usually not a project but a farce. Students seldom write these essays more than once. They learn the trick of preparing the first and last paragraphs carefully and filling in the rest with whatever they happen to find in a book, guessing (and how often correctly !) that the tired teacher will glance at the

beginning and the end, put a mark in his record book, and consign the essay to the paper basket, glad when his distasteful task is finished. All of us remember how we toiled over papers in our school days, and were disappointed at receiving never a word to indicate that the teacher had read what we wrote. The average essay writing, far from recognizing and encouraging genius, freezes it to death.

All this suddenly changes when every child is writing to meet his country's need, to be read by all his school mates, by the highest officials, by his own parents—when he becomes one of the most useful citizens of his country, now while still in school. That project is real! Furthermore the child, his parents, and his village will appreciate education as never before, because it brings immediate and tangible results.

The Director of Education in Orissa State declared that he would organize the entire educational system around the literacy campaign by requiring every child to teach an illiterate and to write articles in the vocabulary of the illiterate villager. This will not only bless the whole province but it will pour new life into the schools. All India needs to follow Orissa Province's example.

The Punjab Department of Education has just introduced an entirely new curriculum for the training of teachers in which writing stories and other material for adult semi-literates is a requirement for securing a teacher's certificate.

2. How to discover what Interests Village Adults.

What vitally interests the villager? This is the first question any writer ought to ask if he expects his writings to be read. Again we may turn to the schools for help. Students are enthusiastic when asked to help in this inquiry, and they reveal good judgment. The method we have used for schools and conferences throughout India is to say:

"There will be silence for five minutes while you **all** write the subjects that you believe would most interest illiterate villagers." At the end of five minutes say: "Now of all the themes you have written, mark **the one** you consider **most** interesting." Then let each person name his first choice while somebody writes it on the blackboard. At the end, all the lists may be collected.

Each student should be pledged to write on one of the topics written on the blackboard! The student should be told that the article which he submits will be taken into consideration in deciding upon his school grade. If carelessly done, it should be returned again and again until it meets a high standard. If written ten times, the student is learning high ideals of journalism.

After articles have been published in a journal there should be a thousand or more reprints of the articles of permanent value, and these should be placed in appropriate pigeon holes, under such captions as: "Health", "Agriculture," "Songs", "folklore", "Useful recipes", "child welfare", "Economics" etc. When there are enough pages, say fifty, bind them in a small booklet. If the articles are interesting the new literates will enjoy rereading them and will cherish them under their new cover.

If several hundred village schools were asked to suggest themes for the periodical, they would contribute a very useful list. We have met with enthusiastic response everywhere when we tried it. Indeed this is one of the most appreciated hours in our conferences. High schools, colleges and churches also respond with zest and produce valuable ideas.

Here are a few sample subjects for magazine articles submitted by students and at literacy conferences;

| | |
|---------------------------|-------------------------|
| A model wedding. | Court trials. |
| When to marry. | Funeral feasts. |
| How to increase income. | Prayer. |
| Smallpox. | Jewelry. |
| Calves diseases. | Home remedies. |
| Baby's eyes. | Cooperative banks. |
| Rats. | How to get out of debt. |
| Water smoke-pipe (Hooka). | Manure cakes. |
| Gambling. | Itch. |
| Oppression. | Plague. |
| Purdah. | Village industries. |
| Songs. | Spinning. |
| Wrestling. | Opium. |
| Birth control. | Plows. |
| Caste. | Congress. |

| | |
|---------------------------------------|---|
| Gandhiji. | Snake bites and what to do when bitten. |
| Quarrels between mother and daughter. | Drowning. |
| How to stop quarrels. | The Hindu Classics. |
| Better prices. | Bible. |
| Reducing taxes. | Koran. |
| Water supply. | Cholera. |
| Better roads. | Communal relations. |
| Cattle diseases. | Weight and measures. |
| Improved homes. | Land measurements. |
| An ideal village. | Morality. |
| A good soldier. | Money lenders. |
| Irrigation canals. | Worship. |
| Native tobacco. | Prices. |
| Selling girls. | Rain. |
| Harvest. | Shandies. |
| Seeds. | Stories of saints. |
| Life after death. | Current news. |
| Stories. | Gossip. |
| Tricks of beggars. | Pilgrimages. |
| Mother-in-law. | Sports. |
| Baking bread. | Ghosts. |
| What they say at the tank. | Proverbs. |
| Markets. | Cinemas. |
| | Aeroplanes.* |

We need articles written on thousands of other themes. Some people suppose that a dozen books will bridge the gap between literacy and standard literature, but this is a serious mistake. Put yourself in the place of a new literate. When you go to a library you may care to read only one book from an entire shelf of a hundred. Another man would probably choose a different book. Illiterates are even more difficult to please, because they have not yet learned to read **for pleasure**. The subjects must be such as will naturally intrigue them.

*Essays on many of these subjects will be found in "Naya Jiwan", a small paper published expressly for new literates in Hindi, Urdu, and English. It is edited by Miss Ruth Robinson and published by the Lucknow Publishing House. Many excellent articles for new literates have also appeared in the "Treasure Chest", Miss Munson editor, of Bangalore (8 Eagles St.). The latter appears in English and a number of vernaculars (F. Ed.)

How enormous is this task of supplying these literates with reading matter, very few people have even begun to suspect. Unless it is to be more than an ineffectual pious wish, every competent individual and agency must cooperate.

A young student in a training college said: "I aspire to write for the masses. I shall not imitate present day writers, but shall break away from their style and develop a style as clear as a mountain spring". If that young man persists he may rest assured that what he writes will be read by millions and that his influence will be vast beyond his wildest dreams. The future of India is with men and women who know how to play across the heart strings of the armies of new literates who will come hungry for great ideas clothed in the simple tender words they have always spoken—

3. How to make an article interesting.

One of the most successful methods of giving an article human interest is for the writer to go to some illiterate but intelligent man and write a simple natural interview between the writer and the man being interviewed. This makes it possible to use many of the colloquial words with quotation marks. For example the article could begin thus.

.....

We called upon Mr....., the most expert leather maker in the village of.....

"Mr....." we asked, "what do you regard as the best material for tanning leather?"

"In my experience," said this expert leather maker, "the best tanning juice can be made out of....."

.....

This conversational style makes it possible to give any desired information in an attractive, simple, and even humorous form. It is one of the most widely used forms of writing in America for reaching the farmer population. It is especially good for young people because they can thus record the wisdom of illiterate older men and women. Our experience is that they love to make the interviews and record the conversations extremely well.

Songs, folklore, epics, and wisdom of all kinds can be secured directly from illiterates in this fashion. In the Philippines we have transcribed several thousand pages directly from the mouths of illiterates in this manner. More than half of our books in Maranaw were taken from the mouths of older people by students.

CHAPTER XIX

HOW SHALL LITERATURE REACH PEOPLE.

Probably the weakest of all the many weak links in the literacy chain is our failure in putting literature into the hands of the illiterates and getting it read. One Hindi teacher reported that "we have an abundance of printed matter, but it is not being used by the people for whom it was intended". The trouble with this "abundance" of literature is that only a little of it is within the comprehension of new literates in any Indian dialect. Worse still, it is true that what is in existence too frequently fails to reach the villager. The whole situation is chaotic.

1. Salesmanship.

Books and magazines as a rule reveal their true value on the cover less than almost anything else offered for sale. They must be sold by skilful salesmen, who know what people want, and can tell them just where to find the answers to their wants. Men and women with a gift for salesmanship ought to be given the best training available in selling books and magazines, and then placed in centers to organize the distribution of literature.

This is an almost wholly undeveloped field in India, and a field with limitless possibilities. Rev. and Mrs. W. T. M. Clewes of Erode, Madras Presidency, have done very fruitful experimentation in house to house salesmanship of literature. They sell as many as 500 Tamil booklets and books in one afternoon, by visiting villages and talking to anybody who will listen. Their success indicates that much might be accomplished elsewhere, especially in seasons of the year when the people have finished harvesting their rice or other crops. It is not as difficult to gain a hearing from villagers as it is to get the ear of Urban people, who are constantly buying great quantities of books and other articles from agents. The villagers are very poor, so that salesman do not approach them with the hope of making much profit. This is why they have been neglected.

Unfortunately the technique of selling books and other articles has not had much attention as a subject of study in the schools of India. There is need for many first rate schools to teach this art. Until such schools are available, it will be of great value for book publishers and dealers to give their salesman correspondence courses in such world known institutions as the International Correspondence school of Scranton.

In the United States and Europe, where book salesmanship has been brought to a high stage of perfection, men are given long periods of training in how to secure proper introduction, how they should select their customers, how to get into homes, how to catch the attention of the customers, and just what to say in order to secure an order. Is there anything of this kind in India ?

The psychology of salesmanship is not only legitimate, but in this emergency, when getting books into homes becomes a **sine qua non** for a literate India, rises to great importance.

Perhaps no organization in the world has taken better advantage of the new knowledge about the psychology of salesmanship than have the Seventh Day Adventists. Their astonishing success in the remotest regions is full of suggestion for India. The Adventists enable many thousands of young people to secure an education solely through book selling.

Our students in India are being utilized to teach illiterates, and in some provinces like Orissa to write for them, but nowhere perhaps have they as yet been utilized to sell books to villagers. Ultimately with proper methods a way will be found to sell literature so that salesmen can make a profit from their commissions. Until they do this they will have to be paid salaries.

A young man desiring to enter a wholly undeveloped and a highly needed field may well step into book salesmanship in India at this juncture. It will ultimately prove enormously profitable for those who have ability and experience to take the lead. But the less the young man who enters this profession thinks of gain and the more he is

possessed with a passion to help India, the better he will succeed. He may well tell himself a thousand times a day, "I am pioneering at the most undeveloped point in India's tremendous need. Whether India shall become an enlightened country depends upon my selling enlightenment to the ignorant. I am on the real battle ground of the great war against ignorance". For all this is true. No conveniences of modern invention would have made progress without salesmen to convince people to use them. As the Alexander Hamilton book says "the Salesman is the apostle who spreads the gospel of good things . . . If you want a true sign of prosperity see whether the salesman is abroad in the land".

We sometimes imagine that this vast accumulation of new things, (whether they are good or a nuisance does not now matter for our argument) is due to invention, but the truth is that it is as much due to the genius of sellers who in one year can get before the public what formerly required thirty years.

If we read the selling directions of a successful book on salesmanship organization we will find that they tell their salesman exactly what words to employ, just how to begin, just how to attract attention to his goods, just how rapidly to talk, just when to keep quiet, just how to arouse curiosity, and when to mention the price! Which is the most critical point! If you have a good book well illustrated, a good way to begin is to place the book in your customers hands and just smile, while he looks and then answer questions.

As a rule it has been found that salesmen do best when they concentrate upon one or two books, which they can advocate with skill and fervor. To try to cover more may cause the prospective customer to hesitate, and endanger the sale of any book at all.

In the preparation and printing of new books a very fine question to ask is: "Would this book be easy for a salesman to sell to a villager? Does it contain illustrations that would catch the eye? Are the sentences gripping from the first?"

In all the provinces and states where campaigns are now in progress it is highly important for every legitimate type of pressure to be used to get at least a few books into every home containing new literates. Otherwise many will forget all they have learned.

If literacy is important, it is so only because there is something important to read, something that will enrich the life of the new literate. If it is worth while making him literate, it is equally worth while talking him into buying this needed literature. Indeed this is the final process without which the steps that have gone before would be valueless. Salesmanship is therefore the third side of the literacy triangle.

Especially important is it to have the periodical for new literates in every home in a village. Many suggestions have been made for doing this, but none of them has yet achieved marked success. One suggestion is to add to the taxation and charge the people for the periodical. This has not been tried. Another is to offer a free subscription to the periodical for six months or a year, as a reward for learning, and to press for a paid renewal at the expiration of that time. One objection to this method is that it gives readers a habit of getting the paper free; and habits are not easy to break.

At the present time thousands of periodicals are being purchased by missions or governments or public spirited citizens who give them free to new literates. Seldom do we find illiterates subscribing for periodicals themselves.

One of the problems to be solved will be the securing of satisfactory postal service. The great majority of villages have no postal facilities. There is also need of very low special postal rates for the periodical literature to be sent into villages.

It would be impossible to treat the subject of salesmanship adequately in one chapter. Fortunately this is not necessary, because the matter has been treated exceedingly well and at great length in other books.

2. Book Publishing Houses.

The second type of salesmanship, that of Book Societies and publishing houses, has been developed far more than house to house visitation. The difficulty with it is that the new literates are not likely to be reached by catalogues or magazines like the "Bookman". It is a type of salesmanship for intellectual people not for new literates.

3. Book Stores.

Book stores need not be discussed here at length. They appear when people begin to buy of their own accord. We find them on every railway station and in large cities. But at the outset it is necessary to see that every useful book for new literates is on sale in a prominent place in the markets and stores where villagers buy, even though they do not bring much profit. The combination of books stores with salesmen travelling about the villages is good. In Bihar, village shop keepers are being urged to keep a stock of books for semi-literates on hand. In the present emergency governments will be justified in fining or penalizing shop keepers who fail to exhibit and sell special literature for semi-literates.

4. Libraries and Reading Rooms.

We cannot wait for books to get into homes. The people will not for a long while be able to buy as many books as they need. If they subscribe for a periodical and have one or two books this is about all we can expect at first. The rest they must be able to get in convenient libraries, and reading rooms.

No province is making adequate provision for these, though Travancore and Baroda have done well. It is no accident that these two states rank among the highest in India in literacy. In Baroda this is attributed by the government more to the establishment of village libraries than to any other single factor.

In the Bihar literacy drive, a scheme has been worked out for establishing one library for each five villages. Since Bihar has 60,000 villages, this will mean 12,000 libraries. They might more fittingly be called "reading rooms", since only Rs. 20 was to have been provided for each library in a

small village, and Rs. 100 in a larger towns. Twenty Rupees is not adequate to pay for a Petromax lamp, a small cupboard, and the magazines and books that ought to be in the library, but it has been ruled that all government money must be spent on books, and upkeep charges must be raised locally. Rs. 25,000 were appropriated for the first year. The total government cost is estimated at Rs. 275,000.

Bihar has also provided a publishing department to produce primers and other literature at the lowest possible cost. This department has a working capital of Rs. 15,000.

There is always danger that too much of the money will be spent on books which are above the heads of the new literates. How Bihar reversed her policy of using circulating libraries, and concentrated upon literature for new literates has already been described. There are not as yet enough books for new literates in any language to justify the use of circulating libraries for them. Furthermore, as the literacy campaigns progress more and more people will desire to read these same books. The few that exist ought to remain permanently.

Among all the private organizations in India the Kisan Sabhas are most active in organizing libraries as a medium for spreading ideas. Professor N. G. Ranga in his "Adult Education Movement" (written in the interests of this Socialist Movement), says: "Our Kisan Sabhas are today busy in every village organizing libraries. To popularize reading and to demonstrate the value of libraries, 'Library marches' through our villages have been organized, and their effects have been very encouraging".

A typical reading room could be 10 by 12 ft. It should have:

A good light for reading at night and good windows for the day.

The periodical for semi-literates.

A book-case large enough for the books.

A phonetic chart in colors on the wall.

Mats on the floor for readers.

Whether women ought to have a separate reading room, will depend upon the part of India in which the village is located.

In Madras Presidency the effort has been made to secure patrons who will each take one village as his own, supply it with a library and keep in close touch with the efforts to make and keep it literate.

The Vice Chancellor of Madras said: "The establishment of village libraries with adequate endowments would be one of the greatest services which a wealthy citizen could render to his country at the present day. We want not only one but many Indian Carnegies to undertake this work".

In the United States the Carnegie Corporation has spent millions and established thousands of libraries. It gave over a half million dollars for Libraries in 1938 alone. Any wealthy prince or corporation or individual would get greater returns in human betterment, we believe, by establishing appropriate libraries in India than by any other service in the world.

Leaders of literacy campaigns should appeal to newspapers and magazines to provide their publications free to village libraries. They would in this manner develop a taste for their periodicals, which would ultimately result in a greatly increased circulation. Furthermore, the additional value of space for advertizing which comes from enlarged circulation would almost pay the first cost of these free issues.

CHAPTER XX.

ALPHABETS.

Adult literacy must forge ahead without waiting for the alphabet question to be decided. At the same time the two problems are very closely related. Since adults learn upon phonetics so much more than children do, it is desirable to reduce alphabets to the greatest possible simplicity. India must get rid of every needless handicap, for her task is at best appallingly stupendous.

Only those who have dealt with very simple alphabets like those of the Philippines can dream what a simple, easy step learning to read can be. I have seen many an illiterate reading in one day. If the Indian illiterates could learn to read in six hours instead of in six months, illiteracy could be conquered at far less cost, in a far shorter time, and with a small fraction of the effort which we are going to require. The reader may exclaim "But an alphabet that could be learned in six hours is impossible in India"! Yes, probably, but the only thing that stands in the way is sentiment; not the sentiment of illiterates, but of those who have learned one type of alphabet and will tolerate no other. What we call "education" is after all three-fourths "mind-set"—This is equally true of all life, of course; and habits of thought of all peoples in the world are very stubborn.

In the chief alphabets of India, consonants possess an inherent vowel sound. This results in difficulties in the combinations of consonants like "st, tr, pl" etc. which give no difficulty at all in the Roman Alphabet. In languages using the Nagri characters this inherent vowel is gotten rid of by splicing a part of one letter onto a part of another, usually on top of it. These spliced letters or "conjuncts", must be learned, for the spliced letters are frequently as unrecognizable as new letters would be, and add greatly to the number of shapes, to be memorized.

Telugu, Kanarese, Malayalam, and especially Singhalese have so many exceptional letters that the student may well become confused and discouraged.

To make even slight changes in any of these alphabets is as difficult as to reform the English spelling. A new comer to the country can see these possible improvements at a glance, and wonders why they cannot be adopted with little or no trouble. Yet they seem to make little or no headway. The very practical revision of Hindi letters which was published in Chhattisgarhi, has been mentioned in Chapter 10. It has thus far not "taken on".

1. The New Nagri Script.

Perhaps the innovation that has the best chance of acceptance is the new Nagri script adopted in 1937 by the Revision Committee of the Indian Congress. The new alphabet removes the line above letters, so that they resemble Gujarati, and it simplifies the combining of letters so that they are always recognizable. Kaka Kalelkar, chairman of the Committee, stated recently that printers are cooperating in adopting a few changes at a time, and that he hopes by very slow degrees to achieve the adoption of the whole alphabet in the course of years.

Nagri has met with formidable opposition from two quarters of India, the North and the South. Mohammedans have been unwilling to adopt it instead of Persian script. It seems to have little hope of winning the **Punjab**. In Madras Presidency there has been an equally stubborn resistance to the introduction of Hindi.

If India were in the mood for drastic improvement, she could make the Nagri characters much easier to learn. She is in no mood at present to do this, but if she makes up her mind to become literate at all costs, sentiment may change. (Note by Field Editor: Dr. Laubach has submitted a simplification of a Nagri alphabet which is very suggestive. Unfortunately it could not be reproduced in these pages.)

Those who are familiar with the wonderful manner in which "Speedwriting" has caught America in the past few years, will not despair of simplifying Nagri, for "Speedwriting" is nothing more than a simplification of English as it is ordinarily used, every word being spelled with abbreviations and phonetically.

The Tamil language has made three or four small but valuable changes in the way vowels are attached to consonants. Mr. S. G. Daniel thinks the Tamil alphabet is simple enough without any modification.

2. The Question of Roman Script.

For many years missionaries, led by grand old Dr. C. J. Lucas and some British leaders, especially Rev. Knight and Mr. F. L. Brayne, famous for his rural reconstruction program, have hammered away on the Romanization of Indian languages. Mr. Brayne has distributed many thousands of sheets showing the Romanized equivalents for the various Indian alphabets. For example here is the parallel Roman Hindi chart showing written and printed letters.

In the past few years an increasing number of influential educated Indians have reached the conclusion that Roman script is India's best solution. Among these are Pundit Jawaharlal Nehru and Mr. S. C. Bose. The idea is gaining that here is a compromise between Moslems, who will never agree to Nagri, and Hindus, who will never agree to Persian script.

Some literacy conferences have spoken out very frankly in favor of Roman letters. This was especially true of Lucknow. The "Indian Witness", commenting on that Conference, said :

"It will be noted that the judgment of the Conference was in favor of the use of Roman Script. This probably applies more particularly to the situation in the United Provinces, but there seems to be a growing conviction that the Roman script might be used with advantage all over India. Without doubt this would be opposed by many in the Hindi areas and in other sections where a script something like the Hindi is in use. But even so, there is no reason why a careful study of the advisability of using the Roman script should not be made throughout India.

"Rev. R. W. Cummings, Principal of the Landour Language School, Mussoorie, believes the Roman script could be used very satisfactorily for both Urdu and Hindi.

सर्व प्रान्तीय भाषाआ माट
 आज अक्षरो उपयोगमां
 आवे अे आदर्श छे । अेना
 प्रान्तीय रूपो घणा होइ शके।
 क ख ग घ ङ ह अ आ अि औ
 च छ ज झ ञ य अ० अ१ अ२ अ३ अ४
 ट ठ ड ढ ण र अ५ अ६ अ७
 त थ द ध न ल अ८ अ९ अ१०
 प फ ब भ म अ११ अ१२ अ१३ अ१४
 य व र ल ल॰ शी ०१२३४५६
 ष स अ॰ श्रीक्षिप्त ७८९

THE NEW HINDI ALPHABET

as adopted March 14, 1937

by the Revision Committee of the Indian Congress

| हिन्दी के रूप | विराज | राम से बराबर के रूप | विराज | हिन्दी के रूप | विराज | बराबर के रूप | विराज |
|---------------|---------------|---------------------------|---------------|---------------|-------|-----------------|---------|
| ग | गाए | g | gao | ल | लोग | l | log |
| घ | घर | gh | ghar | व | वार | v | var |
| ङ, ञ, ण, न | गङ्गा नदी, जल | n | gang-guan, ah | म | माम | m | sham |
| च | चार | ch | char | य | यार | y | karashu |
| छ | छाल | chh | chhal | र | रार | r | zala |
| ज | जल | j | jal | ल | लल | l | lavvo |
| झ | झांग | jh | jhag | व | वव | v | |
| ञ | | n | | र | रर | r | |
| ट | टाट | t | tat | र | रर | r | |
| ठ | ठाठ | th | thath | र | रर | r | |
| ड | डाक | d | dak | र | रर | r | |
| ड | डन | dh | disang | र | रर | r | |
| ण | गुणी | n | guni | र | रर | r | |
| त | तार | t | tar | र | रर | r | |
| थ | थाल | th | than | र | रर | r | |
| द | दावा | d | dada | र | रर | r | |
| ध | धान | dh | dhan | र | रर | r | |
| न | नाक | n | nak | र | रर | r | |
| प | पाप | p | pap | र | रर | r | |
| फ | फल | ph | phal | र | रर | r | |
| ब | बाप | b | bap | र | रर | r | |
| भ | भूक | bh | bhuk | र | रर | r | |
| म | मल | m | mat | र | रर | r | |
| य | याद | y | yad | र | रर | r | |

Sample of Romanized Hindi

*Belgian Deputy Commissioner,
Belgic Sahib Bahadar, Garhwalpur.*

Garh parwar salamat.

*Hogis hi 24 June Jan 1934 ko lkhie
hai chitthi mogh ho mil. Bando ne aara
Kullteron aur Safatponon ko khalon do
de hai hi hi begis an se ayle Janiche ho
ohi baji mitha chitke haan Bando ne
sumi hai hi hi Indar Sangh aur Parash
Lugh limar haan Jo to hande ho
bhugat hai hi hi uch begis na ho sakong
Bando ne yeh lkhie sumi hai hi hi aghal
mugy Bhaara man chachak hai. Hogis
kahan den hi hi hande ho is hi lalhat aye
karna chakia.*

Tulak

Munshi Ram Chand, Nambardis

When questioned whether the fine shades of pronunciation could be preserved he was quite certain that this could very easily be done. Since he has had very wide experience with the use of the Persian and Hindi script, it is very suggestive that he should speak so emphatically in favor of using the Roman script”.

The advantages of Roman are :

1. With the addition of a few marks and letters used in the International Phonetic Alphabet, it can serve for any Indian language.

2. It can be spelled phonetically without exceptions and without conjuncts.

3. It can be learned in much less time than any Indian alphabet, in one-fifth the time needed to learn Urdu or Telugu and less than half the time required to learn Nagri or Tamil.

4. Having one alphabet would tend to unify all India. Since the Roman alphabet is used by far more nations than any other it would serve to keep India in touch with the rest of the world.

5. It requires far fewer letters in printing presses and much less space than do the Indian dialects.

6. Presses could save great expense in type. They could print anything in Indian and in English or other Western, African, or Malay languages with no additional type. Most Indian presses now print English books, magazines and newspapers, and therefore are now equipped for Romanization.

The objections to Romanization are :

1. Sentimental: India wants her own invention.

2. Literacy: There is not much literature printed with Roman script in most of the Indian languages.

This second objection is not as important for the literacy campaigns as it appears to be. There is next to nothing easy enough for villagers in most of the Indian alphabets. **The want of literature**, which the three hundred millions of new literates will need in order to reach the present standard literature is almost as acute in Indian alphabets as in the Roman alphabet.

One practical way for the Roman script to win its way against sentiment would be for some endowment to subsidize literature to be printed with Roman letters, ranging from charts and primers to transliteration of the classics. At first the educated reader would probably consider this literature slow-reading, unfamiliar, and unsightly, but his difficulties would quickly disappear, indeed with a few hours or days of reading.

The battle of alphabets and languages is not won by arguments. In a democracy, it is the script that people confront day by day as they go about their work and play that wins, no matter how scholars may scold. Posters plastered over all India with useful and interesting and eye-catching facts may decide the issue between these rival alphabets.

If the Indian Congress were to adopt the Roman script as a compromise between Urdu and Nagri, it would sweep northern India, and in all probability south India as well.* It would be astute diplomacy for Congress to resolve the three cornered conflict over languages by adopting Roman script. With but one alphabet the gradual development of one language would be almost as simple as it was in the United

*A careful comparison was recently made of the words in a Hindi Word-Count list and an Urdu Word-Count list. The following revealing facts came to light:—

1. In the 100 most-used words in both languages 93 per cent are identical.
2. In the first thousand most-used words 70 per cent are identical.
3. In the second thousand most-used words 48 per cent are identical.
4. In the third thousand most-used words 31 per cent are identical.
5. In the fourth thousand most-used words 24 per cent are identical.

In other words, the separateness of Hindi and Urdu is almost negligible when the most familiar words of either culture is used. It is only as the language becomes elaborate and erudite that Urdu and Hindi branch out into separate languages. A basic Hindustanee usable from Peshawar to Calcutta is easily possible. A common alphabet would tend to make the differences even smaller and make a common literature eminently possible. A common alphabet would have a tremendous unifying influence and commend itself for reasons of educational and printing economy. (F. Ed.)

States, where—Dutch, German, French, Scandinavian, Spanish and scores of other languages have melted into “United States English”.

One of the most fascinating experiments in all India is the literacy campaign going on in the Santali language with Romanized lessons. Those who are leading it are filled with tremendous enthusiasm and believe that they possess the key to literacy in all Indian languages. They use a single chart with only one-fourth of the letters found on Hindi and Bengali charts, although they can express the essential sounds in their languages. Omitting the aspirate letters saves ten at one step. If the Indian languages were Romanized, the Santali chart shows what we might expect the adults to use in learning phonetics. The fact that we found it desirable to print that set of lessons in Chapter 3, rather than any of a dozen others, because it alone could be read by all educated Indian people is significant evidence for Romanization.

Mrs. E. W. Wilder of Madura has prepared a set of lessons in Romanized Tamil, which she has found easy to teach.*

In matters like the adoption of an alphabet we must be realists, and decide not only what would be **desirable** but also what is feasible. We cannot as a rule break sharply with the great movements of life which are going on among the millions. Whether New Nagri or Roman is acceptable the Indian people alone can decide.

3. Is a Common Language Possible?

There is a very large body of words which are spoken by all the **Nagri** using peoples. **Oriya** for example has a great many words in common with **Hindi** and also with **Bengali**. Hundreds of Hindi and Marathi words are also the same.

*Mrs. Wilder has found that a bright illiterate can be taught to read his native Tamil in as little time as four periods of one hour each. The success with Roman script has been so encouraging that Christian groups near Madura are using a whole series of religious booklets for use in the religious educational program among newly literate Christians.

Likewise **Malayalam, Kanarese, Tamil and Telugu** contain many **Sanscrit** words which have filtered southward. Indeed a list of several hundred words could be constructed which would be known to the majority of the people of India. **Kaka Kalelkar** and his congress associates are at work preparing such a list. It is of course a **colossal** task, and we must not expect too rapid results. When completed it will be of incalculable value in the great process of unifying India. But of course literacy cannot wait for this process. Besides, as we have before indicated, adults ought to be taught in the language of their childhood first, and to acquire the **lingua franca** after the phonetic symbols have become second nature to them.

CHAPTER XXI.

LITERACY AND ADULT EDUCATION.

1. Literacy Essential.

One of the most challenging books of the past few years is called "Life Begins at Forty" by Walter B. Pitkin, in which the author adduces abundant evidence that people can play, work and **learn** after forty, better than before. Where people fail to come into their prime after forty, it is usually because bad food, exposure and other abuses have ruined the body machine, which with proper care would keep its vigor beyond "three score years and ten".

It is dawning on the world that we have been laying men and women on the old-age shelf too soon. And there is a growing conviction that we have been putting people out of school too early. Indeed we see now that people **ought to be going to school all their lives.**

That is precisely what men and women do who acquire the habit of reading and **studying** the right kinds of books. They take "correspondence courses" all their lives if they read the proper periodicals. Some magazines, the Time Magazine in America for example, see this vividly, and give their readers a set of "examination questions" every six months to see how well they have mastered current events.

This is why adults need to read; so that they can continue their education through books for a life time. An adult without literacy is a carpenter without a saw. A man who cannot read is in the intellectual stone age, using stones instead of tempered steel with which to think.

Often we heard the remark in India that literacy and adult education are "quite different things". It is difficult to understand what this remark means; it sounds like cloudy thinking. Literacy is of course not all, but it is a part of adult education; it is the **first step**, or at very least, a first step, and, when done properly, a very valuable educational discipline.

The Vice-Chancellor of Madras University was speaking sound pedagogy when he said: "I consider that adult literacy should occupy the first place in any program of adult education. It is definite, and, provided we can relate it to the needs of the adult learner, it is comparatively easy of achievement. There is an ancient saying that 'to be literate is to possess the cow of plenty'."

The Bengal Adult Education Association adds this strong reason for literacy: "Experience has convinced us that the villagers are more eager to be literate than to be 'educated', for they stumble, through their illiteracy, at every step. They are sometimes cheated by money lenders. Some have to walk for miles to decipher the hieroglyphics of a post card! General education presupposes literacy, for no lasting results can be achieved until the villager can be reached by the printed page."

2. Cultural Value of Literacy.

Nor is it clear thinking to say that literacy is **only** a means to an end, for nearly everything in life is a means to an end. Writing a book, printing a book, even reading a book are means to an end. Building a house is a means to an end. The house itself is a means to an end. The parents who dwell in a house are a means to an end, namely, raising babies! And many of those babies will become a means to raising others. But if we inserted the word "only" into any of the above sentences we would be wrong about them all, for each one is an end as well as a means. The PROCESS is valuable in itself.

Likewise learning to read can be both an **end** and a **means**.

In teaching illiterates we are blind unless we appreciate not only the ability to read, but also the cultural and ethical values in the very process of learning when properly taught. That is why we have so emphasized the spirit in which teaching is done. Many people suppose that making people literate is an unfortunate and painful stumbling block in the path of education. It has too frequently been just that—it must cease being that.

Teaching adults, rightly done, will beget a love of reading and learning, not a hatred of it. It will build up in the learner a new faith in his own ability to get ahead. It will give him such courage and such visions of his future that he will lose his sense of frustration and pour new self reliance and effort into his life. It will do for illiterate villagers just what they need to have done most, it will shatter their "defeatist" complex. In the faces of thousands of illiterates has come a new light, as they respond to the sincere praise which their rapid progress brought forth from delighted teachers. Despair has given way to radiant courage, sleepy indifference to keen zest. That is adult education at its best. For education is much more than information. It is increasing a man's powers and determination to face life fearlessly and live it nobly.

3. Lectures No Sufficient Substitute.

The contention of some people that **lectures** and **pictures** are **better** than teaching people to read is not good pedagogy: It is more cloudy thinking. Adults, like children learn best by doing, **not** by watching and listening to others perform. How far would children ever get if all their classes were lectures?

One highly successful executive in America makes it a practice never to address an audience without leaving a printed resume in clear sharp language of what he has said. People then read this to their friends and comment upon it, impressing it in their minds. This will be especially useful for new literates.

Good lectures require first-class lecturers: and really good lecturers are scarce. They ought not only to be good speakers, but also to know what they are talking about. It is easier, as a rule, to get people who can deliver speeches well, than to find men who can prepare speeches worth delivering.

The Philippine Government has published a volume of 120 carefully thought-out lectures in very simple language on vital matters relating to health, economics, agriculture, and government. **WE NEED A SIMILAR VOLUME AT**

ONCE TO GUIDE LECTURERS IN THIS COUNTRY.

The preparation of these lectures is an opportunity for Universities. A Campaign Manager should be sure that his local lecturer is thoroughly acquainted with his lecture before he attempts to deliver it. We suggest that one of the fine methods of carrying on adult education is to send a good reader around the country training local men to read lectures. This is an excellent project for NEW literates in acquiring expression and speed in reading.

The large and important subject of rapid silent reading does not belong in this volume for two reasons. In the first place the meager resources at our disposal in most sections of India must be centered upon making everybody fairly competent in reading rather than upon making a small percentage highly competent. It is true that the teaching of correct eye-span and swift reading must be undertaken in India, but it would seem to us that the right place for it is in schools for children. About all we may hope for the newly-literate adults of this generation is that they may learn to read at ordinary conversational speed. While adults are learning, they will usually read aloud, pronouncing unfamiliar words by syllables and listening to hear what they have pronounced! Even after they have learned to read well, their families will often be eager to hear what they are reading, and they will be equally eager to read to all listeners.

4. Practical Education.

There are those who fear that unless we keep the masses of workers illiterate they will stop working with their hands. This is because **certain types** of education have in the past had that result. We must by all means avoid that kind of education. But literacy **alone** never will make people too proud to work. **What they read** after they have learned, helps determine what they desire to do. If cultivators have the proper reading matter about agriculture, they will do their field work more intelligently and far more enthusiastically than ever before. If they pour the scientific spirit of research and experimentation into their farming they will exalt it from blind drudgery into a exhilarating science. It

is true that if cultivators read articles which depreciate or neglect agriculture, they will be influenced away from the fields. Not **literacy** classes but **post-literacy** reading makes the difference.

Every leader of literacy in India is a strong advocate of practical education which will make workers like their work. For example, Mr. S. G. Daniel says :

“ Education should aid, not hinder industry. If it neglects home industry, it injures the community and leads to unemployment. In each village there are many industries: e. g. cashew nut, ground nut, flower gardening, vegetable gardening, cattle breeding, poultry raising, rope making, brick making, masonry, carpentry, leather work, weaving, sweeping, especially paddy cultivation. Each requires special study and practical training. It is given to children by their parents at home. So they are kept home both to learn their trade and to help earn a livelihood. The schools ought not to detach them from their hereditary trade, but help them to do it more intelligently. Our aim ought, therefore, to be to crystalize the school education about the home life of pupils ”.

In many modern schools the activities of the curriculum are so much like real life that the children will step out of the school into the life around them without any sharp change of work. One excellent illustration of this kind of school was that of Rev. H. A. Popely at Erode. Here the children were engaged in many of the same industries their parents were carrying on, and were learning, reading, writing, arithmetic, history, geography, in relation to the home industries of that region.

The world today is witnessing a strange phenomenon. Children's schools are being made more like real life. Adults are beginning to go to school. Perhaps the day is approaching when there will be no commencement exercises after which students will stop studying and go to work for all life, for youth and age will be a combination of work and study and play.

Should literacy be the very first thing taught to illiterates? Mr. S. G. Daniel thinks it should, but he would from the first **combine** it with other interesting information. He would make literacy "life centered", he says:

"The most important task of educationists in India is to convert every illiterate villager into a literate person, **and at the same time impart to him a large store of culture**,—that will make him a better worker in his occupation and also a more worthy citizen.

"My educational experiments have convinced me that unless teaching of reading and writing is combined with general knowledge, especially arithmetic which is connected with the daily life of the people, they will lack a thirst for knowledge. The Tamil slogan is: 'First knowledge then letters; first arithmetic, then literature; first write, then read'. Any attempt to teach mechanical reading and writing without reference to life-activities is bound to end in failure".

Mr. Daniel from the first minute begins his lesson with conversation. He discusses matters of interest to the villagers, and during that hour **elicits** from the students one letter, pronounced "ee", which means "a fly". Through succeeding days Mr. Daniel continues the same combination of conversation and eliciting of letters and words. The process, though excellent where an adequate trained teaching force is available, is too slow to meet India's present emergency. In Madras, where Mr. Daniel lives, and all over India, illiteracy steadily gains. We need swift steps, mass production of literacy—if we can find the way.

We follow a rather different time schedule from that of Mr. Daniel. We spend the first fresh fifteen minutes in swift intensive concentration upon a lesson in phonetics, letting the students do as nearly all the work as possible. After that fifteen minutes are up we may lecture or engage in conversation or, best of all, work with students on some project relating to the illiterate's life.

Where the **individual method** of teaching is practised, it is desirable to teach the phonetic symbols and reading as rapidly as possible, so that after a few days "life-centered knowledge" may be gleaned from the printed page as well as from lectures and conversations. Discussions will illuminate the page being read.

It is however very desirable that Mr. Daniel's approach and the one proposed in this book be tried as parallel experiments. Each will probably learn much from the other. It is always difficult to check defects without such contrasting experiments.

Our present concentration upon literacy does not assume that the lectures are to be omitted.

But it is probable that the program of adult education in the wider sense will lag behind literacy and will continue long years after literacy has been achieved—indeed will never cease. The Bihar Mass Movement Campaign divided the task between "pre-literacy" and "post-literacy" teaching, and provided for intense concentration upon literacy, first. This seems to be the wise plan. For, when we use everybody to teach everybody else, as Professor Bhagwat is doing in Poona, we can expect little from them excepting to teach literacy, exactly according to instructions.

Besides, one of the dangers against which India may need to guard is "scattering her shot" over a very wide range of themes and becoming dilettante and sketchy about them all. No other aspect of adult education, no matter how attractive or valuable, must be allowed to pull a red herring across the trail of literacy in this crisis hour. General Robert E. Lee once said: "The business of a country in wartime is War". And we are engaged in a war. We must shoot at our enemy, not make peace with him, nor forget who he is.

5. Useful Books.

Since the present volume deals with the narrow problem of eliminating illiteracy in India, and is already becoming larger than planned, we are not able to discuss the field covered by "Adult Education".

An Indian Adult Education Handbook has for some years been in course of preparation by the Adult Education Movement of Great Britain. When ready, this should be of vital importance to all interested in any aspect of the subject. It is proposed to cover such varied themes as "Dr. Tagore's educational experiments, Visual Education, the radio in India, bee-keeping, experiments in teaching illiterates, war against malaria, the Boy Scout Movement, the Bhatachari Movement, and the Adult School Movement in Great Britain".

Useful also are many pages of the "Adult Education Movement" written by Professor N. G. Ranga to promote the Kisan theory. Appendix III (Pp. 144 f) contains a fine brief one-year course. The schedule of the Summer School for Teachers in 1929 will be found helpful for those planning a similar school. The one hundred and twenty-two excellent recommendations on pages 199-209 could be distributed at conferences to stimulate thought. The official plans for the campaigns in Bihar and the United Provinces are also printed in full (Pp. 209-220.)

Professor Ranga's list of thirty one forms which adult education may take are packed with suggestions for activities to lend variety and breadth to a literacy campaign, and we print them here, though, as he said himself, the list is only a beginning.

6. Methods of Adult Education.

1. University Extension lectures.
2. Students' Parliaments.
3. Citizens' Mock Parliaments.
4. Public Debate between politicians on various topics.
5. Public Meetings.
6. Theatrical performances on stages, street-dramas.
7. Recitals—from epics, plays, coupled with interpretations.
8. Dancing parties—including more of enlivening and instructive songs.
9. Cinemas.
10. Gramophones.
11. Radio Broadcasting community sets.
12. Musical parties—including amateur concerts.
13. Wall newspapers.
14. Special newspapers, catering to the needs of different classes, civic areas, civic bodies, etc.
15. Picture books.
16. Reading-rooms and libraries, including travelling-libraries.
17. Propaganda about "What to read" and "What to learn".

18. Publication of outlines of various sciences and studies.
19. Conduction of actual surveys, of economic conditions of different classes of people.
20. Teaching the technique, evolution, economics of different industries and occupations, while actually preparing for various trades.
21. Teaching of civics to students—regular or occasional—of colleges and high school.
22. Organisation of scouting.
23. Participation in and association with rural reconstruction and other social service enterprises.
24. Participation in the educational activities of national or provincial festivities, such as exhibitions.
25. Visits to places of historical or cultural importance, museums, horticultural gardens.
26. Teaching in and visits to agricultural experimental farms, demonstration plots, industrial exhibitions.
27. Organization of, participation in and association with co-operative societies, village panchayats and District Board, etc.
28. Similar participation in the organisation, conduct and working of various class organisations, such as Kisan and Muzdoor Sabhas, run on democratic principles.
29. Organisation of Health weeks, Kisan Day, May Day, Tree-planting, Well-cleaning, Village participation, House exhibition days or festivities and lectures on these occasions.
30. Provision of week-end or seasonal or annual courses of studies on various topics of public interest.
31. Open and collective competitions between the people of the same village, between village and village and District and District, in regard to anti-illiteracy campaigns; activities of rural libraries, parents' elementary school education, and their pupils eloquence, music, games, etc., organisation of various exhibitions, better-living societies, celebration of various national days, community singing, reciting and acting and various other cultural activities.

May we add two others already mentioned in this chapter.

32. Travelling expert reader to train in reading, and to prepare dramatic programs.
33. The use of lantern slide lectures.

A very convenient form of magic lantern is for sale which employs motion picture film. The society for Visual Education lists thousands of subjects of interest to the United States. It would be simple to Indianize this excellent "library". The Chicago Company furnishes a sheet of instructions for those who desire to make such lectures. The films are very small and cheap to transport.

Then we come to the wood and metal work as a basic craft. Writing, drawing, botany, "geography of wood", all cluster around wood and metal as the center of interest.

But there are also cultural studies to make our student not only good craftsman, but an intelligent and patriotic citizen. He learns to know and appreciate his native tongue. He learns the history of his people and nation. He learns, under "social studies", how to work and play fairly and unselfishly. He learns, through "general science", to understand and love nature. He learns about his government and the meaning of democracy. It is difficult to know where education ends and social reconstruction begins, for they become one. In only a few of the most radical experimental schools in the world can one find such a complete centering of all education about one major interest. Whether practice will match this very modern syllabus, all educators will be eager to see. Although the last two-thirds of the book meets adult needs, yet it is an educational program designed for children. One hopes that soon The Basic National Education Committee will do India a similar service by publishing a program for adult education, as excellent as this one.

4. Bhagwat's Social Reconstruction Scheme.

Professor S. R. Bhagwat, more than any other man in India, has combined an intense and effective interest in literacy with an equally intense interest in social reconstruction. He has not only written much on the subject but has carried out interesting experiments in villages south of Poona. In his booklet called "Rural Education—an Outline of an Experiment" he plans for the entire village to be both a school and a hive of industry. The whole educational program is to be supported by employment which **educates while it earns money**. The leading men of each industry or trade or profession will guide apprentices. "From the age of nine onwards, boys, and girls will have to do some kind of remunerative work, but not independently until they reach the age of sixteen. During this period they will be earning while learning."

11-11-25

In Professor Bhagwat's ideal village he carries out the principle which we mentioned in the previous chapter, for "there will be no artificial beginning and end to education, as we have under the present system". Life will be a school, and school will be life—

The daily routine will be :

Six hours —industry for maintenance.

Two hours—class work for children below 9.

Two hours—games for children below 9.

One hour —education for adults.

One hour —recreation organized for adults.

Two hours—general village improvement with everybody.

5. Kosamba.

Of all Reconstruction Centers in India, that of Baroda government at Kosamba has most effectively included adult literacy in its program. Mr. R. D. Souri, The Superintendent of the Center, conducted a literacy training class of about a hundred teachers during May 1939, which Miss Austin interestingly describes.

"Mr. Souri has a knack of inspiring people, and this was his great contribution to the conference. We had teachers teaching adults in seven places where there were groups of illiterates, and four homes where there were two or three students each. Each teacher took one or more students. We sat in a circle around the petromax lamp, which hung on a bamboo tripod. A number of State officers came to give lectures during the session. Mr. Souri was wise in their selection, not only because of the contribution they could make, but because he wished them to see the school. It was most interesting to go with these officials from class to class. One of the officials confessed that he had not been convinced of the perfection of our method until he saw that lesson. The distinguished visitors would stand and watch and sometimes test the pupils, and all seemed to be impressed by the ease with which the pupils were learning. Baroda State now has a new interest in literacy. The Diwan is giving Mr. Souri his full support".

6. Sir Daniel Hamilton Estate.

Another illustration of literacy being woven into Social Reconstruction is at the Sir Daniel Hamilton Estate in Gosaba, south of Calcutta. Mr. J. K. Shaw, in charge of the educational work, held night schools for adults. Out of his experience he produced one of the best Bengali primers.

Sir Daniel and Lady Hamilton personally supervised these night schools, which have lifted the literacy of the colony far above the rest of the province. Sir Daniel also pays great attention to the moral and social welfare of the colony. Finding many of them deeply in debt some years ago, he called them together and wrote off every debt by converting it into a loan from the Colony. He drove the money lenders from the colony and established twenty-five cooperative credit societies. Twelve thousand people now live in thirty-two villages on the estate, which has been converted from a desolate, low-lying jungle into one of the fairest farming regions of all India. Sir Daniel dispenses no charity. He helps the deserving man and dismisses those who prove unworthy.

7. Mr. F. L. Brayne's Literacy Efforts.

The immense energy and tireless efforts of Mr. F. L. Brayne in behalf of Rural Reconstruction have made his name famous throughout and far beyond India. His literacy efforts have been confined to distributing great quantities of pamphlets explaining the Romanization of the Indian languages. For years he seemed to be fighting a hopeless battle, but within the past two or three years there have been many converts to the Roman characters.

He has achieved success in his social construction efforts, but they are not proportional to the tremendous effort he has exerted. Had he been able to undergird his efforts with literature for millions of new literates, as the present campaigns will enable him to do, he would have achieved greater results with less heroic efforts.

8. New Life Movement.

A vigorous young organization begun by Dr. Stanley Jones, is called the New Life Movement, after a similar organization started by General Chiang Kai Chek in China. "New Life" combines literacy, social reconstruction, and religion in a novel way. In Travancore 45,000 New Lifers adopted the following platform.

NEW LIFE MOVEMENT FOR TRAVANCORE CHRISTIANS
ADOPTED AT THE GREAT MARAMON CONVENTION OF
45,000 PEOPLE.

1. Every person in the village literate.
2. Every Christian to have clean clothes.
3. No filth in house or around it.
4. No excessive interest.
5. No expensive feasts.
6. Family prayers.
7. Wiping out tobacco from social and personal customs.
8. Wiping out liquor.
9. Wiping out remnants of caste.
10. No debts through marriage.
11. At least one-tenth of income contributed to church and charity.
12. Co-operatives in every village.
13. Punctuality.
14. Salutation (adoption of).
15. All disputes settled out of court.
16. No recreation that cannot be taken in the name of the Lord Jesus.

9. Breaking a Vicious Circle.

India is poor because ninety percent of her people are illiterate. She is illiterate because ninety percent of her people are in poverty. Where shall we attack this vicious circle. The answer must be: **CONCENTRATE YOUR ATTACK AT THE PLACE WHERE YOU HAVE MOST PROMISE OF SUCCESS.** India has recently decided that this vulnerable point is illiteracy. Begum Mir. Amiruddin probably speaks for most clear-eyed leaders when she says:

“It is the ignorance which has been devastating the land for a long time past, that has given birth to the evil conditions which are undermining the strength and sapping all potentialities for good inherent in the nation. India’s appallingly high deathrate, the incidence of pestilences and epidemic diseases, the gnawing poverty, the persistence of social evils and the prevalence of a high rate of crime, are all to be traced to the rank ignorance in which people were steeped. Adult education aims therefore at striking at the root of the country’s ills.”

Professor Bhagwat also goes straight to the heart of our problem when he says:

“Adult education of proper type must be given the first place in India, not only because of the very low percentage of literacy but also because of the completely disorganized condition of life and industries of our masses that exists at present, and of the disintegration of rural society.

“More than 80% of our population is in villages, and the problem of their education must be tackled first. The villages are moving in a vicious circle as illustrated below:—

Greater and Greater
Deterioration
of Land

Less and Less
Labour
on Land

Less and Less
Manure
on Land

Less and Less
Produce.

Necessity of
More and More
Employment
elsewhere

Insufficient
Grain

Insufficient
Fodder

Less and Less
Cattle
(in more and
more ematiated
condition).

“There is absolutely no staying power or stamina in the villagers to break through this vicious circle, and hence there is the general atmosphere of dejection with no interest in life. This condition is not visible to any superficial observer or collector of cold statistics, because the average villager is never prepared to open his heart to any outsider who may be going to the village. Outward appearances are deceptive and any measure of social uplift based on these deceptive appearances have up till now proved a failure and will prove so even hereafter. Co-operative Societies, Primary Schools, Village Panchayats, Night Classes, etc. may be cited as instances of tremendous failures from the point of view of the general uplift of the rural population. Naturally there is always an attempt to put a beautiful cloak in the form of wordy reports to conceal the failures and deficiencies. This is noted here, not with the intention of blaming anybody but in order to avoid future mistakes in the scheme of Adult Education. Pass any number of laws of compulsion, send thousands of your unemployed to the village, spend lacs of rupees for maintaining school teachers and giving hundreds of lectures or magic lantern and cinema shows: All these efforts are bound to be failures from the point of view of genuine uplift of the villager or of putting him on his own legs if we fail to take into account his present condition. All these measures are likely to result in the end in more exploitation of the villager at the hands of shrewd people working under some cloak or another. These are hard words but there ought to be no mincing of matters at this important stage of formulating policy and preparing definite programme of work.

“Through the education of adults we must make a bold attempt to attack this vicious circle and break through it. Then we can reach the heart of the villager, which is still very pure and sound, and which will readily respond to our efforts when made in the right direction.”

The best way, the only way, to help the Indian illiterate, is to help him to help himself. Set him free from ignorance and he will not need one percent of the population to protect him from another one percent. If this great literacy drive achieves success, all India will be singing with the Ganga prisoner:

“The spring season has set in for our souls. The name of God has a new sweetness. The days of our sighs and groans are over and a new song is on our lips. We were in a prison of the mind, but the day of our emancipation is dawning. No longer shall we be slaves of ignorance. Who am I, that I dare to dream the incredible new dreams that fill my soul!”

PART III
APPENDIX

APPENDIX PART I.

AIDS FOR LITERACY CONFERENCES.

Themes for Discussion.

What are the themes which a literacy Conference should discuss? This will depend upon the purpose of the Conference and the time at your disposal. The Table of Contents at the beginning of this book suggests a short set of conference questions, while the Index at the end of the book suggests a much longer list. A simple plan would be to assign a speaker to read each important chapter of this book and lead a discussion on it. Below is a suggestive agenda for a four day conference. If a shorter Conference is planned the most vital themes may be selected out of this list.

THEMES FOR DISCUSSION.

1. Literacy Situation in India, statistics. Have we been losing ground?

MAKING INDIA LITERATE.

2. Obstacles to literacy—a most baffling problem.
Alphabet, literary language, lapsing into illiteracy, poverty, indifference, lack of literature—vicious circles.
3. Successful Campaigns; Russia, Philippines, Mexico, Brazil, Turkey, Japan.
4. Why India Needs Literacy :
New Commonwealth, economic progress, unification, social reconstruction, national character and strength.
5. Types of Literacy Campaigns.
Government (described in this book)
Private organizations,—religious, secular.
6. Literacy as a servant of social reconstruction.
Agriculture, health, economic betterment, beautification, Cooperatives.

7. How to organize a campaign.
 - In country
 - In city
 - Promotion of campaign, propaganda like placards, radio, cinema.
8. Financing a campaign, from
 - government, will it be profitable investment ?
 - individuals
 - charitable sources
 - List all who might help.
9. Need of coordination.
 - Government to have special department of adult education.
10. Need of full time trained director for region
 - To organize, stimulate, coordinate, direct.
11. Preparing or selecting lessons.
 - Aims: easy to learn, interesting to adult, easy to teach.
 - Methods: Letter, keyword, story, picture-word-syllable.
 - Phonetic review panel
 - Need to still further exploration
 - Value of memory aids, like Pelmanism
12. Basic word lists, how to prepare these.
 - Shall colloquial unwritten words be tolerated ?
 - Necessity of beginning within vocabulary of illiterates
 - How much does spoken and written language overlap.
13. Who will teach ?
 - Shall day school teachers teach adults at night ?
 - Is it too much work for them ?
 - Do they make good teachers of adults ?
 - Do they like to do it ? Reports of grumbling.
 - Will they do it on volunteer basis ?

Method which requires no training for teaching.

Method which enables student to teach himself.

Could colleges and school give credit for teaching ?

Should children be sent home to teach as in Aundh State ?

Should each student be required to teach one for promotion ?

Could people be pledged to vote one month to teaching ?

Types of people for volunteer service :

Students; high school, college, middle school, training school.

Retired men, unemployed teachers, religious leaders, Imams, priests, pastors, evangelists, deaconesses.

Constables, all village officials, cooperative supervisors, former students, those who lapsed into illiteracy, a refresher; professors, mayors; women must teach each other.

14. Training teachers; It is organized sufficiently ?

How much training is needed ? Depends upon the course.

Local conferences, by a local director.

Careful instruction printed.

Course should enable teacher merely to "follow the line".

15. Incentives to teach :

Patriotism, public spirit

Shall government "tax two rupees or teach" as in Bihar ?

Shall government require employees to teach six each ?

Shall diplomas and medals be offered to those who teach ?

Five annas for each one taught—Bihar.

Five rupees a month to day teachers ?

Propaganda to arouse enthusiasm among teachers.

Letters of appreciation from high officials.

Example set in teaching by governors, premiers, rajas.

Many articles in newspapers inspiring to teach.

Goals—"this village literate by 1941."

Slogans—"each one teach ten". "No more thumb prints in - - - -"

16. Persuading adults to study—Psychology of adults.

Are they unwilling or in despair ? Their Excuses

Difference between adults and children

Better reasoning, memory less keen

Desire adult reading matter.

Wish to lead and be independent and express themselves.

Will not be treated like children—treat them like rajas.

Effective motivation

Make them see economic advantage of literacy

Picture secrets in agriculture, health, trades, etc.

Protection from being defrauded.

Franchise, ability to write name

Religious motive, desire to read sacred books

Shall we pay learner ?

Shall we furnish free lessons ?

Shall we offer free subscription to periodical ?

Shall we entertain, with magic lantern, moving pictures.

Pamphlets on chickens, cows, wells, rice, babies distributed in market place or homes.

Walls covered with valuable advice as prices of articles.

Where to sell, how to prevent plague of rats etc.

Telling stories before teaching ?
 Frequent graduation exercises and much praise.
 Information about their particular caste trade.
 Pride in their children.
 Have mela to arouse enthusiasm
 Use of ridicule ?
 Love and friendship. Personality of teacher.
 Praise.
 Arousing new hope, dispel sense of inferiority
 A successful demonstration before the people.

17. Successful teaching—one by one has advantages.

Choosing the brightest student first to inspire hope

Why pupils do not stay in a class

Scolding, unpleasant experiences with teacher

Work too difficult, no progress

Material strange and uninteresting—not life centered.

Too busy, too tired, wrong time of day, too many distractions.

Letting pupils have their own way

Much praise

Go swiftly but do not push student

Don't watch for mistakes

Really love the student

When to teach

Women 12—2 P. M. Men 7—12 P. M.

Also one minute or ten minutes any time they are ready.

The idle period in the year

The phonetic charts for students to carry with them and review anywhere

Try to make a fast friend while teaching

Short periods are best, with no wasted moment

18. How Colleges can cooperate

Department of Adult Education to train directors, especially in Teacher Training Schools.

Department in journalism for writing within basic word list.

Student organizations to teach as in Madras, Jubbulpore, Lahore.

Research in word lists, what illiterates like to read, new methods of teaching, alphabets—the whole field.

Training students before vacation.

Meeting after vacation to hear reports.

Schools near college like Hislop College, Nagpur writing for new literates.

A school journal for new literates.

19. Women

A nation as high as its womanhood.

Special urgency, and special difficulties

Low percentage: 4% down to .01%!

Obstacles.

Opposition of some men

Inability to leave homes

Paucity of teachers

Lack of lessons adapted to their needs

Their sense of futility and despair.

Where to teach them

In homes, hours 12—2 or 2—4? Behind Purdah.

Must cook and care for children at night

The Gandhi schools for women

The Servants of India in Bombay /

Hyderabad teaching one by one.

Need of special Women's organization to parallel men's.

Need of women directors.

20. Communal questions

Why religion desires literacy removed.

Shall we feel responsible beyond our own religion
beyond our own caste

Can teaching pass the caste and religion boundaries ?

KEEPING INDIA LITERATE.

21. Tradition that India was once 60% literate

22. Need of transition literature

Graded books above the primer

23. Variety of literature needed to meet each need.

Almost complete absence of the kind most needed

24. A bibliography needed for each language

25. What villages are interested in. Let the Conference
prepare list, all participating. Put the list on black-
board.

26. Periodical needed. Large type, short sentences, limited
word list

Short articles, packed with interesting facts.

Examine and criticize papers on hand.

27. Secure articles from schools.

Pay for each article

Shall school children be required to write these for
credit ?

28. The new writing in India leveling up and down.

Genius like Tagore needed, to use simple words.

29. Need of a source or quarry paper in English for others
to use.

30. Type of literature.

Fiction, interesting inventions, important secrets,
picture booklets, folklore, poetry, songs, good
advice, inspirational.

31. Desirability of translating. Not exact translations but paragraphs.

Making illustrations indigenous

32. Bad literature—what is to be done? Laws?

33. Libraries:

Small villages reading rooms

Phonetic chart

Periodical

a few simple books

good light

somebody to help to write letters

probable cost

secure patrons to pay

Libraries for India like Carnegie for America.

34. Keeping reprints of periodical articles for binding.

35. Salesmanship of literature.

Seventh Day Adventist ideas.

Salesmanship methods in the West.

Shall we require subscription to paper.

Can government add to taxation and pay for this paper.

“We have much literature—it is not being sold”.

How to train salesmen. How to pay salesmen.

FOLLOW UP.

36. Have we a definite plan for the next conference?

37. Have we a continuation Committee that will work?

Is the Magazine for new literates provided for?

Are we going home to sell books?

Are we going to teach experiments?

Have we provided for a local organization in your community?

Place on blackboard a set-up of local boards for your whole field, with names.

Will the Secretary and president and director, PUSH vigorously ?

What do **you** propose to do ? Each delegate write this out and send the secretary.

Is a basic word list being prepared, if not in existence ?

Do all delegates have lessons ? If not get them straight away.

Will you make a drive for writers in schools, churches, etc. ?

Will you paste many placards on the walls ?

Have you chosen **YOUR** village, to be its patron and make it literate ?

GET RESULTS : THIS CONFERENCE IS MADE A SUCCESS BY EACH DELEGATE AFTER IT IS OVER.

APPENDIX PART II.

LITERATURE NOW AVAILABLE.

Any list of books for semi-literates will be out of date in a short time, because new books will henceforth pour from the presses in ever increasing numbers. We shall need monthly cumulative lists of books and magazines in all the principal languages. This service might be performed by great newspapers as a book supplement.

Lists of books especially intended for new literates ought to be classified by themselves.*

The readers of this chapter should request leading book concerns to put them on their mailing list so as to keep up to date on the rapidly expanding list of books.

The Indian Bookman, published quarterly by the Christian Literature Society, has been classifying the books for new literates which it published. It also includes a limited number of books published elsewhere. No other large publisher that we know of is doing the same. The list printed by the Bookman April—June, 1937, is the most comprehensive but is now quite out of date.

TELUGU.

Mr. K. J. G. Sundaram of Dornakal sent the following report:

“I enclose herewith a list of Telugu booklets available for Semi-literates, sent to me from the Christian Literature Society, in Madras. There is not a single publishing agency in the Telugu Country that caters especially to the needs of the Semi-literates. At the C. L. S. there are many cheap booklets covering topics of rural interest, but they are not well graded in style and language to suit the Semi-literates. I have therefore not included them in my list.”

*These lists in the following pages contain a large number of books originally meant for Children. They are of use but should be replaced by material more suitable for adults. Particularly is this true of the easiest reading matter. For the time being we must tolerate this semi-suitable literature because there is little else. Much of that written for adults needs to be greatly improved by use of a restricted vocabulary and more careful grading. (F. Ed.)

(1) Religious:

| | |
|---------------------------------|--|
| The Story of Jesus Primer .. | Rs. 1-2 for 50 copies |
| Story of the Cross | Rs. 2-8 for 50 copies |
| Bible Stories Part I | Rs. 1-4 for 50 copies |
| Songs for village Semi-literate | One anna each |
| The Primer of St. John's Gospel | As. 2 each or Rs. 3-8 for 50 copies |

Bible Stories for New Literates:

No. 1. The Story of Onesimus 3 pies each or 10 As.
for 50 copies

No. 2. The Story of Cornelius do

| | |
|---------------------------------------|-------------------------|
| The Gospel Primer I .. | U. L. C. Press, Guntur. |
| The Gospel Primer II .. | U. L. C. Press, Guntur. |
| The Bible Reader | U. L. C. Press, Guntur. |
| The Shepherd Boy who killed the giant | 0-1-0 C. L. S. |
| Service of Sundaramma | 0-2-0 C. L. S. |
| The Prodigal Son | 0-0-1 C. L. S. |
| The Deaf and Dumb Boy | 0-0-2 C. L. S. |

(2) Non-Religious:

| | |
|---|-----------------------|
| Experimental Charts Stage I | Rs. 2-8 for 50 copies |
| do Stage II | Rs. 2-4 for 50 copies |
| Hyderabad Adult Reading Charts (Parts 1—3) | Rs. 9-8 for 50 copies |
| Nandyal Reading Charts Stage I | Rs. 2-4 for 50 copies |
| do Stage II | Rs. 2-4 for 50 copies |
| Handbook on Adult Literacy .. | 0-4-0 |
| Laubach's Picture Chart | 0-6-0 |
| do (Mtd. on Cloth) | 0-14-0 |

Village Series in large type and very simple Telugu specially written to help adults who have had little opportunity to read:

Plague. 2 pies

Cancerous Growths. 1 pie

Sore Eyes. 1 pie

The Advantages of Education. 2 pies

Our Enemy, The Mosquito. 1 pie

Sanitation. 2 pies

Fever. 2 pies

Flies. 2 pies

Tuberculosis. 2 pies

Family Hygiene. 2 pies

What do you Buy in the Drinkshop ? 2 pies

Leprosy. 2 pies

Cholera. 3 pies

Co-operative Societies. 2 pies

Debt. 2 pies

Gambling. 2 pies

Telugu Magazine.

Messenger of Truth ..a pictorial

Village Newspaper ..Subscription 4 annas a year including postage.

The Adult Literacy Committee of the Andhra Christian Council has prepared the following graded list of Telugu books for new literates, one of the most carefully graded series we have in India.

GRADED SERIES OF LESSONS.

Teaching Adults to Read Telugu.

Stage I **Learning to Read** (use any of the Following Charts).

1. Experimental Charts for Adults—Stage I by Sundaram
2. Hyderabad Charts Parts I, II and III
3. Nandyal Reading Chart Part I by Mr. B. B. Devaraj
4. St. John's Gospel Primer—Stage I by Miss Lottie Sanford

Stage II **Easy Reading** (Read any or all of the following booklets).

1. Story of Jesus Primer I—Sundaram
2. Story of the Cross—Laubach
3. Bible Stories Part I—Devaraj
4. Gospel Primer—Parts I & II
5. St. John's Gospel—Primer Stage II
6. Messenger of Truth (Last page for adults)

Stage III **"Gospel Stage"** (For teaching aspirate letters).

1. Experimental Charts for Adults—Stage II by Mr. Sundaram
2. Nandyal Chart III
(For Reading)
3. Gospel of St. Mark—Great Primer Type
4. Revised village series—C. L. S.
5. Gospels of St. Matthew, Luke, and John
6. Messenger of Truth
7. Plaintain Leaf Story
8. Jaya Stories, 1—6
9. Village illustrated Hand Bills
10. My Family Prayer Book.
11. Illustrated Hand Bills
12. Hero's stories
13. Stories of Jesus, 1—4

Gospel Primer, by Miss Grace Chapman, Part I—II can be obtained at U. L. C. M. Press, Guntur.

BENGALI.

A series of little booklets are published by the Calcutta Christian Tract and Book Society in Bengali on such subjects as "Early Marriage", "The Path of Progress", "Phthisis" etc. Mr. J. K. Shah of Bengal, sends us the following list of books available for semi-literates in Bengali:

| | | | |
|------------------|----|----|--------|
| Kathaker Katha | .. | .. | 1 Pice |
| Kishur Kahini | .. | .. | 2 Pice |
| Prachin Kahini | .. | .. | 2 Pice |
| Jishur Dayar kaj | | | |

All the poetry and prose of Dr. Rabindranath Tagore is simple enough for the third stage of new literates and is superexcellent as literature.

Mr. Bilash C. Mukerji of Calcutta furnishes the following list of available literature:

Key-Method and Picture-letter method Reading Charts
in colour (10 charts in a roll) 20"×30" 8 As. per roll

Parar Boi ..By Mrs. Latika Mukerji and
Mr. Bilash Chandra Mukerji 6 pice

Barader Pora ..By Prof. Anath Nath Basu,
Part I 2 pice
Part II 2 pice

Barader Galpa ..By Prof. Beneyendra Banerji and
Mr. and Mrs. B. C. Mukerji
10 Short interesting village stories 2 As.
Handbook for workers in Vacation
Schools. 1 pice

Hishaber Boi ..By Prof. Anath Nath Basu and
Bijoy Kumar Bhattacharyya
Simple arithmetic for villagers 1 pice
Ad. Ed. Charts 1 pice

Village Library Series..Mrs. M. Milford 1 pice

A Hindi Bibliography.

Primers.

| | | |
|-----------------------|---------|----------------------------------|
| Asan Primer | ..0 1 0 | ..N. I. B. & T. Soc., Allahabad. |
| Hindi Praveshika | ..0 1 0 | ..Mission Press, Jubbulpore. |
| Susamachar Praveshika | ..0 4 0 | ..N. I. B. & T. Soc., Allahabad. |

Adult Literacy Charts.

| | | |
|------------------------------|------------|--------------------------------|
| R. G. Smith (available from) | 0 0 6 | ..A. P. Mission, Etawah, U. P. |
| Coloured A. L. Charts (2) | 0 4 0 each | Lucknow Publishing House. |

Stage I.

Post Primer A.

| | | |
|-------------------------|---------|----------------------------------|
| Asan Bayan | ..0 1 0 | ..N. I. B. & T. Soc., Allahabad. |
| Chhoti Si Aurat | ..0 2 0 | .. " " |
| *Sonu ka Chhota Bagicha | ..0 1 6 | .. " " |
| *Story of the Cross | ..0 1 0 | .. " " |

Post Primer B.

| | | |
|--|---------|--|
| Chhote Mohan aur Maggarmachchh | ..0 2 0 | .. " " |
| Dehati Bayan | ..0 1 0 | .. " " |
| Il Bil ki Kahani | ..0 3 0 | ..Mishrabandhu Karyalaya, Jubbulpore. |
| Saf Balak (Hygiene) | ..0 0 9 | ..Mission Press, Jubbulpore. |
| *Tin Bakre | ..0 2 0 | ..N. I. B. & T. Soc., Allahabad. |
| *Gospel Primer B. (Yishu Guru ki Shiksha) | ..0 4 0 | .. " " |
| *Dusri Praveshika | ..0 1 0 | .. " " |

Class I.

| | | |
|---------------------------|---------|--|
| *Achehe Bachehe | ..0 1 6 | ..N. I. B. & T. Soc., Allahabad. |
| Adlu aur Badlu | ..0 3 0 | ..Mishrabandhu Karyalaya, Jubbulpore. |
| *Chhoti Kahaniyan | ..0 1 0 | ..N. I. B. & T. Soc., Allahabad. |
| *Ranion ki Daur (Hygiene) | ..0 1 6 | ..Mission Press, Jubbulpore. |

Stage II.

Classes II. and III.

| | | |
|-------------------|---------|---------------------------------|
| Bachchon ki Baten | ..0 4 0 | ..Indian Press Ltd., Allahabad. |
| Bal Gopal | ..0 6 0 | ..Indian Press Ltd., Allahabad. |
| Bal Katha Mala | ..0 3 0 | ..Mission Press, Jubbulpore. |

Those marked with an asterisk were made with word counts in mind.

| | | |
|-------------------------------------|--------------|---|
| Chor ya Chaukidar | ..0 3 0 | .. Mishrabandhu Karyalaya, Jubbulpore. |
| Daud Mahabir ki katha | ..0 0 3 | .. N. I. B. & T. Soc., Allahabad. |
| Dukhi Dulari | ..0 0 3 | .. " " |
| *Dharmik Sachitra | | |
| Kahaniyan I. & II. | ..0 4 0 each | .. " " |
| Dusri Pustak | ..0 2 6 | .. " " |
| Gur Guri | ..0 4 0 | .. Hindi Bhawan, Lahore. |
| Hansi Khushi | ..0 6 0 | .. Sishu Karyalaya, Allahabad. |
| Imandar Gawah | ..0 0 3 | .. N. I. B. & T. Soc., Allahabad. |
| *Janwar Hamare Mitr | ..0 2 0 | .. Mission Press, Jubbulpore. |
| Jeb Men Chhed | ..0 0 3 | .. N. I. B. & T. Soc., Allahabad. |
| Jidaun Bahadur | ..0 0 6 | .. " " |
| Kanya Charitr | .. ? | .. " " |
| Khuda | ..0 0 3 | .. " " |
| Lalit ki Tirth Yatra | ..0 1 6 | .. " " |
| Langur ki Kahaniyan | ..0 2 0 | .. Lucknow Publishing House, Lucknow. |
| Lukman Drishtant | ..0 2 0 | .. N. I. B. & T. Soc., Allahabad. |
| Masih ki Tamsilen | ..0 0 6 | .. " " |
| Muktidata Aya hai | ..0 0 3 | .. " " |
| Prem Marg | ..0 0 3 | .. " " |
| Ram Dayal | ..0 1 6 | .. " " |
| Ram Lal | ..0 0 6 | .. " " |
| Sachchi Kahaniyan | ..0 0 6 | .. " " |
| Satya Katha | ..0 2 0 | .. " " |
| *Sohan aur Mohan ki Katha | 0 2 0 | .. " " |
| Sulah ke Raj I. & II. | ..0 3 6 each | .. Kedarnath & Sons, Meerut. |
| *Totaram ki Kahaniyan | ..0 2 0 | .. Mission Press, Jubbulpore. |
| *Totaram Hathi Nahata | ..0 2 0 | .. " " |
| *Totaram Pathshala Men | ..0 2 0 | .. " " |
| Tumhara Sharir | .. ? | .. " " |
| Yih Jitnewale The | ..0 0 3 | .. N. I. B. & T. Soc., Allahabad. |
| *Yishu ke Shabdon men | | |
| Uski Shikshayen | ..0 3 0 | .. " " |
| *Yishu Ka Jiwan Charitra | ..0 3 0 | .. " " |
| *Susamachar ka Phailana (Acts) | ..0 2 6 | .. " " |

The above items are taken from a much more extensive list supplied by Miss D. Dragon, of Kasganj, U. P. This list includes only those marked "most appropriate". Literature suggested for stage III (or the level of class IV) has been omitted entirely for want of space. A full list can be obtained from Miss Dragon. See also the Bihar list in Urdu and Hindi at the end of this chapter.

Periodicals.

Naya Jiwan, Miss Ruth Robinson, Lucknow.

Dehati Akhbar, Mission Press, Jubbulpore.

Mera Parcha, N. I. C. T. & B. Society, Allahabad.

Kannada Adult Reading Charts, Primers and Booklets.

(We are grateful to Miss Munson for kindly sending us this useful material—*Ed.*)

Stage I.

1. *Charts*, by K. S. Acharlu, available at the Wesley Press, Mysore.

These are Laubach charts—picture-word-letter method.

Part I, Lessons 1 to 8

Part II, ,, 1 to 16

Part III, ,, 17 to 22

Part IV, In the Press.

Universal Chart—in preparation.

| | | | | | |
|---------------------------|----|----|---|----|---|
| Three parts a single set. | .. | .. | 0 | 2 | 0 |
| 6 sets | .. | .. | 0 | 10 | 0 |
| 12 | ,, | .. | 1 | 4 | 0 |
| 25 | ,, | .. | 2 | 8 | 0 |
| 50 | ,, | .. | 5 | 0 | 0 |
| 100 | ,, | .. | 9 | 8 | 0 |

2. *Literacy in Two Weeks*, by P. W. Upadhyaya, to be secured from Dr. C. R. Kamath, President, The South Kanara Village Improvement Trust, Karkala, S. Kanara. Word-letter method—price 1 anna each.

3. *Primer for Adults*, by R. V. Vadavi, Supervisor Adult Education Class, Hudli, Belgaum District. May be purchased from the author. Letter-word method.

Part I, The consonants only—price 2 annas.

Part II, The vowels and consonants—price As. 1 pies 6.

Teacher's Manual—Containing the stories used in teaching the letters—6 annas.

Charts—A set of 37. Price Rs. 3.

4. *Village Stories*, A Primer for Adults—by K. E. Munson. Available at THE TREASURE CHEST Office, Bangalore. The Story-Word method. Health and Rural Reconstruction stories. Price As. 1. Author. Price 8 annas.

5. *Adult Charts*, by Davadu Shastri, Bangalore. Available from the author. Price 8 annas.

Stage II Material.

Very simple stories with much repetition, short sentences and common words.

1. *Nineteen Rural Reconstruction stories*, written by K. E. Munson and published by J. P. Naik, Chairman, Provincial Board for Adult Education, Karnatak Branch, Dharwar. These stories are now in the Press. Information regarding the titles and prices may be obtained from the Publisher.

2. *Boys of the Bible*, by C. L. Justin. A well-illustrated book of Bible riddles. Available at THE TREASURE CHEST Office, Bangalore. Price 2 annas.

3. *Twelve Stories about Mahatma Gandhi*, written by R. V. Vadavi, and published by J. P. Naik, Chairman, Provincial Board for Adult Education, Karnatak Branch, Dharwar. This book is now in the Press. Information regarding titles and prices may be obtained from the publisher.

Stage III.

Very simple Kannada, short sentences and straightforward style. May be read with pleasure by educated people, but simple enough to be read easily by semi-literates.

1. *Collection of Stories*, by K. E. Munson, available from the TREASURE CHEST Office, Bangalore. These are stories of the village Church and the Boarding Schools. The booklets are available separately at 9 pies each or Rs. 4 per hundred. Bound in cardboards they sell for As. 4, for Part I and As. 6 for Parts II and III.

Part I especially for village Christians.

1. Karanakshi, (Village Love Story).
2. The Cobra, (The Village Church).
3. My Mother-in-law, (Family relationships).
4. Sunder, (Sacrifice).

Part II, of especial interest to the younger adults. May be used by non-Christians.

5. Bear Ye One Another's Burdens (Education for Service).
6. The Reward of Honesty.
7. The Magic Words (I Cor. 13).
8. Love Envieth Not.
9. Christmas Gifts for Jesus.
10. Jivappa's Marriage.

Part III, especially for Village Christians.

11. Devotion Wins.
12. A City Set Upon a Hill. (Untouchability).
13. Our Glorious Hope. (A village burial service).
14. Co-Workers with God.
15. God's Holy Temple.
16. Love seeketh not her own.

2. *The Village Series*, available at the Bangalore Tract and Book Society, Bangalore, at one pie each. No. 12 is the story of David. The others are equally useful for non-Christians.

(1) What do you buy in the Drink Shop ? (2) Flies. (3) Fever. (4) Sanitation. (5) Cancerous growths. (6) Consumption. (7) Our Enemy, the Mosquito. (8) Guinea Worm. (9) Cholera. (10) Sore Eyes. (11) Brandy is Dangerous in Child Birth. (12) The Shepherd Boy who killed a Giant.

3. *Bible Stories*—Basel Mission Press, Mangalore.

Part I, Old Testament .. As. 3

Part II, New ,, .. As. 6

Short Bible Stories .. As. 3

4. *Friend of All*—A monthly magazine, especially for village adults. Edited by J. Bhaktisiromani and K. E. Munson. Available at THE TREASURE CHEST Office, Bangalore. As. 12 per year.

5. *A Primer of Safety First Instruction*, by M. Venko-
bachar. (Longman's Green & Co., Madras) Price 2 annas.

6. *The Little Book of Health and Courtesy*, by F. A. Barnett. (Longman's Green & Co., Madras) Price 3 annas.

7. *Stories of Great Achievement*, by W. L. King. (The Christian Endeavour Office, Bangalore) Price 1 anna.

8. *Hero Stories*, by W. L. King, (The Christian Endeavour Office, Bangalore) Price 1 anna.

9. *Stories for Women*, by Mrs. Tomlinson. A series of short simple stories printed in leaflet form. Published by Wesley Press, Mysore. Annas 6 per hundred.

Stage IV.

Adult interest but of ordinary difficulty.

1. *The Good Mother*, by Mrs. Sathanathan, available at the Wesley Press, Mysore. Price Annas 4.

2. *Home Craft and Mother Craft*, by C. E. Parsons, available at the C. L. S. Bangalore, or the Wesley Press, Mysore.

Part I .. As. 8

Part II .. As. 12

3. *The Heart Book*, available at the Basel Mission Press, Mangalore. Price anna 1.

4. *Vrittanta Patrika*, A weekly newspaper—edited by W. E. Tomlinson, available at the Wesley Press, Mysore. Rs. 1-8-0 a year; by post, Rs. 2-6-0.

5. *Short Stories*, by 'Srinivasan' available at the Bangalore Press, Mysore Road, Bangalore. Price 8 annas.

6. Three Books from the Basel Mission Book Depot, Hubli:—

| | | | | | |
|------------------------|----|----|----|----|---|
| First Aid in Accidents | .. | .. | 0 | 13 | 0 |
| Civics | .. | .. | .. | 0 | 2 |
| Life of Narayan Tilak | .. | .. | 0 | 7 | 0 |

TAMIL.

In Tamil the Bookman, April-June 1937 recommends:

Stage 1.

C. L. S. Adult Reading chart As. 2.

First Lessons in Tamil Reading for Illiterate Adults (1937) By S. G. Daniel, Each As. 2.

Laubach's Reading Lessons Parts I and II. As. 1 per set or Rs. 2/- per 50 sets

Laubach Chart (1934). 6 Pies each. Packet of 50. Re. 1-4-0

Laubach's Picture Chart As. 6, mounted on cloth As. 14.

Village Story Reader (1934) As. 3.

Roman-Tamil Mudhal Pusthaham (1938). 9 pies.

Stage 2.

Early Reading Material.

Illustrated Village Booklets, Series I, No. 1. The Plain-tain Leaf Story. 4 Pies. Rs. 1-14-0 per 100.

Illustrated Village Booklets, Series II. In six Titles (I-VI) 6 pies each, or Rs. 2-10-0 per 100.

Illustrated Handbills. The Good Samaritan, the Rich Fool, The Lost Sheep. The Prodigal Son. Each Rs. 2 per 1000.

Messenger of Truth (Monthly magazine. page 8 only) As. 4 per year; 6 copies Re. 1-5-0; 11 copies for Rs. 2.

Ten Stories Told by Jesus 1¼ As.

Village Series.

- No. 1. Jesus opens the eyes of the Blind. 1 pie.
 No. 2. Mosquito. 2 pies.
 No. 4. What do you buy in the drink shop ? 1 pie.
 No. 5. Cholera. 3 pies.
 No. 6. Plague. 2 pies.
 No. 10. Sore Eyes. 1 pie.
 No. 12. Tuberculosis a Deadly Enemy. 2 pies.
 No. 13. The Fly, the Murderer. 2 pies.
 No. 18. Good Fowls. 2 pies.
 No. 20. Village Sanitation. 1 pie.
 No. 25. The Prodigal Son. 1 pie.
 No. 26. Finding the King of Goodness. 1 pie.

Booklets for the Newly Literate Adult.

Village Series—Numbers other than those quoted above.
 Price 1 pie to 4 pies each.

Stories of Jesus—Parts I-IV, each As. 2.

C. L. S. Health and Welfare Series—Jaya, Part I-IV,
 2 pies each, or 15 As. per 100.

Messenger of Truth. (A Monthly Newspaper). (A page
 For All). As. 4 per year; 6 copies for Rs. 1-5-0; 11 copies for
 Rs. 2. (Postage included).

The C. L. S. Roman Tamil books: Catechism, Angel's
 Message, Gospel of Mark, and Lyric Book.

MARATHI.

Professor S. R. Bhagwat gives the following literature
 for the Marathi speaking new literates:

| | Price |
|---|-------|
| 1. Story of A Villager in Dhairy Village .. | 0-0-6 |
| 2. Home Talks Part 1 | 0-0-6 |
| 3. Home Talks Part 2, On Literacy .. | 0-0-6 |
| 4. Home Talks Part 3, Education .. | 0-0-6 |
| 5. Home Talks Part 4, Sanitation .. | 0-0-6 |

| | Price |
|---|-------|
| 6. Home Talks Part 5, Diseases etc. .. | 0-0-6 |
| 7. Home Talks Part 6 | 0-0-6 |
| 8. Home Talks Part 7 | 0-0-6 |
| 9. Life of a Farmer | 0-2-0 |
| 10. Society Organization Part I .. | 0-2-0 |
| 11. Society Organization Part II .. | 0-2-0 |
| 12. Tired of Bombay —A Dialogue | 0-3-0 |
| 13. Stories from Sonapur Village Part I .. | 0-3-0 |
| 14. Stories from Sonapur Village Part II .. | 0-2-0 |
| 15. Which is more important— —Love or Money—a story .. | 0-1-0 |
| 16. Cooperative Sale of Eggs and Birds .. | 0-1-0 |
| 17. Poultry Houses | 0-1-0 |
| 18. Stories from Sonapur Village Part III —Poultry Management.. | 0-4-0 |
| 19. Functions of the Body (A Story) | 0-2-0 |
| 20. Diary of a Farmer | 0-2-0 |
| 21. Village Protection League .. | 0-1-0 |
| 22. My Letters (1 to 8) | 0-4-0 |
| 23. Dnyanodaya Weekly Supplements for illite- rates (available from Christian Book Shop, 203 Hornby Road, Bombay), each .. | 0-0-3 |
| 24. "My Book" Nos. I and II, by Mrs. T. Modak and Miss R. Dongre (Karnatak Publishing House, Bombay), each.. | 0-2-6 |
| 25. Gospel of St. Mark, block type, British and Foreign Bible Society, Amar Building, Sir Pheroazshah Mehta Road, Bombay .. | 0-0-6 |

GUJERATI.

Miss Laura Austin furnishes this list for Gujerati:

"I have learned of a series of large type books put out by a society called the Gandhi Literature Society in Surat, and am told by teachers at Kosamba Summer School that they are better than Gijubhai's books for this part of Gujerat as the language suits this part better.

"Four books of the Bhavnagar Adult Education series for teaching reading to adults, by well educated Indian "Gijibhai" and an associate "Taraben". These are "Chalo Vanchie", and "Agal Vancho" 1st, 2nd, 3rd, Readers, being interpreted, "Come Let us Read" and "Continue Reading", I, II, and III. They were definitely written for Kathiawar, and contain articles of special local interest, and local dialect.

"The New Primer" (Nutan Balpochi) prepared in the Baroda Men's Training College. Good for word-study are Word primer I and Word Primer II (Shabdapothi I, and II) put out by the Gurjar Grantratna Karyalaya, Ahmedabad. These have words—names mostly—of the articles in common use in the various phases of the life of the people. One young newly literate took No. II of this series and read the whole lot of words before stopping, with great interest. There is also a word-book put out by these same publishers of words containing conjunct letters which is useful.

Nana Mota Parto (Small and Large lessons); also two of the Gijubhai series of like character; they give practice in reading short sentences, with not very much connection. I think the best at this stage One, however for the adults is the one called "Sundar Parto", Beautiful Lessons, which consists of story like pieces a page in length, with very simple language.

Then as they get to reading more consecutive material there are a number of good easy books somewhat as follows:

"Saja Rahie". Let us Keep Well—Sanitation and health habits. (Gijubhai).

"Apane Pote"—Ourselves—(a little more difficult). Hygiene. (Gijubhai).

"Ghar ma"—In the House—Household Subjects. (Gijubhai).

“Gama”—In the Village—Village Subjects. (Gijubhai).

“Gamadama Marljo”—Meet them in the Villages—Trades and Occupations of Villagers. (Gijubhai).

“Tapal Peti”—The Post Box—Short Simple letters. (Gijubhai).

“Kamalabenho Parto”—Lessons for Sister Kamarla—Interesting to women (Gijubhai).

“The New Teacher”—Translations of some Mrs. Harper’s other stories used in school after the Primer. Interesting repetition.

Stories for Children.

“Peter Rabbit” : in extra large type.

“Goldilocks” : „ „ „ „

2 Twenty-page books of large type stories reprinted from my children’s magazine—the Gujerati Edition of the Treasure Chest.

“A Child’s Life of Christ”, a translation of one prepared by Miss Ruth Robinson.

“Chata Rahejo, Mabap”. Short Stories of difficult situations for the untouchables arising because of caste prejudice—written in a sympathetic style. (Gijubhai).

“True and False or Imaginary Stories”—General literary value.

“Large Print Gospel of Luke.” Mission Press, Surat. -/1/-.

The above list could be added to for the Hindu readers for there are a goodly number of Hindu Legend materials in the Gijubhai Series. And I am sure the other series referred to above that I haven’t investigated will have others useful.

Then our Christian Press puts out a number of **small print books** on village improvement topics—6 in all—at one pice each, a nice story on stewardship, and several books of character stories, and novels or stories for youth, which I have chosen for this list. There are others also which can be chosen with more of a doctrinal trend. I wish some of these were in larger print.

Add to the above our News Sheet “Ajvaliu” and we have a workable source of follow-up reading for the interim until we can get something graded more scientifically.

PUNJAB.

TO MAKE AND KEEP ADULTS LITERATE.

Books Recommended by the Punjab Christian Council's Committee.

(Titles in block letters: of general interest. Titles in ordinary letters: distinctly Christian)

| Title | Author | Publisher | Distributor (if published by Masha'l can be or- dered from press) | No. Pages | Price |
|---|-------------|---------------|--|--------------|---------------------------------|
| PERSIAN-PUNJABI | | | | | |
| Primer Ilm di Kunji | Masha'l | | P. R. B. S. Educ. Dept. | 60 | -/1/- |
| Newspaper Jiwan | Moga | Masha'l | Press | 8 (2 Urdu) | -/4/- per year in lots of 10 |
| Follow-up books | | | | | |
| Bi Bijanwala | Masha'l | | P. R. B. S. | 7 | -/3 |
| The parable of the Sower—introductory to Mark's Gospel. | | | | | |
| Tin Kahanian | A.R. Grey | Masha'l | P. R. B. S. | 15 | -/6 |
| Bible stories in simple language and large print. | | | | | |
| Daud di Danu nal Larai Jalal-ud-Din | Masha'l | Masha'l | | 23 | -/6 |
| David and Goliath's tale in simple language. | | | | | |
| Ujaro Puttar B. Badr-ud-Din | Masha'l | | P. R. B. S. | 15 | -/6 |
| The Prodigal Son parable told in easy style. | | | | | |
| Chune Hue Punjabi Zabur | Masha'l | | P. R. B. S. | 23 | -/1/- |
| Selected metrical Psalms in large print, a hymnbook for new readers sponsored by the United Presbyterian Synod. | | | | | |
| Marqus di Injil | B. & F. | Bible Society | | 120 | -/6 |
| A reprint of Mark's Gospel in clear large type. | | | | | |
| Story Picture Series 1, 4, 5 Miss Boyd | Masha'l | | P. R. B. S. | 16 | @-/6 |
| Three booklets of the S. P. C. & Christian Literature Society Madras; Yisu di Paidaish, Calvary, Yisu Ji Uthia 2 pictures to each page. | | | | | |
| Khuda Asade Nal fr. Miss Robinson | | | P. R. B. S. | 44 | -/1/- |
| A simple story of the Life of Christ, with coloured illustrations. | | | | | |
| Udna Ghora | K. C. Paul | Masha'l | P. R. B. S. | 72 | -/1/6 |
| An illustrated folk-story of the Flying Horse. | | | | | |
| Chacha Relu | P. L. Singh | Masha'l | P. R. B. S. | 32 | -/6 |
| Experience stories for adults. | | | | | |
| Kalyan | P. L. Singh | Masha'l | P. R. B. S. | 32 | -/6 |
| Stories for Adults. | | | | | |
| Phul | P. L. Singh | „ | „ | 32 | -/6 |
| Stories for Adults. | | | | | |

| Title | Author | Publisher | Distributor | No. Pages | Price |
|---|-----------------------|-------------|------------------------|-----------|-------|
| Phulwari Stories for Adults. | P. L. Singh Masha'l | P. R. B. S. | | 32 | -/-/6 |
| Jan ya Mal A Stewardship study of the Gerasene demoniac | R. B. Love | P. R. B. S. | „ | 16 | -/-/6 |
| Suli da Bayan A simple account of the death of Christ. | Dr. Laubach (adapted) | Ferozepur | P. R. B. S. (at press) | -/1/- | |
| Dunya da Chanan A study of the "I am" passages in John. Illustrated. | | Ferozepur | P. R. B. S. (at press) | -/1/- | |
| Khushi di Khabar The Life of Christ, told in the language of Scripture. | | P. R. B. S. | P. R. B. S. | 120 | -/-/6 |
| Masih Yisau da Mujassam An Abridged Old Testament, in Scripture words. | Hon Thon Pahlan | P. R. B. S. | | 106 | -/1/- |

GURUMUKHI

| | | | | | |
|---------------------------------|-------------|-----------|-------------|----|-------|
| Primer : Pandran Paurian | Miss Redman | Ferozepur | P. R. B. S. | 33 | -/1/- |
|---------------------------------|-------------|-----------|-------------|----|-------|

Follow-up books :

| | | | | | |
|--|------------------------|-------------|------------------------|----|-------|
| Suli da Bayan A simple account of the death of Christ. | Dr. Laubach (adapted) | Ferozepur | P. R. B. S. | 31 | -/-/6 |
| Zindagi da Pani The story of the Samaritan Woman. | fr. Miss Chapman | Ferozepur | P. R. B. S. | 8 | |
| Kuri Pap thon Bach Gayi Portrayal of a heart Changed by Christ. | Miss Hesse | Mercantile | P. R. B. S. | 7 | |
| Mera Sathi A devotional book adapted from <i>Dunya da Chanan</i> ; message, hymn, and prayer for each day of the week. | Miss Redman | | P. R. B. S. (in press) | | |
| Tassali te Dilase Bible verses for each day of the month. | Scripture Gift Mission | Mufd-i-Am | P. R. B. S. | 32 | -/-/1 |
| Parmeshwar ne Bachan Outline of the Way of Salvation in Bible verses. | Kita Scripture Gift | | Mercantile P. R. B. S. | 32 | -/-/1 |
| Char Gallan The need and method of salvation, in Bible verses. | Scripture Gift | Lahore | P. R. B. S. | 5 | free |
| Khush Khabari The life of Christ, in the language of Scripture. | Mercantile | P. R. B. S. | | 87 | -/-/6 |
| Bhajan te Ghazalan | P. R. B. S. | P. R. B. S. | | 36 | -/-/6 |

| Title | Author | Publisher | Distributor | Pages | Price |
|--|-----------------------|---|-------------|-------|--------------------------------|
| URDU | | | | | |
| Primer: Ilm ki Chabi | Masha'l | P. R. B. S. | | 40 | -/1/- |
| | | Educ. Dept. | | | |
| Newspaper (1) Masha'l (monthly) | Masha'l | Masha'l | | 20 | Re. 1 year |
| (2) Jiwan (Urdu and Persian Punjabi) | Masha'l | | | 2 | -/4/- |
| | | | | | in lots of ten to one address. |
| Follow-up books | | | | | |
| Gakhar pamphlets | | | | | |
| 1. Ilm ki Barkat | Mohd. Amin Gakhar | Normal School | | 4 | -/1/- |
| | | Conversation to interest the adult in learning to read. | | | |
| 2. Doctor aur Saf Gaun | Angad Singh Gakhar | Normal School | | 4 | -/1/- |
| | | How can we keep our village clean. | | | |
| 3. Mera Ghar | Sultan Mohammad | | „ | 4 | -/1/- |
| | | How can the environment of a home made healthy. | | | |
| 4. Ap Kam Karo, | Gulam Rasul Gakhar | Normal School | | 4 | -/1/- |
| | | A story of a successful farmer | | | |
| 5. Jat ka Beta, | Sultan Mohammad | | „ | 4 | -/1/- |
| | | Advantages of vaccination explained. | | | |
| 6. Council ka Member, | Mohammad Ismail | | „ | 4 | /-1/- |
| | | Civic rights and explanation of election for council. | | | |
| 7. Parho Parhao Poster, | Khan Sana Ullah Khan, | Gakhar | | 1 | -/2/- |
| | | Pictures in colours on education, prevention and removal of illiteracy. | | | |
| 8. Nur-ul-Ta'lim Ta'lim | Balghan Number, | Khan Sana Ullah Khan | | 200 | 1/-/- |
| | | Gakhar Normal School | | | |
| | | Full of literature on adult education, ten lessons, poems etc. | | | |
| Rural Uplift Subjects. | | | | | |
| Stories of Jesus Pt. 3 | Masha'l | P. R. B. S. | | 32 | -/-/6 |
| | | Parables simply retold. Illustrated. | | | |
| Stories of Jesus Part 4 | Masha'l | P. R. B. S. | | 40 | -/-/6 |
| | | Two miracles simply retold. Illustrated. | | | |
| Two Bible Plays | Masha'l | P. R. B. S. | | 40 | -/-/6 |
| Khuda Hamare Sath fr. Miss | Robinson | | | | |
| | | P. R. B. S. | P. R. B. S. | 44 | -/1/- |
| | | A simple story of the Life of Christ, with coloured illustrations. | | | |
| Gospel Primers 1-4 | Miss Chapman | Lucknow Publishing House | | 16 | -/1/- |
| | | Very simple Gospel stories. | | | |
| Musrif Beta | E. A. Wood Gilani | P. R. B. S. | | 16 | -/2/- |
| | | A picture book of the Prodigal Son. | | | |
| Harold Copping Picture series | | P. R. B. S. | | 3 | -/-/6 |

Recommended Books for **Libraries**

(in addition to previous list of publications of follow-up books)

| | |
|---|--------------|
| From the Punjab Religious Book Society, Lahore. | <i>Pages</i> |
| Khudawand Masih ke Nau Ratan | 112 -/4/- |
| Bishop French | 112 -/4/- |
| Bad Bagola | 16 -/1/3 |
| Pandita Ramabai | 28 -/1/6 |
| Julius ki Kashmakash | 138 -/6/- |
| Wooving Deen ki Bahadari | 72 -/2/- |
| Ainde ke liye Sidha Rasta | 125 -/4/- |
| Kanshi ke Do Jatre | |
| General Garfield | 63 -/3/- |
| From the Masha'i Press, Kharar, District Ambala: | |
| Char Mashhur Hindustani | 64 -/1/- |
| Char Majlisi Kharabian | 72 -/1/- |
| Sadhu Sundar Singh ki Kahanian | 125 -/2/- |
| Sufed Ungli | 108 -/2/- |
| Nanah Bhal | 96 -/2/- |
| From Mumtaz Ali & Sons, Lahore. | |
| Kubra Bona aur Dusri Kahanian | 32 -/1/6 |
| Chalak Chor | 36 -/1/9 |
| Sunehri Pari | 32 -/1/6 |
| Sacha Wa'da | 32 -/1/6 |
| Mahigir ki Kahani | 42 -/3/9 |
| Ali Baba aur Chalis Chor | 40 -/2/9 |
| Padri Ka Qissa | 32 -/1/6 |
| Dunya ke Basne Wale | 72 -/6/- |
| Bal Ganga Dhar Tilak | 46 -/4/- |
| From the Taj Company Limited, Lahore. | |
| Kal ka Ghora | -/6/- |
| Dukh ke Ba'd Sukh | -/3/- |
| Bilori Juta aur Dusri Kahanian | -/3/- |
| Ihasan ka Badla | -/3/- |
| Sust Larke ki Kahani | -/4/- |
| Anokhi Dunya | -/9/- |

From the **Indian Red Cross, Lahore.**

Jism ki Safai
Sehat ke Makalamat
Kalid i Sehat
Rohal ya Kukre
Ghar ki Sehat ka Muhafiz

From the **Oxford University Press, Lahore.**

Sokrat Phir Dihat Men

SUPPLEMENTAL.

All the follow-up books for the Literacy Campaign-*cf.* previous list

Masha'i Press

The Torch Adventure Stories (stories of many lands) -/2/- each
 or Rs. 1/4/- a doz.

| | |
|--------------------|-------------------------|
| The Criminal Scout | The Tiger Spirit |
| Salvage | The Courage of Wong Dan |
| The Witch Doctor | The Yellow Pirates |
| The White Finger | |

Village Uplift Books -/1/- each or -/10/- per dozen

Char Bimarian

| | | |
|---------------------------|----|-------|
| Home craft book for women | 96 | -/2/- |
|---------------------------|----|-------|

Biography

| | | |
|--------------------------|-----|-------|
| Sarguzasht Kagawa | 116 | -/4/- |
| Sarguzasht Aggrey | 96 | -/3/- |

Punjab School Supply Depot, Lahore

Zamana Hai ki Chand Ezaden

| | | |
|---------------------|-------------|-------------------|
| Ghari aur Clock | Rel Gari | Tar aur Telegraph |
| Dia Salai aur Bijli | Hawai Jahaz | Motor Car |

Newspapers: Nur-ut-Ta'lim Sana Ullah Khan Hamid, Lahore
 yearly 1/-/-
 Dur Andeshi Dara ul Ishaat, Lahore

Punjab Religious Book Society.

| | | | | | |
|-------------------------------------|-------|-----|-----------------|-----|----|
| Man Lagan Kahanian | -/3/- | 40 | Peter and Bingo | -/6 | 52 |
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45. Hakimji.
46. Rang-men-Bhang.
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48. Shree Ramchandrajee.
49. Shree Sitajee.
50. Shree Krishnachandrajee.
51. Buddh Deva.
52. Tajmahal.
53. Shree Rajendra Prasad.
54. Shree Ramkrishna.
55. Rabindranath Thakur.
56. Khudabaksh Khan.
57. Mahatma Gandhi.
58. Eklavya.
59. Mahatma Lenin.
60. Imam Bhai.
61. Ek Sachcha Kisan.

62. Das aur Nehru.
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64. Sir Muhammed Ekbal.
65. Abdul Gaffar Khan.

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66. Hamare Rozgar.
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86. District Board.
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88. Lagan.
89. Kangressi Sarkar-ke Karname.

90. Majaduri.
91. Samudra-par-ke-Hindustani.
92. Hindustan-ki Sarkar.

Domestic—

93. Bhat-Dal.
94. Dhudh-ke Saman.
95. Chana-Chabena.
96. Puri-Mithai.
97. Achar-Murabba.
98. Tarkari.
99. Sharbat.
100. Ghar-ki-Sambhal.

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PERIODICAL.

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Hoshangabad, C. P.

APPENDIX PART IV.

THE 1931 LITERACY STATISTICS FOR INDIA.

LITERACY BY PROVINCES AND STATES.

| | Men | Women | Total Literate. |
|--------------------|-----|-------|-----------------|
| All India | 14% | 2% | 8% |
| Burma | 55% | 17% | 36.8% |
| Cochin | 45 | 22 | 33.7 |
| Travancore | 40 | 17 | 29 |
| Baroda | 32 | 7 | 21 |
| Coorg | 25 | 9 | 17 |
| Delhi | 24 | 7 | 16 |
| West Indian States | 20 | 4 | 12 |
| Bengal | 18 | 3 | 11 |
| Bombay | 17 | 3 | 10 |
| Madras | 18 | 3 | 10.8 |
| Mysore | 17 | 4 | 10.6 |
| Assam | 16 | 2 | 9.3 |
| Central Prov. | 12 | 1 | 6.6 |
| Punjab | 10 | 1 | 6.3 |
| United Prov. | 9 | 1 | 5.5 |
| Bihar, Orissa | 10 | 0.5 | 5.3 |
| Central India | 8 | 1 | 5.2 |
| Hyderabad | 8 | 1 | 5 |
| Gwalior | 8 | 1 | 4.7 |
| Rajputana | 7 | 0.25 | 4.3 |
| Jammu | 6 | 0.25 | 4 |
| Sikkim | 6 | 0.3 | 3.5 |

LITERACY BY CASTES.

| | Men | Women | Average |
|------------------------|-------|-------|---------|
| Baidya (Bengal, Assam) | 78.2% | 48.6% | 63.0% |
| Nayer (Malabar) | 60.5% | 27.6% | 44.0% |
| Kayastha | 60.7 | 19.1 | 40 |
| Khatri | 45.1 | 12.6 | 29 |
| Brahman | 43.7 | 9.6 | 27 |
| Lushei | 26 | 3.1 | 15 |
| Rajput | 15.3 | 1.3 | 8.3 |
| Kurmi | 12.6 | 1.2 | 7 |
| Mali | 8 | .6 | 4.3 |
| Mahar | 4.4 | .4 | 2.4 |
| Oraon | 3.5 | 1.1 | 2.3 |
| Dom | 1.6 | .2 | .9 |
| Bhil | 1.1 | .1 | .6 |
| Chamar | 1 | .1 | .55 |

LITERACY BY RELIGIONS.

| | Men | Women | Average |
|------------|------|-------|---------|
| Parsis | 85 | 73 | 79 |
| Jews | 49 | 34 | 41 |
| Burmese | 56 | 16 | 36.8 |
| Jains | 58 | 10.6 | 35.3 |
| Christians | 35 | 20 | 27.9 |
| Sikhs | 14 | 3 | 9.1 |
| Buddhist | 15 | 2 | 9 |
| Hindu | 14 | 2 | 8 |
| All | 15.6 | 2.9 | 8 |
| Muslim | 10.7 | 1.5 | 6.4 |
| Tribal | 1.3 | .02 | .7 |

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