

# ADULT EDUCATION REVIEW

Hon. Editor. Sri. G. Harisarvottama Rau. M.A.

Asst. Editor. Sri. S. Airavatham.



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His Highness the Rajpramukh of  
Travancore-Cochin State becomes  
Patron of the S.I.A.E.A.

The inherent appeal of the Adult Education objective, especially its non-party, non-communal and non-sectarian character and range, has elicited ever since the inception of the South Indian Adult Education Association in 1939 most encouraging and valuable support from institutions and individuals, missionaries and leaders of Theosophy.

Sri Sri Prakasa, the present Governor of Madras, readily responded to the appeal made by the S.I.A.E.A. and became its patron. The latest to become patron of the S.I.A.E.A. is His Highness the Rajpramukh of Travancore-Cochin State, who was pleased to inaugurate the Second South Indian Regional Seminar on Adult Education last month at Ernakulam. As head of the State which has achieved the highest percentage of literacy in India, he spoke with authority and gave equal importance to post-literacy education.



PUBLISHED BY T.J.R.GOPAL

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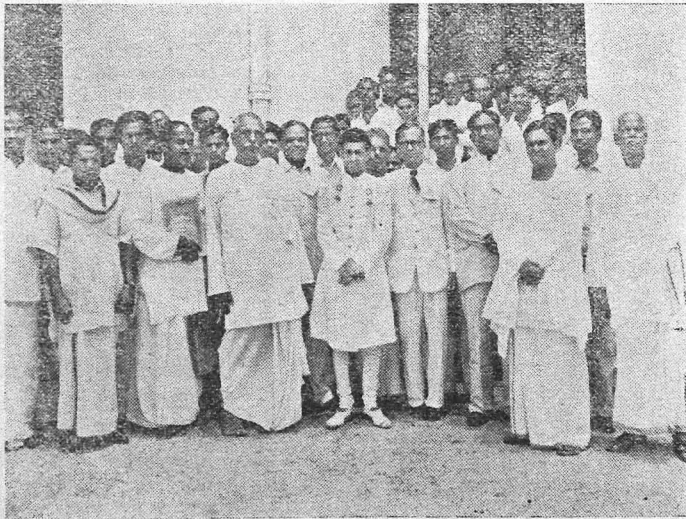
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### S.I.A.E.A. OFFICE.

The offices of the South Indian Adult Education Association, the 'Adult Education Review,' and the South Indian Adult Education Co-operative Publishing Society Ltd., are being shifted from its present premises to No. 10, Narasinghapuram Street, Mount Road, (near Round Thana) Madras-2, and will start functioning from the new premises with effect from 1st June 1953. All correspondence should be addressed in future to the new premises.

T. J. R. GOPAL,

*Secretary.*



His Highness the Rajpramukh, T.-C. State with office-bearers and some delegates of the Second South Indian Adult Education Seminar.

# ADULT EDUCATION REVIEW

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

Vol. IV

MAY, 1953.

No. 7

## EDITORIAL

### The Second South Indian Regional Seminar, Ernakulam.

We congratulate the South Indian Adult Education Association for the successful conduct of the Second South Indian Adult Education Seminar at Ernakulam, Travancore Cochin State. The subject for the Seminar, as our readers are well aware, was 'Production of Continuation Literature for the New Literate.' This was the subject of the National Seminar held in Delhi in December last. It was appropriate that the Regional Seminar dealing with the four languages of South India should continue the work that the National Seminar considered immediately before. The National Seminar had dealt with the physical form of the book for the Neo-literate in very great detail. This aspect is fairly common to all the languages of India. Therefore it was that the Ernakulam Seminar did not spend much time over it. A few hours were spent reviewing the work of the Delhi Seminar on the question. Mysore has done the largest publication work in South India. It practically occupies, along with the Jamia Millia of Delhi, the foremost place in the field. Its publications were

available for examination. The Seminar fairly approved their pattern. Only, it was held that a little more illustration could be introduced and the binding could be bettered. Mysore publications are supplied free to centres in thousands and so it is not easy to make very big improvements. Where a price is fixed a little betterment would suffice.

The Ernakulam Seminar straight went into the question of soul publications for new literates. It recorded the broad common categories of literature that already existed in the languages of South India and could be used for the adult or retold to him. It fixed attention on the new knowledge that had to be brought to the doors of the adult. It considered a list of over fifty subjects selected by the South Indian Adult Education Co-operative Publishing Society Ltd., and indicated priorities. The Telugu Section of the Seminar had tabulated the subjects into different groups, indicated priorities within the groups and advocated simultaneous publication from each group. This was agreed to in general.

In regard to the language to be employed there were some right royal battles between the protagonists of Panditism and realism. These battles were vociferous in the Tamil section. Whereas other sections appeared to be liberal to modernism and allowed language of everyday use this section could approve of simple and correct language only.

The Seminar at Ernakulam had a new characteristic. Representatives from District Boards and Municipalities were present in large numbers. This is a welcome sign. That Local Bodies should be well associated with Adult Education was long desired and a few of such representatives who spoke at the concluding function made it clear that their vision was very much widened by their sojourn at the Seminar.

The Travancore-Cochin State Government took the opportunity and mobilised all its Organisers to attend the Seminar. They demanded that they shall be acquainted with what was being done for Adult Education in other parts of South India and their demand was satisfied by representatives of Yamilnad, Andhra, Mysore and Bombay Karnataka explaining what was happening in their respective areas.

The Inaugural function was also a good success. The Rajapramukh of

Travancore-Cochin State who opened the Seminar delivered an address that befitted a fairly advanced literate State. He laid very naturally emphasis on the good citizenship aspect of Adult Education. Sri G. Harisarvothama Rau who explained the purpose of the Seminar made the speech of the day paying a tribute to the sagacity of the Rulers of the States who had made the people literate and yet posing problems even for such a State.

The Valedictory Address of the Director Sri L. M. Pylee M. L. A. made many points for the Adult Educationist.

The Ernakulam, rather the Travancore-Cochin, Reception Committee played the good and generous host making it possible for the members of the Seminar to get acquainted with the important men and women of the place at a very generous tea-party got up on the last day.

Is it too much to claim that the Second South Indian Regional Seminar held at Ernakulam from the 20th of April 1953 to the 26th was a very good success?

Only let us, in conclusion, remind all friends concerned, that the Seminar recommended the setting up of Standing Committees to complete work that can be completed only in the language areas and call upon them to set to work.

# Need for complete development of personality urged

## Sri G. Harisarvothama Rau explains the objective of the Adult Education Movement

### Regional Seminar Proceedings

The Second South Indian Adult Education Regional Seminar organised by, and held under the auspices of, the South Indian Adult Education Association, with the approval and aid of the Government of India and with the co-operation of the Madras and Travancore-Cochin State Governments, washeld at St. Albert's, College, Ernakulam, from Monday, April 20 to Sunday, April 26.

The Seminar was inaugurated by His Highness the Rajpramukh of Travancore-Cochin State at 10-30 a.m. on Monday, April 20. The Most Rev. Fr. Mgr. Joseph Vaippichery, Chairman of the Reception Committee, accorded a cordial welcome to His Highness the Rajpramukh, and the Delegates, Observers and office-bearers of the Seminar.

Requesting His Highness the Rajpramukh to inaugurate the Seminar, Sri L. M. Pylee, Director, said that the venue chosen was a tribute to the Travancore-Cochin State. Sri G. Harisarvothama Rau, Associate Director, explained the purpose of the Seminar. Chevalier J. L. P. Roche-Victoria, K.S.G., M.L.A., Associate Director and General Secretary of the South Indian Adult Education Association, thanked His Highness the Rajpramukh for having condescended to inaugurate the Seminar.

(A report of the inauguration was published in the last issue of the *Adult Education Review*.)

### Second Day's Proceedings

The Steering Committee which met at 9 p.m. on April 21 fixed the following programme for April 22:

After the plenary meeting, the Language Groups will meet and discuss parts of the Draft Working Paper, one by one. The Steering Committee selected the following sections of the Draft Working Paper for discussion by the Language Groups today, April 22.

2. "To the adult his language, with its idiom and thought content, is what matters, not the mere mechanics of reading and writing. The best idiom of our language is enshrined in their folk song, folk drama, and folk literature. The Seminar will meet in Linguistic Groups and consider how best this literature can be collected and used in literature for adults."

3. "Besides literature as such, there are indigenous methods of presentation of knowledge to the adult like *Harikatha*

*Purana, Teru Kuthu*, (Street drama). The Seminar will examine what all such methods exist and explore ways and means to improve the adult's reading capacity through these channels. Just as at film shows it is possible to present reading matter on the screen to tempt the adult to read, so at these also reading matter may be presented. Especially the Shadow Play appears to lend itself excellently to present short reading matter."

As announced, the first plenary meeting commenced at 9 a.m. on April 21, with Sri G. Harisarvothama Rau, Associate Director, in the chair. Sri L. M. Pylee, Director, and Chevalier J. L. P. Roche-Victoria, K.S.G., M.L.A., Associate Director, were present.

Explaining the philosophy behind the Draft Working Paper, Sri Rau said that the adult was a complete personality and must be dealt with as a whole and not in

parts. It would be both inadequate and wrong to deal with one aspect or item of his life and neglect the rest. The Adult Education programme, although it meant books and writing materials, aimed at elevating and emancipating the adult both as an individual entity and in the mass. The success of democracy depended upon such mass elevation. There could be no mass emancipation without discipline and unity and general goodwill. Democracy was bound to fail, where there was mutual violence, as it had failed in America and even in Britain up to the present day. India had a better chance. Those who were working for Adult Education were therefore working for a great objective. The production of literature for new adult literates should be examined in the light of that great objective.

Continuing, Sri Rau said: It was inevitable that a Regional Seminar had to work on the basis of the local languages. The new adult literate was a distinct class by himself, neither a child nor a general reader grown-up. Books meant for children were too poor for him in substance and range, while books of the grown-up educated were too high. Therefore a new and distinct type of books were required to meet his demand. They should be confined, to start with, to the language he was using and knew, and presented in simple style. New words must be used in small and slow instalments and ever in simple construction. Reading material for the new adult literate should be drawn from folk lore and folk songs, proverbs and classics. The reading material thus drawn would not only help build a basic vocabulary but also derive inspiration from national genius and tradition. It would be the aim and duty of each Language Group to examine the aforesaid sources and make the best use of them.

With reference to Section 5 of the Draft Working Paper, Sri Rau said due to some reason or other enough of the materials published by the State Governments had not been secured.

When it was pointed out on behalf of the State Governments that there could have been no indifference from their side, Sri

Rau said: "I am willing to take all the blame on myself. I do not believe in blaming others."

Referring to the working of the Adult Schools, Sri Rau said teachers were declaring holidays for the schools according to their own convenience, and not with a view to serving the interests of the adult learner. Summer was the season when the adults were comparatively free and available to attend Literacy or Post-Literacy Classes. But the teacher would not forego his summer holidays:

Sri Perumal Mudaliar, Adult Education Officer, Tamil Nadu and West Coast, explaining the position of the Government, said: Most of the personnel available for running the Adult Literacy Schools, nearly 90 per cent of them, were Elementary School teachers who were unwilling to deny themselves the convenience of summer holidays. What could the Government or any body do in the matter which bristled with practical difficulties. All that the Government wanted and could ask for was that the Adult Literacy Schools should work for not less than two hundred days in every year.

Sri G. Harisarvothama Rau said: The Government had not bestowed enough attention to the problem. There was no dearth of teachers. Elementary School teachers working in Adult Schools when they wanted leave could be substituted by other teachers, and arrangements made to get the adult learners to use their holidays to the best advantage.

#### Tribute to Kidwai

Further elucidation and discussion of the Draft Working Paper was continued, Sri G. H. Rau explained at some length the findings of the Delhi Seminar in regard to the physical get-up of the books meant for new adult literates. While doing so, he referred to the demise of Shafiq-Ur-Rehman Kidwai who as an Adult Educationist par excellence had produced a considerable quantity of good literature for new adult literates, through the Jamia Millia, Delhi. He was Education Minister, Delhi State, at the time of his passing away. The gathe-

ring stood up for two minutes and paid homage.

Immediately after the plenary meeting the Language Groups commenced functioning: Sri P. N. Panikkar was elected

Leader of the Malayalam Group; Sri R.V. Srinivasamurthy as the Leader of the Kannada Group; Sri Krishna Rao as the Leader of the Telugu Group; and Sri P.R. Meenakshisundaram Pillai, as the Leader of the Tamil Group.

### Third Day's Proceedings

The Steering Committee which met at 9 p.m. on April 22 selected the following Sections of the Working Paper for discussion by the Language Groups on April 23.

4. It is not as if there is no book in the existing literature which the new-literate can use with advantage. An attempt should be made at the Seminar by the Language Groups to list such literature.

7. Each Language Group will suggest what classical works in its literature may be re-told to the adult in appropriate language.

Then the Language Groups will examine the points discussed in literature on preparation of neo-literature, as explained in the following passage (para two) of the Working Paper:—

"The Seminar.....will.....acquaint itself with the literature on the subject of production of Adult Literature, more especially (1) "Writing Books for Adults" published by the Ministry of Education, Government of India; (2) Extracts from "Suggestions for the Preparation of Reading Matter" by Mr. Ismail Rodrigues Bou; (3) "Literature Production at Jamia Millia" by Shafique-ur-Rehman Kidwai; (4) "Principles adopted by the Mysore State Adult Education Council in its publication work" as enunciated by Sri Madhia Gowda, its President; (5) A short account of attempts made in India by the Indian Adult Education Association, Delhi, the South Indian Adult Education Association, Madras, and the State Governments and Institutions.

#### Further Clarification of the Working Paper

Sri G. Harisarvothama Rau, Associate Director, issued the following further clarification of the Working Paper:—

In regard to para 6 of the Working Paper, I have to state that it has reference to the literature that has actually to be

created on Modern subjects of vital importance to the adult. There is already literature produced by the Jamia Millia, the Mysore State Adult Education Council, and to a small extent by the Madras Government through the agency of the South Indian Adult Education Co-operative Publishing Society, Ltd. The Co-operative Society had made a list of subjects which has already been supplied. The Language Groups will kindly go through the list and indicate what in their opinion is the order in which the subjects should be taken up for the adult. They may group the subjects into separate categories and indicate which of them may be simultaneously taken up at a time from all the groups.

In view of the fact that our food problem is bound up with Agriculture, our economic life is dependent on Co operation, our political existence on decentralization, and our physical comfort on health and sanitation, it may be well to give preference to these subjects.

The grades of books required to bring the adult to the level of the general reader may have to be defined. Three grades of books may suffice. The first may contain lessons of a few paragraphs relating to interesting topics. The second may be half of this type with longer passages and half a whole narrative dealing with a topic. The third may be a booklet on one topic. The style must necessarily differ from grade to grade. The precise nature of this difference may also be indicated.

Early in the morning on April 22 a batch of Delegates and Observers were taken on a visit to the Tata Oil Mills.

#### Tamil Language Group Discussions

The plenary meeting which was held in the forenoon of April 22 concluded soon after a short-exchange of views regarding

time-table and the excursion that was being planned for Friday, 24th April, 1953, and the Language Groups started functioning :

After the plenary meeting, the Tamil Language Group met in Room No. 19, to discuss Sections 2 and 3 of the Working Paper, as advised by the Steering Committee. The elected leader, Sri P. R. Minakshisundaram Pillai, presided. At the outset, the subject was clearly explained to the members by the Leader and by Sri M. R. Perumal Mudaliar, Adult Education Officer, Tamilnad and West Coast. The following members took part in the discussions: Sri S. V. Krishnaswamy Bagavathar, Sri R. K. Sennaiyaswamy, Sri Devanathasamy Naidu, Sri Chidambaramathanu, Sri Mariyappan, Sri A. Kuppusamy, Sri Umopathy, Sri T. J. R. Gopal, Sri K. Raghavan, Sri Adisaya Pichai, Sri P. S. Subbian, Sri A. G. Vilva Roy, Sri A. Thiyagarajan, Sri Subramanyam and Sri Radhakrishnan, Srimati Karuppaye Ammal and Srimati Janaki Ammal.

In the afternoon, Sri K. S. Ramaswami Sastri, Associate Director, joined the Group at session and read a paper on Adult Education and its main principles.

At the end, the Leader wound up the discussions, and gave a gist of the points to be decided.

The following was resolved to be recommended to the Seminar.

1. Folk songs with proper thought content such as Nalanataka, Kummi, Kottabomman Charitham, Desinghurajan Kathai, Nandan Charitam.....should be collected and edited, correcting grammatical mistakes ;

2. The available literature of ancient folk lore may be published along with new literature of the same kind on modern topics ;

3. Such literature should be capable of being rendered to music and be easily understandable ;

4. The thought content of the songs so selected should be suitable to the particular locality for which they are intended.

5. In selecting songs care should be exercised to see that they are calculated to promote the social, intellectual and spiri-

tual welfare of the people to whom they are intended.

Collection of ancient folk songs may be achieved in all possible ways and more especially by (a) requesting authors and journalists who have already made a collection of these songs to spare them ; (b) requesting the All-India Radio, Tiruchi, to spare literature collected by them on the subject; and (c) by advertising in the newspapers and eliciting material from the general public within a period of one month.

P. R. Minakshisundaram Pillai,  
22-4-1953,  
Leader, Tamil Language Group.

*Sri K. S. Ramaswamy Sastri's Suggestions :—*

Sri K. S. Ramaswamy Sastri read out and then explained the following :—

1. A determined effort has been made by the South Indian Adult Education Association for nearly two decades past to popularise the concept of universal literacy through Social Adult Education and to take steps to support successfully the cause of Adult Literacy. The granting of adult suffrage under the Indian Constitution on 26th January 1950 has made this task urgent and imperative.

2. During the last three years the Central Government and the State Government at Madras have co-operated to make such work successful. The task of opening Adult Literacy Schools in increasing numbers is proceeding apace.

The time is now come to consider the ways and means of production of continuation literature for neo-literates to prevent their relapse into illiteracy. This matter was considered at the first Regional Seminar at Adyar in April 1951. We desire to concentrate on it at this Seminar for all the regional languages in our State.

4. (i) We must consider first of all what should be the size and the types and the general getup including illustrations and the price of each brochure or book.

(ii) We must then consider the nature of the vocabulary and the style to be used.

(iii) We must consider also how to conserve and present in a modern and popular manner the cultural heritage of the people including their folk literature and folk music and Purnaic expositions and



Harikathas and popular street plays as well as modern knowledge through charts and brochures and books as well as through radios and cinemas. We must specially attend to rural hygiene and sanitation and general economic upliftment. In a poor country like India the continuation literature for neo-literate adults must be priced cheap, from two annas to eight annas.

5. We must consider also how to produce and popularise suitable matter containing day-to-day news and modern knowledge concerning all matters of national welfare.

6. Now that a Library Act is in force in our State, and we have been collecting a library cess, we must consider the best ways and means to relate such an endeavour properly to the cause of Adult Education.

7. We must finally bring the Universities into this great work. The idea of organising the talents and energies of the College students for the quick and wide spreading of Adult Literacy and education is becoming rapidly popular. The Madras University has included a Social Service diploma. Students must take advantage of it. Other students must be given training in Adult Education ideals and methods for a week or ten days. Both College students and the present permanent Adult Education teachers should attend to the study of continuation literature by neo-adult literates while attending to the great national task of continually increasing the number of literates in India till cent per cent literacy is attained.

#### Kannada Language Group Discussions

Soon after the plenary meeting, the Kannada Group met to examine Sections 2 and 3 of the Working Paper. The following members were present:

Sri R. K. Menshi, Sri K. S. Channabasappa and Sri R. V. Sreenivasamurthy (Leader).

This Group is of opinion that the folk literature can be collected and used in literature for the adults in the following ways:—

1. By selecting a popular piece of folk literature and printing it in big types with meanings for difficult words at the end or as footnotes in the weekly or monthly published for the new literate by the Adult Education organisation.

2. By bringing out collections of folk literature in book form printed in big types for the new literature.

3. By inviting unpublished good folk literature from the new literates themselves and encouraging them by printing the best folk literature in a book form or in a journal to enable others also to collect such literature.

4. By arranging recitation of folk literature and lectures on folk literature in Adult Education centres, when introduction to books on folk literature may also be made. This will induce the new literates to take up those books, to read them by himself if possible or with the assistance of a teacher.

5. By inviting manuscripts of best folk literature for publication in the form of book for the new literature and awarding prizes for the manuscripts.

This Group is of opinion that *Harikatha*, *Purana*, *Street Play*, *Yakshagana*, *Thogalu Bombelata*, *strada Bombelata* etc., have got their own value in imparting general knowledge to the adults in addition to entertainment.

Stories from *Purnas*, *Harikathas*, etc., may be selected and published in suitable form for the new literate.

The Group is also of opinion that it will not be possible to present reading matter on the screen to tempt the adult to read, in case of street play.

The question of introducing reading matter in the shadow play may be referred to technical experts in that art.

R. V. Srinivasamurthy, (Leader),

Kannada Language Group,  
22-4-'53.

#### Malayalam Group Language Discussions

After the Malayalam translation of the Working Paper was circulated among members, the Group went on to consider Sections 2 and 3 of the Working Paper selected by the Steering Committee for discussion to-day (April 22) and came to the following conclusions:

1. The following types of folk songs, folk drama and folk literature can be used in preparing Reading Matter for the neo-literates:

*Folk songs*: *Vadakkan Pattu*, *Nadochi Pattu*, *Map pila Pattu*, *Kalyana Kila Pattu*, and *Santhya Namangal*.

*For Drama*: Ollam Tallal, Charita Natakam, Kurathi Pattu, Thiruvatharaikali Pattu, Kladi, Margamkali.

*Folk Literature*: Proverbs, Kadamkathai-kal, Aithihyangal Sthala, and Puranangal.

Valuable information in folk literature is available in the following publications:—

Vadakkan Pattugal by Sri C. Achutha Menon; Kerala Bhasha Sahitya Charitram by Sri R. Narayana Panikkar; Kerala Bhasha Charitram by Sri U. Parameswara Iyer. A considerable portion of the Malayalam folk songs has already been published. So, the Adult Education Board of Travancore-Cochin State, in consultation with the Government of Madras and the South Indian Adult Education Association may be requested to take the necessary steps to collect the existing folk songs and folk literature—published and unpublished—and to edit them with suitable modifications, if necessary. In this matter, it is desirable to seek the assistance of the Madras and Travancore Universities and the Samsta Kerala Sahitya Parishad.

How best this literature can be used; Extracts from folk songs may be incorporated in the Readers for the new literates much in the original form as may be possible and as re-told wherever necessary.

The following indigenous methods of presentation of knowledge to the adult exist in Kerala, Katha Prasanga, Chakyarkuthu, Nangyarkuthu, Nādagam, Kathakali, Pava Kuthu and Tullal. Before and after the performances of the folk drama, short reading matter based on the story may be distributed among the adults. During intervals placards bearing sentences relating to the story may be exhibited before the people.

P. N. Pannikar, Leader,  
Malayalam Language Group, 25-4-'53.

### Telugu Language Group Discussions

The first Telugu Language Group meeting commenced at 10 a.m. on 22-4-'53 with Sri M. Krishna Rao, Telugu Language Group Leader, in the chair, Sri G. Hari-sarvothama Rau, M.A., Associate Director, was also present and guided the meeting in its deliberations.

The meeting discussed Section 2 of the Working Paper. As to every adult pupil, his particular idiom and typical thought content matters most, and mere bookish language with its lofty style and hackneyed

phrases beyond his comprehension does not capture his interest and imagination nor appeal to his taste, this meeting has decided to collect the best idioms of the Telugu Language enshrined in its popular proverbs, folk songs, folk lore, folk drama and folk literature and popularise the education amongst adult illiterates, by making ample use of the same in its text books.

This meeting decides to collect folk lore literature from (1) the compilation of proverbs in Villagers' Guide published by the Director of Agriculture to the Government of Madras; (2) the folk songs compiled by Sri Kavikondala Venkata Rao, Sri Chinta Dikshitalu, Sri Basavaraju Appa Rao, A.I.R. broadcasts, Sri Chilukuri Narayana Rao, Sri Unnava Lakshminarayana, Sri Adivi Bapi Razu, Sri Nidadavole Venkat Rao (2) Dampulla Patalu; (3) Women's songs compiled by Sri Balanthapu Venkata Rao of Andhra Pracharini Grandha Nilayam; (4) Suddulu, (5) Bhramera Githas; (6) Kollattam Patalu; (7) Mahranavami Patalu; (8) Kalajana Thathvam songs; (9) Brahmam Gari Patalu (10) Yaksha Ganams, e.g., Chenchukatha as sung by Sri Sistla Venkata Krishnayha of Guntur; (11) Ballad songs (Palnati Veerulu, (Ghadhalu) etc., (12) Bobbili Katha, Balanagamma Katha, etc., (13) Veedhi Bagavathams (Street Drams).

As the language in Andhra Desa is not uniform and stereotyped, but varies from place to place, and has certain local peculiarities, it is decided to divide it into three groups; (a) Chicagole and Vizag. districts, (b) East Godavari, W. Godavari, Krishna and Guntur Districts; (c) Nellore, Chittoor, Cuddapah, Kurnool, and Bellary districts.

The following gentlemen were appointed to collect and compile the said folk literature from their respective districts; (1) Sri D. Ganapati Rao, Advocate and Municipal Councillor, Chicacole, for Chicacole and Vizag districts; (2) Sri K. Krishnamurti, Chairman, Amalapuram Municipal Council and (3) Sri M. Krishna Rao, Leader of Telugu Group, Bhimavaram, for East Godavari and West Godavari Districts; (4) Sri Saranu Ramawamy Chowdhari, District Board Member, Tenali, for Krishna and Guntur districts; (5) Sri K.M. Reddi, District Board Educational Officer, Chittoor, and (6) Sri C. Subramanya Reddi, District Board Educational Officer, Cuddapah, for Chittoor, Cuddapah and Nellore Districts;

(7) Sri K. Anantha Ramaya, Municipal Councillor, Hindupur

The meeting concluded its deliberations at 11 a.m.

The Telugu Language Group met again at 3 p.m. and continued discussions on Section 3 of the Working Paper. The following items of indigenous methods are in vogue in different parts of Andhra Desa, viz., (a) Bommalatalu, (b) Harikatha (c) Burrakatha, (d) Purana Sarvanamu and (e) Veedhi Natakam.

The Bommalata has a screen for its presentation. Therefore, it is easy by a proper process of having cut outs to exhibit easy passages or even a short paragraph on the screen used at intervals for the benefit of the adult neo-literates. In regard to the other items, namely, Harikatha, Burrakatha, Veedhinatakamu and Puranam, it may be useful if a writing surface issued and what is being sung or read by the performers is simultaneously presented on the writing surface. This would somewhat resemble the audio-visual book.

The Shadow Play curtain may be used with very great advantage to display interesting passages of reading matter by the use of the cutouts. Where electricity is available the magic lantern or the like apparatus may be used to project easy and interesting passages enabling the adult to read on the spot.

M. Krishna Rao, Leader,  
Telugu Language Group, 22-4-'53.

*Adult Education effort in various States explained to T. C Organisers :*

Sri R. K. Menshi, Social Education Officer for Karnatak, Belgaum, Bombay State, Sri R. V. Sreenivasamurthy, Chief Editor, Mysore State Adult Education Council, Sri M. R. Perumal Mudaliar, Adult Education Officer, Tamilnad and West Coast, and Sri G. Harisarvothama Rao, Honorary Adult Education Organiser for Andhra Desa, gave brief accounts of the Adult Education effort that is being carried on in their respective areas to a gathering of Social Education Organisers of Travancore-Cochin State at 1 p.m. on Tuesday, 21st April, 1953, in the Seminar premises.

Sri Menshi explained in detail the scheme of Social Education as it is being carried out in Bombay State. He further

explained the syllabus, the duration of the literacy and the post-literacy classes, the amount of grant that is paid to the Social Education workers, the registration of Social Education Classes and gave all other information regarding Social Education. He also described the work done in the production of literature for adults.

Sri R. V. Srinivasamurthy explained the activities of the Mysore State Adult Education Council in detail, the birth of the Council, its structure, its Executive Committee, its Expert Committee and their powers. The main activities of the Council, opening and conducting of Adult Literacy Classes for men and women, conducting follow-up Clubs and Reading book Clubs, Organising Rural Libraries and Central Libraries, arranging general and visual education lectures with modern scientific aids, Vidhyapeeta (People's College), publication of suitably graded books, and books for the Literacy Classes and Rural Libraries, revival of folk arts and folk literature, research in literacy and Adult Education methods, training of workers and teachers in Adult Education methods, organising Community Centres and comprehensive Adult Education Centres, conducting Summer Camps with the aid of students, were all explained with facts and figures.

Sri K. S. Channabasappa, Organising Secretary of the District Adult Education Committee, explained how literacy classes were opened and conducted for women.

Sri M. R. Perumal, Adult Education Officer for Tamilnad and West Coast, described in detail the scheme of Adult (Social) Education as implemented in the Madras State. He explained the work connected with the training of teachers, the organisation and administration of Adult Education Centres, the grants payable to Adult School teachers, the syllabus for the literacy as well as the post-literacy course, etc.

Mr. G. Harisarvothama Rao supplemented Mr. M. R. Perumal Mudaliar's talk. He said that in the Madras State they had planned a three years course for the adult to make him not a mere literate in the sense that a man had learnt to read and write, but in the sense that he could read and understand the daily journal and make use of it for his life's comforts. For several reasons the scheme had not been actively

pushed them but still attempts were being put forth to start what were called Adult Schools and Social Education Centres. A daily paper was almost regularly supplied to this institution and a teacher was required to teach and explain the news to the adult learners. He was, in addition, expected to prepare daily a wall newspaper and habituate the adult learner to the reading of it. Attempts were being made to supply the institutions with Bajan, sports, drama, shadow plays and Burakatha materials to develop the social aspects of the institutions. Besides, the Government of Madras had appointed two Honorary Advisers who had very wide field of work covering all that was necessary to equip

the adult to arouse enthusiasm and to lend tempo to the movement. They could work in an Advisory capacity at all levels, and they were doing so by their own option.

Continuing Sri G. H. Rau said: "Further Students Camps were being conducted during summer and splendid work was being put in by the young men, both in the field of Social Education and Social Service. This year 30 camps are running in the States as per my information. It was 22 last year. We are trying to extent this field by allowing a shorter duration of 21 days of camps and allowing the Principals to choose the best periods for such camps according to local circumstances.

#### Fourth Day's Proceedings

The Steering Committee which met at 9 p.m., on April 23 fixed the following programme for April 24. The Language Groups will examine Section 6 of the Working Paper which reads:

6. Different forms in which subject matter is presented to the adult evoke different interests—song, poetry, dialogue, story, drama, yakshagana, descriptive prose, the poster, the wall newspaper, the special newspaper, the ordinary daily newspaper have all their own place in follow up work. The Seminar Language Groups will first study which of these in their languages is already employed for use and with what amount of attraction; and members competent to handle will prepare samples of work in all these types with a subject or two like "Daily Habits for Health" and "Seasons of the Year" taken up for instruction

The plenary meeting commenced at 9 a.m. on April 23 with Sri G. Harisarvothama Rau, Associate Director, in the Chair. Sri K. S. Ramaswamy Sastri, Associate Director, was present.

Mr John T. Venadi representing the Samuhya Seva Sangh, Ochanthuruth, Cochin, read a paper on the production of neo-literature with reference to the social status of the neo-literate. The literature meant for the neo-literate, he said, should help him maintain and improve upon what he had acquired. Just as a tool, kept idle for some time became useless, literature also would fail to serve its purpose if kept unused for some time. It was because the common man was unable to understand the

educated man that he lagged behind him while playing the game of democracy. Hence the subject matter of neo literature should be such as to enable the common man to understand those who were educated and were controlling the destinies of the civilised world. Social Education had to be defined and organised in terms of peace, if the world was to be saved.

Sri K. S. Ramaswami Sastri said that Adult Educationists were concerned with raising and maintaining a high level of life everywhere. They should not lose themselves in techniques. Instead, they should imbibe and spread the spirit of fellowship and right understanding. Every item in Adult Education was important and could not be neglected. Every aspect properly attended to and every item effectively done was calculated to promote universal culture, which was the aim of all faiths.

Sri A. G. Vilva Roy (former Adult Education Officer, Madras State) referring to the place of literacy in the scheme of Adult Social Education, said: It had been his privilege to work for Adult Education for many years, and acquire knowledge of every aspect of the subject. When he and young Mr. Gopal were organising a literacy drive in a village fifteen years ago, they were dreaming big dreams of India being made literate, and it was some satisfaction to them that they were holding a Seminar on the subject and planning an attack on adult illiteracy and ignorance. All the same, he felt that Adult Literacy was not receiving the treatment it deserved and demanded at the hands of the adminis-



trators at one end, of the policy-makers above and of politicians everywhere. It had become the fashion to describe literacy as the means to an end. That was half-hearted and even misleading. That way everything was means to an end and every end achieved became again a means to another end. In 1948 the Government of India had issued a Resolution envisaging in a period of five years at least fifty per cent of illiteracy would be wiped out. The five years had elapsed and the volume of adult illiteracy continued to be huge and threatening. The point was being missed by everybody who counted, the administrator, the policy-maker and the politician, that in the absence of literacy no nation-building could be done. Trying to build up democracy in an illiterate India was just like trying to raise a superstructure without a foundation. Adult Literacy work was being done no doubt with some enthusiasm here and there, but it was all piecemeal, halting and un-coordinated. The need of the hour was a crusade against adult illiteracy. The whole country should thrill and throb with a drive for adult literacy, as a mass-centred movement. There was no room for pessimism although the present position was not encouraging. Soon the drive was bound to develop into a quick but unmistakable national revolution. Towards that end every Adult Educationist should bend his endeavour. A Seminar on Adult Education was sure to pave the way for momentous changes. Those who believed in a literate India need not wait

for a call to come from above to act. They could so create and spread an atmosphere in the village for literacy, for instance by writing on the front wall of every house the name of the head of the family, by arranging to label tins etc, in every kitchen and by posting a quick literacy chart on a wall in a common place to encourage the local literates to teach it to illiterates at their convenience. The sheer novelty of it would add momentum; and a drive of humble origin might become a mighty mass effort. Taking the home as the unit a MAKE YOUR HOME LITERATE DRIVE should make whole streets, villages, taluks and districts literate with an irresistible power coming from the masses on the Each One Teach One plan.

#### A Delightful round of Visits.

The Delegates, Observers and Office-bearers of the Seminar spent a delightful afternoon on 23-4-'53 by going on an excursion to Fort Cochin at the kind invitation of Janab K. K. Muhammad, Vice-Chairman of the Fort Cochin Municipal Council. The party went by steam launch and cruised on the famous inland waters of the State covering the shores of Wellington Island, Mattanchery and Bol Ghatty.

Sri N. N. Vaidyanathan, Municipal Councillor, and the Municipal Health Officer, Fort Cochin Municipality, received the guests in the Meeting Hall of the Municipal Office and entertained them with refreshing cups of tea. On behalf of the guests Sri S. Rajagopalan requested

Sri K. S. Ramaswamy Sastriar, Associate Director, to propose the toast of Cochin and to say a few words of thanks to the hosts. Sri Sastriar paid a tribute to the hospitality of the Municipal authorities and wound up by saying, "Religion may divide us, politics may divide us, but Adult Education will unite us. Let us maintain this continuation hospitality even after cent per cent literacy is achieved."

The party then visited the Church where the mortal remains of Vasco da Cama were once buried. Afterwards they spent nearly two hours on the foreshore of the Arabian Sea before returning to the campus at St. Albert's College, Ernakulam, at about 7 p.m.

### Tamil Language Group Proceedings

As announced in to-day's Bulletin after the plenary session, the Tamil Language Group had its discussions under the presidency of Sri P. R. Minakshisundaram Pillai, and it lasted till 11-30 a.m. At the outset the Leader explained the Section of the Working Paper for to day's discussion and gave a clear concept about the difference between the classics and other works and said those should be rendered in easy simple grammatical language to the adults.

Sri K. S. Ramaswamy Sastrigal gave out a comparison of the works done in English literature like Lamb's Tales from Shakespeare and also indicated that it was not an easy job and said that such work should be entrusted to Tamil scholars like the Leader of the Group.

Sri Devanathaswamy Naidu was of opinion that the classics need not be included at all in the literature for the neo-literates.

Sri Chithambara Thanu explained that while the classics were difficult to be re-told easily, still it was possible in the hands of good authors like Desika Vinayakam Pillai who had introduced many Kural stanzas in this songs. He gave examples from "Malarum and Malaiyum," "Chilapathikaram and Nalavenba, and expressed his view that these might be graded according to the localities and capacity of the adults concerned.

Sri Perumal Mudaliar insisted upon the Prabhandams being re-told in fluid style and leaving such work in the hands of Tamil scholars competent for that work.

Sri K.V. Pitchai Ayya expressed that the Padal of the Chittars were best suited to be re-told.

Sri Umopathy did not like the idea of the classics being re-told.

The Group adjourned the discussion at 11-30 a.m.

P. R. Minakshisundaram Pillai,  
23-4-'53

Leader, Tamil Language Group.

### Malayalam Language Group Proceedings

Soon after the plenary session, the Malayalam Language Group met and examined Sections 4 and 7 of the Working Paper and resolved to recommend the following to the Seminar:

(1) Suitable selections from (a) the Short Story literature of Tekazhi Sivasankara Pillai, Kesava Dev, Karur, S. K. Pottekat Bashir, K. Sukumaran, and M. R. K. C. (b) Travel stories: Bilathi Vishesham by K. P. Kesava Menon and the works of E. Vorghise and K. M. Panicker, (c) The story of 'My experiments with Truth' Balan Publications, Aythiya Mala, Bala Ramayana, and Kuttikalude Mahabaratham can be used with advantage in the preparation of literature for the neo-literates. (2) Stories from classics: Kathakali and Tullal literature; Mahabaratham Ezhuthachan; Adyathama Ramayanam; Valmiki Ramayanam (Vallathol) may be retold to the adults in appropriate language.

P. N. Panikkar,  
23-4-'53

Leader, Malayalam Language Group.

### Kannada Language Group Proceedings

The Kannada Language Group met to-day. The following members were present: Sri R. K. Menshi, Sri K. S. Channabasappa and Sri R. V. Srinivasamurthy (Leader). The following conclusion was reached:

The Group is of opinion that the books and journals published by the Mysore State Adult Education Council in the Adult Education series, Library Series, and Special series, books published by the Regional Social Education Committee of Karnatak, Bombay State are specially brought out for the use of the adult.

There are other agencies who are publishing in easy style for the use of the general reading public. Some books published

by these agencies are suitable for the use of new literates also. A few names of such organisations and books are mentioned in the enclosed list.

The Group is of opinion that the following classics may be re-told to the adult in appropriate language :

(1) Gadugina Bharata. (2) Jamini Bharata. (3) Hariohndra Kavya (4) Basavapurana, (5) Prabhulingalee, (6) Pampa Bharata, (7) Hadibadeya Dharma, (8) Chamabasavapurana,

#### Adult Education Series : (Each Annas Two Only)

(1) Mysoorina Adalitha (System of Administration in Mysore)—A. Sesha Iyengar (2) Sri Krishnaraja Wadiar (Life Sketch)—N. Kasturi (3) Parliament (British Parliament)—P. G. Satyagirinathan (4) Hennumakkala Padagalu (Folk Songs of Women)—(Ed) T. N. Srikantiah (5) Poura Sabhe (Municipality)—T. Mariappa (6) Namma Mysore (Our Mysore)—P. H. Krishna Rao (7) Nainage Estu Nela Beku Mattu Ibbaru Yatrikaru (Stories)—G. E. Rangaswamy (8) Hatti Batte (Clothes)—M. L. Shama Rao (9) Mysoorina Notagalu (Sights of Mysore)—Jade Ranga Rao (10) Hittu Batte (Bread and Clothes)—M. Vasudeva Murthy (11) Jesus Christ (12) Kunti Devi (Story)—M. R. Lakshamma (13) Puttachariya Kadu Koli (Story)—K. V. Puttappa (14) Sohrab—Rustum (Story)—L. Gundappa (15) Kallu Mari (Story)—L. Gundappa (16) Snalu Sabi Mattu Holeyra Anubhava (Stories)—Gorur Ramaswamy Iyengar (17) Venkatasamiya Pranaya (Story)—Masti Venkatesha Iyengar.

Stories from Maha Bharata—(18) Keechaka Vadhe (19) Jarasandha Vadhe (20) Rajasuya (21) Veera Abhimanyu (22) Saindhava Vadhe (23) Sri Krishna Sandhana (24) Uttarana Pourusha (25) Gosha Yatre (26) Dharma-ravana Juru (27) Draupadiya Manabhanga (28) Chinua (Gold)—B. P. Radhakrishna (29) Seeta Vanavasa (Story)—T. S. Shama Rao (30) Mariya Kallu Mattu Itara Kathegalalu (Stories)—K. S. Narasimhaswamy (31) Navarathri—Kempa Mysoorige Hodudu (Story)—N. Kasturi (32) Shakuntala (Story)—V. Seetharamayya (33) Nala Damayanti (Story)—V. Seetharamayya (34) Maruthi (Story of Hanuman)—M. K. Lakshamma (35) Surya-Chandra (The Sun and The Moon)—C. N. Srinivasa Iyengar (36) Nakshatragalu (Stars)—C. N. Srinivasa Iyengar (37) Sevagi (Travelogue)—S. Krishna Sharma (38) Konave Gowda Mattu Itara Kathegalalu (Stories)—Seshabhata & Somasundra (39) Ulysses Mattu Vokkanu Rakhasa (Story)—N. Srikanthayya (40) R. jyada Rachane (Politics)—D. V. Gundappa (41) Namma Makkalu (Our Children)—B. Kuppaswamy (42) Upanishattina Mathu Kategalu (Teachings from Upanishads) (Ed)—S. V. Srinivasa Rao (43) Basavannavara Matu (Teachings of Sri. Basaveswara) (Ed)—S. V. Srinivasa Rao (44) Sarvagnana Padagalu (Teachings of Sarvagna) (Ed)—S. V. Srinivasa Rao (45) Swatantra Bandare Enu Anukula? (About Independence)—D. V. Gundappa (46) Govina Hadu (poem)—D. L. Narasimha (47) Shivana Samudra (Travelogue)—B. A. Krishnaswamy Rao (48) Kolavu Chitragalu (Some Pictures) (49) Gooluru Ganesha (Travelogue)—P. N. Tangamma (50) Eradu Kategalu (Stories)—M. Rama Rao (51) Akka Mahadevi (Story)

—S. V. Paramaeshwara Bhatta (52) Chandrhasa (Story)—H. M. Shankaranarayana Rao (53) Sualbhada Adige (Easy recipes)—Sm. Janakamma (54) Rajakumarana Kanasu (Story)—M. Rama Rao (55) Dharma Shastra—V. Seetharamayya (56) Hayada Chatukigalu (Jokes)—N. Katuri (57) Lavani-(Folk-Songs)—H. Sanjeevayya (58) Manganinda Manushyane? (Ape to Man)—H. Narayana Rao (59) Ramakrishna Paramahansa (Biography)—Subbarayachar (60) Makkala Belavanige (Growth of Children)—B. Kuppaswamy (61) Kanasugalu (Dreams)—N. S. Narayana Sastry (62) Putanigala Kajya (Gulliver and the Lilliputs)—S. Ananthanarayana (63) Haliya Hadugalu (Folk-songs)—M. S. Gopalan (64) Kumbha Mela (A festival)—P. N. Thangamma (65) Nyaya (Justice)—V. Seetharamayya (66) Kanunu (Law) V. Seetharamayya (67) China—S. Ananthanarayana (68) Nagananda (Epic)—'Kiriya' (69) Manasina Rogagalu (The diseases of the mind)—N. S. Narayana Sastry (70) Khadi-S. Manjunath (71) Mooru Sanna Kategalu (Stories)—H. M. Shankaranarayana Rao (72) Hindu Dharma—Parts I & II (73) Hindu Dharma—Part III—S. V. Srinivasa Rao (74) Prarambhada Arambha (Agriculture)—Manappa (75) Swami Vivekananda (Biography)—Swami Somanathananda (76) Kanakadasa (Biography)—Badarayana Murthy (77) Koli Sakane (Poultry)—K. S. Karanth (78) Namma Halli (Our Village)—N. Bhadrach (79) Bhagavadgita—S. Krishna Sharma (80) Sante Suddi (Play)—M. V. Krishnaswamy (81) Jeeva Santana Sagida Bage (How life is handed on)—N. Bhadrach (82) South Africa (On Gandhiji's Satyagraha) S. V. Krishna Murthy (83) Gouthama Buddha (Biography)—Vasudeva (84) Idu Nimage Gotte? (Some Strange Creatures)—H. Y. Sharada Prasad (85) Prarthana Pustaka (Prayers) (Ed)—S. V. Srinivasa Rao (86) Belur Mattu Halebid (Travelogue)—V. Raghavendra Rao and 'Nabha' (87) Grecina Kathegalalu (Stories from Greece)—Shankara Bhatta & B. N. Sharma (88) Bhoval Sanyasiya Mokaddame (A Strange Case)—K. Veerabhadrapappa (89) Vodatige Vokkalagittiva Vesha (Story)—A. N. Murthy Rao (90) Nivedita (Biography)—Kumuda R. V. S. (91) Manami Padagalu (Songs)—K. R. Lingappa (92) Nada Kategalu (Folk-Lores)—Hulluru Srinivasa Jois (93) Volavina Bali (Musical Play)—H. K. Vijaya Narasimha (94) Kapota Vakya (Poems)—Hulluru Srinivasa Jois (95) Allama Prabhu (Biography)—Frabhu Shankara (96) Mahashwetha (Story)—Samethanahalli Rama Rao (97) Vrithapatrikegalu (Newspaper)—M. Sridhara Murthy (98) Eradu Boothagalalu (Story)—Chi. Udaya Shankara (99) Keetagala Samaja Jeevana (Social life of Insects) Sharma and Ramu (100) Haliya Padagalu (Folk Songs) R. V. Srinivasa (101) Sri Purandara Dasa (102) Hulicara Mara Bhoopala (103) Gopalakrishna Gokhale (104) Mohamed (105) Nagaramasi (106) Naavil Tenuva Adake.

#### Library Series

	Rs.	A.	P.
1. Hindu Dharma—S. V. Srinivasa Rao Cr. 8vo. 44 pp.	...	0	8 0
2. Gandhiji S. Krishna Sharma Cr. 8vo. 119 pp.	...	1	4 0
3. Vyavahara Dharma—V. Seetharama- aiya. Cr. 8vo. 90 pp.	...	0	8 0
4. Nalacharithreya Sangraha (Narrative Poem) Cr. 8vo. 148 pp.	...	1	0 0

	Rs.	A.	P.
5. Kamadhenu (Cow) S. Krishna-Sharma Cr. 8vo. 82 pp. Ordinary Copy ...	0	12	0
Library Copy ...	1	0	0
6. Makkala Vartane (Child Psychology), ---Dr. B. Kuppaswamy. Cr. 8vo. 140 pp. ...	1	4	0
7. Baligonda Nambike (Working Faith of a Common Man)---D. V. Gundappa. Cr. 8vo. 92 pp. ...	1	0	0
8. Basavannanavara Vachana Sangraha (Teachings) Cr. 8vo. ...	1	0	0
<b>Science of Life Series</b>			
1. Namma Bhoomi (The Earth)---B. P. Radhakrishna. Cr. 8vo. 111 pp. ...	1	0	0
<b>Classics</b>			
1. Janapriya Valmiki Ramayana--- 'Kuvempu' Cr. 8vo. 524 pp. ...	2	12	0
<b>Special Publications (in English)</b>			
1. Adult Education in Mysore Demy 8vo. 73 pp. ...	2	0	0

**Books published by the R.S.E. Committee  
for Karnatak, Belgaum.**

(1) Atmodhaar; (2) Sramodhaar Pada-  
galu; (3) Laavain Padagala Sangraha;  
(4) Pamaneetiya 'A, Aa'; (5) Hirimeya  
Mautra Arthath Sivachohate. (6) Shishu  
Sangopana Haagu Prathama Chikitse;  
(7) Anda Chendra; (8) Aayurvedade Pru-  
thama Chikitere; (9) Halliya Arogya;  
(10) Ahaara Vignana Saara; (11) Acharya  
Vinoba Bhave; (12) Bharatakke Swarajya  
Ooretaddeke; (13) Bharatadalli Praja-  
prabhutra; (14) Naru Uduvenu; (15) Braka-  
sha—Monthly.

*Other Agencies* who have published books  
suitable for new literate and some of their  
books:

1. Mysore University: University ex-  
tension series—There are about 50 booklets  
written on useful subjects in easy style to  
suit new literates also.

2. Subodha Kusumanjali Granta mala:  
This series has published more than 150  
booklets on greatmen. Some booklets may  
be used for new literates.

3. Kavyalaya, a popular publishing con-  
cern in Karnataka, has also published some  
booklets for the use of adults as well as for  
children, some of them are: Robinson  
Crusoe; Aesop's fables; Namma Ammal;  
Kindarigogi; Yammana Sobi; Jalagara etc.  
R. V. Srinivasamurthy,

23-4-'53,

Leader, Kannada Language Group.

**Telugu Language Group Proceedings (23-4-'53).**

The second meeting of the Telugu  
Language Group commenced at 10 a.m. on  
23-4-'53, with Sri M. Krishna Rao, Telugu  
Language Group Leader, in the Chair. Sri  
G. Harisarvothama Rao, M.A., Associate  
Director, was also present and guided the  
meeting in its deliberations.

The meeting discussed Section 4 of the  
Working Paper in the light of the needs  
and capacity of the adult pupil, and reached  
the following conclusion.

This meeting is of opinion that the post-  
literacy course of education to the adult  
can be classified into three categories for  
the purpose of prescribing Reading material  
which would be within the comprehension  
of, and interesting to, the adult.

This meeting is of opinion that in the  
first stage, that immediately after the  
literacy stage, the following books may  
conveniently be prescribed to the advan-  
tage of the adult pupil:

(1) The Adult Second Reader, Vayoja-  
dula Rendeva Pusthakamu by Sri G. Hari-  
sarvothama Rao, M.A.; (2) Mo Pathalu by  
Sri Goparaju Ramachandra Rao; (3) Readers  
Two and Three by Sri N. V. Subba Rao;  
(4) Vayojana Pathalu by Sri Vem Po;  
(5) Selections from Vemana's poems;  
(6) Selections from Sumathi Sathakam;  
(7) Selections from Telugu leaflets  
published by the Christian Literature  
Society on different topics, such as those  
which have no religious bias; (8) Selections  
from songs by Sri Chintha Dikshitulu; and  
(9) Selections from Pedda Bala Siksha.

The following books may be prescribed  
for the second stage to the advantage of  
the adult pupils:

(1) Stories by Sri Chintha Dikshitulu;  
(2) Aesop's Fables—Telugu versions by Sri  
K. Veeresalingam; (3) Titbits by Sri  
Chitakamathi Lakshmi Narasimham;  
(4) Selections not exceeding 20 papers from  
publications of M/S Venkatarama & Co.,  
on Adult Education series.

The following books may be prescribed  
for third stage to the advantage of the  
adult pupils:—

(1) Moorkha Baju by Sri G. Harisar-  
vothama Rao, which must be reprinted and  
brought out in bigger type than at present;  
(2) Selections from Prahasams of  
K. Veeralingam; (3) Rajasekhara Charitra  
in an abridged and epitomised form by



Sri K. Veerasalingam; (4) Pillaja Bharatam by Sri M. Bapineedu; (5) Selections from Aryakathanidhi by Sri Vavilikolam Subba Rao; (6) Rajasthana Kadhavali by Sri Chilakamarthi Lakshmi Narasimham; (7) Portions of the *Andhra Patricia* and *Andhra Prabha* Weeklies; (8) Krothagadda Ekanka Natikalu by Sri Narla Venkateswara Rao; (9) Selected verses from Andhra Maha Bhagavatham; (10) Selected verses from Molla Ramayanam; (11) Selections from Ranganadha Ramayanam; (12) Selections from Gowrama Harischandro Pakyanam.

Then the Group discussed Section 7 of the Working Paper and made the suggestions that the following Telugu classical works may be re-told as a whole or in parts in simple and lucid form in order to evoke in the adult pupil a taste and interest in those great and much cherished classical lore of Andhra Desa;

(1) Ramayana by Ranganadha; (2) Andhra Maha Bharatham by Kavitrnam; (3) Andhra Maha Bhagavatha by Pothana; (4) Parijatha Haranam by Mukku

Thimmana; (5) Vishnu Maya Vilasam; (6) Hara Vilasam by Sri Nadha; (7) Palavathi Veerulu chrishra by Sri Nadha; (8) Stories from Panduranga Mahatyam; (9) Selections from Amuktha Malyadha by Sri Krishna Deveraya; (10) Story of Thinnadu by Durjati; (11) Selections from Purana Nama Chandrika; (12) Rana Prathap by Rajasekara Kavi; (13) Soundaranandam; (14) Siva Bharatam by Gadiyaram; Venkata Sesha Sastri; (15) Govinda-Ramayanam by Sri Atmakuri Govindacharyulu.

The Group feels that having regard to the fact that its deliberations took place at a place (Ernakulam) far off from any public Telugu library, its recommendations may not be taken as exhaustive, but it may be left to a Standing Committee that may be appointed to supplement the above as it thinks best after having recourse to well equipped Telugu Public Libraries. The proceedings concluded at 11 a.m.

M. Krishna Rao,

23-4-'53,

Leader, Telugu Language Group.

### Fifth Day's Proceedings

#### First Seminar Scenes Film shown

At 1 p.m. on April 24 the film depicting the scenes of the First South Indian (Regional) Seminar on Adult Education was shown at the PADMA THEATRE, Seventy-foot Road, Ernakulam, along with a sound-recorded newsy commentary by Sri S. Airavatham, Publicity Secretary. The film was taken and the commentary recorded by the staff of the Gemini Studio, Madras, free of charges, and presented by its Proprietor, Sri S. S. Vasan, to the South Indian Adult Education Association of which he has long been Patron.

#### Kannada Language Group Proceedings (24-4-'53)

The Kannada Language Group met yesterday morning and examined Section 6 of the Working Paper, as desired by the Steering Committee. The following members were present: Sri R. K. Menshi, Sri K. S. Channabasappa and Sri R. V. Sreenivasamurthy (Leader). The following conclusion was reached:

This Group is of opinion that literature on modern subjects of vital importance published by the Jamia Millia, Delhi, the

Mysore State Adult Education Council, Mysore, and the Regional Social Education Committee, Belgaum, Bombay, are very popular as they have been given suitable forms to suit the needs and interests of the new literate.

The Jamia Millia has influenced the Social Education Centres in Delhi State to make use of the wall newspapers to acquaint the new literate with up-to-date news.

The Mysore State Adult Education Council is publishing a weekly called *Belaku* for the new literates to acquaint them with news. The Regional Social Education Committee, Belgaum, is also publishing a monthly called *Prakasha* for the use of the new literates.

The Mysore State Adult Education Council has published booklets on science subjects such as the Sun and the Moon, Stars, Evolution of Man; booklets in the form of dialogue on sanitation, rural reconstruction, need for literacy, etc., booklets in the form of drama on character and morality in poetry and story; posters and folders on health and sanitation.

The list of subjects for books for neo-literates suggested by the South Indian Adult Education Co-operative Publishing Society, Ltd., was examined by the Group, and it was resolved that preference should be given to subjects on Agriculture, Co-operation, Health and Sanitation, and Cottage Industries.

The Group was of opinion that the graduation of literature as suggested in the clarification issued by Sri G. Hari-sarvothama Rau with reference to Section 6 of the Working Paper may be accepted.

R. V. Sreenivasamurthy,  
Leader, Kannada Language Group  
24-4-'53.

The Kannada Language Group has given the first place and recommended the first prize to *Kayakave Kailas Yenda Basivannanavaru*, and the second place and recommended the second prize to *Surya, Chandra, Mathunakshatragalau*

#### Malayalam Language Group Discussions (24-4-'53)

Sri S. Raghavan presided over the meeting in the absence of Sri P. N. Panicker, the elected Leader of the Group.

The literature on the subject of production of literature for adults mentioned in the Working Paper was read out to the members. Then the Group went on to consider Section 6 of the Working Paper, and came to the following conclusions:—

(1) The Group endorsed the views expressed in the Working Paper regarding the three grades and the development of style.

(2) The Group went through the list of subjects prepared by the South Indian Adult Education Co-operative Publishing Society Ltd, and felt that they were quite suitable for the preparation of adult literature and they could be used in all grades, the style being suitably adjusted. In addition, it was recommended that cultural topics which relate to the arts and crafts of Kerala should be included. It was recognised that though there is no adult literature as such so far produced in Malayalam language, newspapers and periodicals have played a great part in preventing relapse into illiteracy. It will be useful to prepare newspapers and magazines, specially for the new literate, dealing with topics in which the common

man is deeply interested such as cinema and sports.

(3) The Group considered Section 9 of the Working Paper relating to the distribution through various agencies now available in the rural areas, such as libraries, Rural Reconstruction Centres, Adult Education Classes, Social Education Centres, Co-operative Societies, Health Centres, Panchayats, etc.

The following books have been received for scrutiny and approval. It was resolved that they should be examined by a Committee of Experts: (1) Namukhu Chuttumulla Loka, (2) Swa Sennadhipanal Vanehikappeta Nawabite Pathni, (3) Karshikabhi Vrethdi, (4) The Life of Gandhiji, (5) Rashtra Pithave, (6) Athma Dharma Methinarianam, (7) Oru Mathruka Village.

S. Raghavan, 24-4-'53.

#### Tamil Language Group Proceedings: (24-4-1953).

In the forenoon at 9 a.m. the Tamil Group, under the presidency of the elected Leader Sri P. R. Minakshisundaram Pillai, discussed the Working Paper.

Sri K. S. Ramaswamy Sastrigal explained that in every century literature could appear and it could be valued as classical literature, which need not be very ancient always. The Leader commented upon this, and endorsed this by giving examples from Bharathi and other modern authors.

Mr. Kannappan argued that Thirukural need not be given to the neo-literates, because it would not in any way help to advance the financial position of the hungry labourers.

Sri P. S. Krishnaswamy appealed to the Delegates not to be carried away by the idea that the classics were difficult. The adults were very eager to learn them and if they were taught, they would be very much satisfied and attracted towards us.

Mr. Chidambaram Thanu explained how there were many stanzas simple enough to be given direct to the villagers and the classics should not be neglected. The difficult stanzas should be clothed with a suitable story. Even the Ramayana stanzas as they were could be made interesting and intelligible to the neo-literates. He gave examples, and demonstrated how it could be done.

Sri Subrahmanyam emphasised upon uniting the books in a short form and small booklets. He exhibited the books that he had already brought out.

Sri Adisayam Pitchai was of opinion that Manimekalai, Chintamani and Silappathikaram should also be included.

Sri Perumal Mudaliar insisted that the work should be entrusted only to the scholars.

Sri A. G. Vilva Roy once again pleaded for the inclusion of Thirukural and appealed to the Delegates not to let down the only important work in the Tamil language.

The Leader wound up the discussion by saying that there was vast scope for getting small and easy pieces of literature age by age, and citing examples from Puranam, Agamam, Kuruthogai, Silappathikarm, Thirukural, Kuravanji Kalingathupparai and impressed upon the Delegates that these should be graded and utilised discriminately considering the localities and capacity of the people concerned. The Group then adjourned for lunch.

In the afternoon at 3 p.m. the Group again met under the presidency of the elected Leader who explained how the wall posters and newspapers could be prepared by really interested volunteers as were being done at present by students and lecturers who camped in villages during the summer and that the managements of daily and weekly journals should be requested through the proper channels to provide at least a small portion for the neo literates and that some of the existing simple newspapers should be utilised as literature.

Sri Ramaswamy Sastrigal endorsed this view.

Sri M. R. Perumal recommended that this should be done and that this should be put in the form of a resolution.

Sri Raghavan complained that the newspapers supplied by the Government at present to the Adult Literacy Centres did not serve purpose. Sri Krishnaswamy Bhagavathar also endorsed this.

Sri Perumal Mudaliar explained the position and instructed them that any paper suitable to the locality could be bought according to the present regula-

tions; the mistake was not with the Government, but only the proper method had not been followed.

Sri Chindambara Thanu, with suitable illustrations, pointed out that both language and thought were important and said that the Government should not allow everything written as adult literacy literature to pass to the neo-literatre. There should be a check for this.

Sri Kuppaswamy said that the simpler papers like the "Anandam" should be utilised at the beginning and that they should not jump up to the more difficult ones like "Anandavikatan" and "Kalki" which should be taken at a later stage.

Sri T. J. R. Gopal explained the way in which "Anandam" was being published and the fact of its not being patronised by the Government. He claimed that it was the only scientific paper for the adults, as it was based on the principles of Dr. Laubach. He also complained that authors had not come forward with their works, although manuscripts had been invited through Press advertisement. He said he always reserved for himself all the rights regarding the manuscripts coming for publication and that correctness would be based upon the position of the vocabulary of the particular locality where it was used.

Sri Mariappan emphasised the need for the Government supplying non-political newspapers to the Literacy Centres and also warned the Government that they should not try to popularise one party by way of trying to spread literacy.

Sri Sambandam pointed out some mistakes in the paper "Anandam" and emphatically said that it would spoil the minds and the progress of the neo-literates.

At this stage Mr. Rajagopal moved that that a subject of such importance could not be discussed fully and suggested that discussion might be resumed tomorrow. Then it was decided that the following members do form a Sub Committee to look into the various aspects of the classics under discussion and finalise their recommendations on the Working Paper and submit the same to the Seminar authorities tomorrow: (1) Sri P. R. Minakshisundaram Pillay, (2) Sri K. S.

Ramaswamy Sastriar, (3) Sri S. Rajagopalan, (4) Sri M. R. Perumal Mudaliar and (5) Sri Chidambara Thanu.

The meeting adjourned at about 5 p.m.

P. R. Minakshisundaram Pillay,  
Leader, Tamil Language Group,  
24-4-'53.

#### Telugu Language Group Proceedings (24-4-'53):

The third meeting of the Telugu Group commenced at 10 a.m. on 24-4-1953 with Sri M. Krishna Rao, Telugu Language Group Leader, in the chair. Sri G. Harisaravothama Rao, M.A., Associate Director was also present and guided the meeting in its deliberations.

The meeting discussed Section 6 of the Working Paper and considered how best the subject matter could be presented to the adult pupil by presenting it in (a) song, (b) poetry, (c) dialogue, (d) descriptive, (e) drama, (f) Yakshagana, (g) the poster, (h) the wall newspaper, (i) the special newspaper, (j) the ordinary newspaper and also considered what results such methods might yield.

(a) Songs constitute a useful form of literature in all the three stages. These can be introduced in Bhajanas in an attractive way e.g., Namu-Hindumata. It is also a powerful vehicle in imparting instruction through chorus singing. After getting it sung in the first instance, if the same is written down it would be read with avidity by the adult even in the first stage of continuation work.

Poetry is a soul-edifying thing. But, as an instrument of instruction it should be used sparingly and should not exceed one fourth of the aggregate material even in the third stage. It should be simple, direct and forceful and not pedantic with empty phraseology and long winding Samasams. In Telugu indigenous prosody lends itself to singing with grace and charm, e.g., "Ragada, Manjari, Duripada, Seesamu, Dahdakamu." Careful scrutiny is necessary as it is not easy to distinguish between song and poetry in the Telugu literature. Due care should be exercised in choosing poetry so as to suit the standard of each of the three stages.

Dialogue is a powerful instrument in the lower stages and it is best useful in giving instruction on modern subjects of putting queries and inserting answers. The dialogues

should be in short and pithy sentences interspersed with wit and humour here and there and should not be parot-wise monotonous repetition. The dialogues dealing with modern subjects may be collected from the A.I.R. broadcasts, "Padi Pantalu," etc.

*Drama:* As the adult makes progress the drama may be used as an instrument of instruction in the third stage, e.g., Health Drama by Dr. M. Seshadry Reddy, etc. There are innumerable dramas in classical style that may suit the general reader, but a special attempt should be made to prepare another set of dramas including social dramas and its mono acting.

*Story:* Soories are the instruments of instruction in all stages, next to dialogues. Short stories may take a place along with dialogues and songs. Stories may be taught in the first stage through cartoons also, e.g., stories of 'Mitrabala' and 'Mitrabhedha' published in the 'Andhra Patrika Weekly' in the form of cartoons. Longer stories may be reserved to the third stage. (The stories suitable for all the stages have already been indicated.)

*Yakshagana* is in between dialogue and drama, and it may be used in the second and third stages only, e.g., 'Chenchittakatha'!

*Descriptive prose:* This can be used for all the stages in a graded manner.

*Posters:* This is suitable for the earliest stage and can be used profusely in the second and third stages, although these two stages may not require it.

*Wall Newspaper:* This is a development of the poster and it may be used for the neo literate, e.g., in Nellore town, the wall newspaper is commonly used. The value of the wall newspaper may be brought to the notice of the District Adult Education Associations.

*The Special Newspaper:* There is need for this to educate the neo-literates by retelling in manuscript form what is interestingly published in the ordinary weeklies of the language.

*The Daily Newspaper:* This is to be used for two purposes, reading and explaining to adults and drawing material for wall newspaper.

This Group considers that no mechanised hard and fast rules need be laid down for the style to be employed. The author may

be given a free hand to use his discretion except that in the first stage the sentences should be as simple as possible and to be within the active vocabulary of the adult. Unfamiliar words may be annotated underneath the lesson. For all the three stages exposition should be definite and concrete and not vague or equivocal. In the matter of scientific literature descriptions should

be free from technical jargon. Under inevitable circumstances, technical terms may be named for the purpose of information. They need not be translated in a literary or artificial manner. It is best to use international terms wherever necessary. Scientific literature should be profusely and picturesquely illustrated.

With regard to the list of subjects the following classification may be adopted:

Agriculture and Food	Health and Sanitation	SOCIAL STUDIES		
		Village Economics (a)	Village Polity (b)	General Knowledge (c)
1. Our Food	1. My body	1. Thrift	1. Panchayats	1. Famous world stories
2. Our Food Crops	2. Health habits	2. Co-operation	2. Votes	2. Stories of Indian worthies
3. Fruits	3. Water	3. Improved Village (artisanship)	3. How we are ruled	3. Stories of World greatmen
4. Vegetables	4. Child Welfare	4. Khadi		4. Our Country
5. Our Cattle	5. Mother Welfare	5. Our taxes		5. The World around us
6. Agricultural improvements	6. Our unseen Enemies (Microbes)	6. Bee keeping		6. My Home
7. Our soil.	7. Carriers of disease	7. Poultry		7. My Village
		8. Our Big Industry		8. My town
		9. Capital & Labour		9. World people
		10. Work and win		10. Epic Stories
		11. The coin.		11. Edn. for all
				12. Festivals
				13. The Sun, the Moon and the Stars
				14. America
				15. Russia
				16. China
				17. Britain
				18. India
				19. Denmark
				20. The Newspaper
				21. Electricity and its uses
				22. The Library & Reading Room
				23. Famous temples
				24. The life of Gandhi
				25. Our Great poets
				26. How India won her Independence.

The publication of books on the above topics should be evenly distributed. This Group is of the opinion that Adult Education Co-operative Publishing Societies be organised and affiliated to the South Indian Adult Education Co-operative Pub-

lishing Society, Ltd., in Madras. Liason between the Central Association and the network of libraries would be the proper agency for distribution of literature to adult centres. We advocate further the establishment of a Circulating Library for

distribution of adult literature as in the case of Mysore State. For the time being in this State we commend the scheme initiated for distribution of literature through the Government inspecting agency.

The following constitute the Standing Committee for the Telugu area of this State to collect and prepare literature on Adult Education.

1. Sri G. Harisarvothama Rau, M.A., Honorary Organiser for Adult Education, Andhra Desa, Madras.
2. Sri A. Srinivasa Rau, (Convener) Vetapalem, Guntur District.
3. Sri S. Ramaswamy Choudary, Tenali.
4. Sri Krishna Rao, Advocate, Bhimavaram.
5. Sri C. Subramanya Reddi, D.B.E.O., Cuddapah.
6. Sri R. Mohana Rama Reddi, D.B.E.O., Chittoor.

7. Sri S. R. Naidu, Head Master, Kannan High School, Chittoor.
  8. Sri D. Ganapati Rao, Srikakulam.
  9. Sri K. Krishnamurthy, Municipal Chairman, Amalapuram.
  10. Sri K. Ananta Ramiah, Municipal Councillor, Hindupur.
  11. Sri I. V. Prakasa Rao, Head Master, Adult Training School, Bellary.
  12. Sri N. V. Subba Rao, Head Master, Adult Training School, Guntur.
  13. Sri Prayaga Venkatarama Sastri of the A.I.R., Madras.
  14. Sri G. Venkatasubbiah, Gantasala, Krishna.
  15. Sri M. Sadasiva Reddi, Telugu Pandit, D.H. High School, Tirupati.
  16. Sri G. V. Seethapathi, Encyclopedia Office, University buildings, Madras.
- This meeting concluded its deliberations at 4 p.m.

M. Krishna Rao,  
Leader of the Telugu Language Group,  
24-4-'53.

### Sixth Day's Proceedings

A plenary meeting was held at 9 a.m. on April 25 with Sri G. Harisarvothama Rau, Associate Director, in the Chair. Sri L.M. Pylee, Director and Sri K. S. Ramaswami Sastri, Associate Director, were present.

#### Sri T. J. R. Gopal's Paper

Sri T. J. R. Gopal, Secretary-General, read out a paper on the "Preparation of reading material for new adult literates." The following are important points dealt with in the paper:

The immediate task before every Adult Educationist is to prepare the basic vocabulary of the adult who has just become literate. No such basic vocabulary can be deemed final or exhaustive until it has been tested and confirmed by lessons imparted to groups of new adult literates in typical areas in a linguistic region.

The test lessons should be couched in simple sentences and in pistol shot style. No sentence should consist of more than five or six words. Every sentence should present an objective fact. Words conveying more than one meaning should be avoided. Technical terms also should be avoided as far as possible.

The new adult literate should first be taken through the *known*, and the *unknown* should be introduced to his mind only after

he has grasped and come to possess the terminology about the *known*.

Reading material made out of folk lore, folk songs and classics alone will not meet the requirements of the new adult literate who is naturally eager to read and learn for himself all about his environment—for instance, what his Panchayat Board or Municipal Council is doing for him, and how he has taken care of by the State and the National Governments he has brought into being and keeps going.

The reading material for the new adult literate should be brief as far as possible and give expression to simple ideas with which he is already familiar. It may include simple, well drawn and attractive illustrations appropriate to the text, and humorous caricatures. It may deal with matters of life interest to him, in conversational style or in story form. Every item of interest within the sphere of the individual, in his family life and in the corporate life of the society of which he is a member, can be brought into a running story like for instance, in "Anand, the Wise Man."

On completing the story, the new adult literate should feel elated, that he has learnt something about everything

that he needs to know about, from the construction of his village road to the functioning of his country's Parliament; he should be able to experience a sense of noble endeavour and fruitful achievement. Above all reading material for the new adult literate should be completely matter-of-fact and free from bigotry, intolerance, propaganda and sectarianism; it should not contain anything that will hinder clear thinking or prejudice his mind against anything; it should be such as to inspire in him a thirst for knowledge and a quest for truth.

A weekly or fortnightly journal in every regional language presenting the essential events of the period in a matter-of-fact, direct, objective, non-propagandist and simple manner is a very good type of continuation reading material for the new adult literate. The Tamil Weekly 'ANANDAM' which Rev. J. G. P. Naumann and myself have been conducting for nearly one year now is serving the desired purpose, and it is undoubtedly a successful experiment.

Large-scale production of books calls for the establishment of printing presses on a Co-operative basis which will charge only the actual cost of production and will not seek to make money. Books should be made available to the new adult learner at nominal prices. No book offered to him should exceed 32 pages of  $\frac{1}{2}$  demy size. Production and distribution on a large scale go together. They should be planned on a Co-operative basis. We may

have for every linguistic region one central Co-operative Publishing Society owning a press of its own, and distribution of copies for sale may be arranged through Co-operative Societies of all kinds.

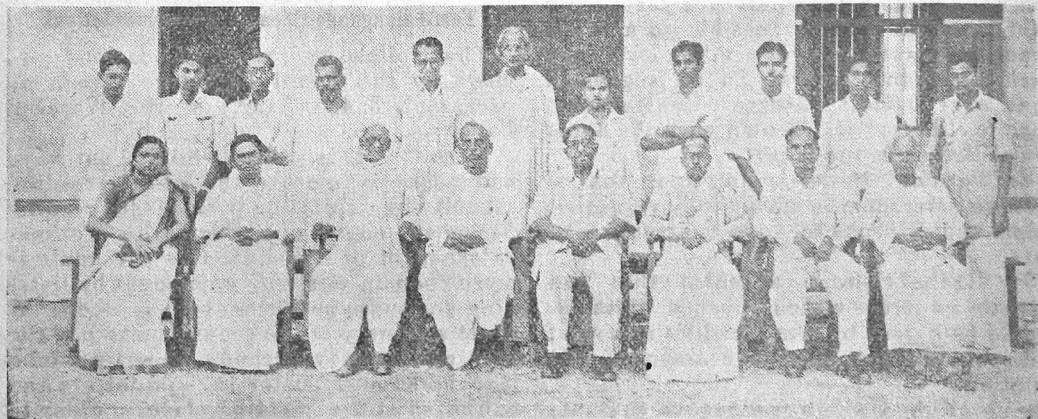
An interesting discussion followed. Sri A. G. Vilva Roy commended the idea of bringing out 100 books of neo-literature covering the entire gamut of modern knowledge.

Sri Adisayam Pitchai said the Pandit's services should be utilised since he was capable of adjusting himself to any level of comprehension of the reader.

Sri Perumal Mudaliar said that bombastic style should certainly be avoided, but that did not mean elimination of the Pandit. The general purity of the language, its idiom and grammar could be preserved only if the Pandit's co-operation was sought and taken in due measure.

Sri S. Raghavan quoted Prime Minister Nehru's view that neo-literature should be made primarily out of the words in use by the neo-literate.

Sri L.M. Pylee describing Sri Gopal's paper as nice said that literature for neo-literates should cover the entire gamut of modern experience. It should convey full information to the adult on all subjects which concerned him every day, like Agriculture and Co-operation. The Seminar was something new to the people of Ernakulam and of the West Coast. It meant hard study and intensive thinking.



Group photo of the Office-Bearers of the Seminar.

### Tamil Group Proceedings

A special urgent meeting of the Tamil Language Group was held at 8-50 a.m. on April 25 under the presidency of the elected Leader. A resolution objecting to the publication on page 4 of the morning's bulletin of certain things which did not come under the deliberations of this Group and which were not reported by the Leader to the Publicity Department of the Seminar was unanimously passed, and the Leader was asked to present the resolution to the President of the plenary session to-day. At 9-5 a.m. the Group adjourned.

At 11-15 a.m. the Group again met. Section 9 of the Working Paper was taken up for discussion. The Leader explained the Section. Sri P.S. Subbian made reference to the Government Libraries and other ones and recommended that those should be entrusted to local gentlemen who would utilise them in a good manner among the neo-literates with success.

Sri Perumal Mudaliar explained the scheme of the Government regarding the Libraries as per the Library Act of 1948. The Central Madras Library had not yet been started because of want of accommodation. The District Libraries will be maintained with the money collected by way of Library cess in every local body area. As soon as arrangements were finalised the Libraries would be started and function in full swing.

Sri S. Rajagopalan enlightened the delegates of one practical difficulty. The Municipalities, he said had not yet fully paid the cess collection, though collections had been made for the past five years. He said it might not be possible to achieve practical results in every village within a period of 5 to 10 years. So he suggested that every Adult Literacy Centre could open a library of its own with the aid of Local Bodies in the area.

Sri Perumal Mudaliar informed that if such an attempt was made the Government would supply books to such Centres free of cost.

Sri Radhakrishnan appealed that the private centres which opened libraries should be helped by the Local Panchayats; and such expenses the Government should sanction.

Sri A. Kuppuswamy suggested that papers which were being made available in Municipal Reading Rooms and Libraries

could be made use of for the adults attending Literacy Classes during the hours in which the Reading Rooms were not functioning.

Sri P. S. Subbian suggested that private associations might be approached for help as it had been done in Pollachi and other places; and with the help of the local wealthy men libraries could be started and put to use.

The Leader wound up the proceedings and a resolution was passed empowering a sub-committee consisting of (1) Sir S. Rajagopalan, (2) Sri M. R. Perumal Mudaliar, (3) Sri Chidambara Thanu, along with the Leader to recommend the findings from the above discussions to the Seminar authority.

The Leader thanked one and all of the Delegates for their hearty co-operation during the deliberations and appreciated the frank way in which the Delegates had expressed their opinions and he also thanked the General Secretary and other office-bearers of the Seminar for placing all the Delegates and himself in a position to meet together and acquaint themselves with one another in a healthy manner. The Leader appealed to the delegates to try their level best to put into practice in their own respective places, the findings of their discussion.

Sri Adhisiyam Pictchai proposed a vote of thanks to one and all. The meeting was adjourned at 12 15 p.m.

P. R. Minakshisundarm Pillai,  
25-4-53.

Leader of the Tamil Language Group.

### Tamil Language Group's Recommendations

The following recommendations are made by the Tamil Language Group on paragraph 3, 4, 5, 7 and 9 of the Working Paper:—

*Para 3.* It is difficult to find out ways and means to improve the adult's reading capacity by exhibiting passages for reading during the course of a Harikatha, Puranakalashepam or Terukuthu as the adult is more keen in deriving enjoyment by listening to these performances as such. A short summary of the subject matter of the performance may perhaps be written on a blackboard or a poster in bold letters and exhibited at the meeting place in order to induce the neo-literates among the audience to practise reading.



*Para 4.* A list of some books in the existing literature out of which suitable selections may be made to provide reading matter is given below :—

1. Malarum Malaiyam; 2. Bharathi Padalgal; 3. Bharathidasan Padalgal; 4. Namakkal Ramalingam Pillai Padalgal; 5. Meenatchi Amai; 6. Nalvashi; 7. Needhi Neri Vilakkam; 8. Needhivenba; 9. Kabilar Ahaval; 10. Kamba Ramayanam; 11. Peria Puranam; 12. Thiruvilyadal Puranam; 13. Manimekhalai; 14. Kurunthokhai; 15. Alli Arasi Malai; 16. Purandaram Kanavu; 17. Vikramadithan Kathi; 18. Nandan Charitra Keerthanai; 19. Ramanatakam; 20. Nanjil Venba; 21. Nala Venba; 22. Pulavurum Puravalarum; 24. Mukkudar Pallu; 26. Tamiz Vidu Thoothu; 27. Viilivaratam; 28. Naidatham; 29. Vivekacintamani; 30. Kumaresa Sathakam; 31. Iniavai Narpadu. 32. Naladiyar; 33. Thirukkural; 34. Pazamozhi Nannooru; 35. Nalvar Charitram; 36. Kannagi; 37. Shakespeare Kathaigal; 38. Sindubad.

*Para 6.* The Subjects for consideration in Para 6 are so vast that specific recommendations cannot be made after informal discussion. An indication of the line of action is however made as below.

*Songs.* Many popular songs which form part of Bhajanas and which are already familiar to neo-literates may be got printed in idiomatic language on a variety of subjects in which the villager is interested. The services of such persons may be employed to bring out new songs in print.

*Poetry.* This is clearly included in the list of existing literature under Para 4 *Dialogue*. The value of dialogues cannot be overestimated. The best matter can be secured from the authorities of the All India Radio, Tiruchi, who have a large collection of useful material in simple dialogue form embracing the entire field of rural life and village economy prepared for purposes of their rural broadcasts.

*Drama.* There are innumerable plays existing in Tamil literature. Mention may be made in this connection of the plays written by Sri P. S. Sambanda Mudaliar. But it would be advisable to write short one Act social plays of the type given by Sri C. R. Mylern of the Annamalai University.

*Story.* This is universally recognised as the best form of reading matter. Stories from Panchantantra, for example, may be usefully written.

*Descriptive prose.* This can be employed with advantage.

*Poster and Wall newspaper.* These may be profusely utilised.

*Special Newspaper.* There is need for a special newspaper embodying all the above forms and covering topics of interest for the day to day of exclusive advantage to the neo-literate. But a proposal of this kind will be financially impracticable unless Government come forward to subsidise it. (The following sentence was added later: The publication of a weekly journal for neo-literates like 'Anandam' by Sri T. J. R. Gopal and Rev. J. G. P. Nauman is a welcome step in this direction.)

*The Daily Newspaper.* The various Tamil dailies devote a few pages in their Sunday editions for special reading matter to their readers. They may be requested to devote one column every week to provide proper reading matter for neo-literates.

Selection from the works of modern poets like Desigavinayagam Pillai, Bharathiyar and Bharathidasan and from ancient literature such as Thirukkural, Purananooru, Silappadhikaram Shirukutrala Kuravanji, Thiru Arutpa may be made and edited by competent persons to suit the requirements of the neo-literates. The selecting must be easily comprehensible and must embody good thoughts.

A few selections from the poetical works may be rendered in prose of easy and idiomatic style including a short narrative with reference to their context in the original works.

Passages containing excellent thoughts but couched in scholarly language may be transcribed into modern verse which can be easily understood.

After compiling the selections are appreciated as proper reading matter by the neo-literates themselves through trial in a few Adult Education Centres.

In order to achieve the above objects, it is desirable to constitute a committee of persons well versed in the language, who have contact with neo-literates and persons with experience in the field of education.

*Para 9.*—The establishment of a large number of libraries at the rate of one for each Adult Education Centre is the only method by which books can be made easily available to the neo-literate. This can be achieved by requesting the Library Autho-

rities under the Madras Libraries Act to open such libraries exclusively for the benefit of neo literates. As an immediate arrangement, Government may be requested to permit District Boards, Municipalities and Village Panchayats in the State to establish such libraries for the Adult Education Centres maintained by them. These local bodies may also be permitted to make contributions to centres maintained by private agencies which require financial assistance for opening libraries. Local Adult Education Committees may establish these libraries with the aid of their own friends.

P. R. Minakshisundaram Pillai,  
Leader of the Tamil Language Group,  
25-4-'53.

#### Kannada Language Group Proceedings (25-4-'53)

The following members were present at to-day's meeting of the group: Sri R. K. Menshi; Sri K. S. Channabasappa and Sri R. V. Srinivasamurthy (Leader)

This Group is opinion that the following agencies may be adopted to distribute literature published for new literates:

1. Follow up class opened after the course of Literacy Class is completed; Reading clubs, Rural libraries, Circulating Libraries through central libraries, and Mobile Libraries.

2. The literature may also be distributed through Community Centres and Comprehensive Adult Education Centres. Reading from books and lectures on those books may also be arranged in these centres as an introduction so as to induce the adults to take up those books for reading themselves.

R. V. Srinivasamurthy.  
25-4-'53

Leader, Kannada Language Group.

#### Tamil Language Group's Recommendations

The Tamil Language Group's Recommendations were presented to, and adopted by, the plenary meeting held at 9 a.m. yesterday. Sri G. Harisarvothama Rau, M.A. Associate Director, presiding. The following sentence which the Group Leader had desired to add at the end of the Recommendation under the heading "Special newspaper", but could not be taken for certain technical reasons, was allowed by the Chair at the plenary meeting. and the Group Leader readily agreed:

"The publication of weekly journal for neo-literates like "Anandam" by Sri T. J. R. Gopal and Rev. J. G. P. Naumann is a welcome step in this direction".

The full text of the Recommendation under the heading "Special newspaper" including the additional sentence reads as follows:

There is need for a special newspaper embodying all the above forms and covering topics of interest for the day to be of exclusive advantage to the neo-literate. But a proposal of this kind will be financially impracticable unless the Government come forward to subsidise it. The publication of weekly journals for new-literates like "Anandam" by Sri T. J. R. Gopal and Rev. J. G. P. Naumann is a welcome step in this direction.

The plenary meeting was then adjourned, to be resumed at 3-30 p.m., to give time to the Seminar Office for the collation of the Recommendations of all the Language Groups.

A statement with the title "Summary and suggestions for the final plenary session of the second South Indian adult Education Regional Seminar, Ernakulam" prepared and signed by Sri G. Harisarvothama Rau, Associate Director, was issued by 3 p.m. and copies of the same were duly supplied to all the Seminar Delegates and Observers.

The plenary meeting was then resumed at 3-30 p.m., Sri G. Harisarvothama Rau, M.A., Chairman, read out his statement of "Summary and suggestions", and placed it before the House.

Sri A. G. Vilva Roy suggested that those who desired to write books for neo-literates might first get them published in instalments in journals like "Anandam". Distribution of neo-literature might be organised through local Adult Education Organisations and Committees, An approach might be made, and some percentage of the library cess secured for financing the publication of neo literature. The Chair expressed the opinion that such help would be difficult to secure. Sri Adisaya Pitchai said Sillppadikaram might be added to the list of classics selected for being re-told. The view was endorsed by Sri P. R. Minakshisundaram Pillai, Tamil Language Group Leader.

Sri T. J. R. Gopal suggested that library associations could help the new-literature

moment by stocking such literature for sale. Sri Srinivasamurthy, Kannada Language Group Leader, explained how distribution of new-literature was being done in Mysore State.

In his closing speech Sri G. Harisarvothama Rau said on the whole the Seminar had done some good work, and they had reason to be proud of the result to which all had contributed, the Delegates and the Observers, the Director and the Associate Directors, the Secretaries General, the Publicity and Recording Secretary, and the Office staff, the Language Group Leaders, and many others, especially members of the Reception Committee, and the staff of St. Albert's College.

Sri. M. Krishna Rao, Telugu Language Group Leader, paid a tribute to Sri G. Harisarvothama Rau saying that the movement derived much inspiration from his leadership, Seminar bulletins made available to Delegates and Observers early every morning regularly were very well brought out and of immense help.

Sri Adisaya Pitchai described Sri Harisarvothama Rau as the Father of the Adult Education movement.

Mr. Mahmud, Vice Chairman of Cochin Municipality, said perfect cordiality prevailed in the Seminar. As Sri Ramaswamy Sastriar had observed, Adult Education had really united them all, whereas religions, regions, and politics divided the people. Adult Education alone could give the people at large a fair measure of—true knowledge and true courage. Knowledge without courage was useless. Courage without knowledge was dangerous.

Sri Sreenivasamurthy, Kannada Language Group Leader, and Sri Menshi, representative of the Bombay Government, expressed gratification at the result achieved and thanked all concerned for the arrangements made for the stay of the Delegates and Observers, and said they would carry with them happy memories of excellent contacts established.

Sri L. M. Pylee, delivering the valedictory speech, said: The Bulletins issued showed that the Seminar had turned out excellent work and had done some hard thinking and some practical planning. It was fairly obvious that literacy provided the key to knowledge and that without achieving literacy nothing could be done. And yet even such an obvious thing

encountered obstacles until Dr. Laubach had fought for it and won and Mahatma Gandhi admitted its necessity, and both the great men urged the Each One Teach One method. In fact, what the people needed was the elementary, not so much of educating. Conditions being what they were in India Adult Education had to begin with literacy, whereas in advanced countries it meant opportunities for continuation education and obtaining of degrees. The programme should be adjusted to suit the peculiar conditions of life in India. It should aim at raising the level of life in rural areas and not help urbanisation. India had something to learn from the experience of countries like the U.S.A.

Continuing Sri Pylee said, "Educate the adult" was a call to action on the part of educational workers in all countries, because that call was fundamental. The U.S.A. had reached an advanced stage in Adult Education, while India was still in the first stage fighting illiteracy. All the same, India was on the same path as America. The approach and the method might vary, according to conditions, but the Adult Education process was the same. Each country had to choose its own way of promoting the cause. Adult Education in India must needs have an agricultural bias since the bulk of the people depended upon agriculture.

Concluding, Mr. Pylee said, as he had observed on a previous occasion, the Seminar had delivered a message to people in Kerala. It had awakened them to the work that lay ahead of them. Might be a regular Adult Education movement would gather force in Kerala before long. He was happy, and many friends in Ernakulam were happy, that the South Indian Adult Education Association had chosen to hold the Seminar in Kerala. The success of the Seminar was due mainly to the resourcefulness of Sri G. Harisarvothama Rau, who was the Guru of the gathering. They could not be too grateful to him.

Sri D. R. Naidu, Honorary Adult Education Organiser, Chittoor, said he was glad to have had the opportunity of participating in the Seminar. Before he came, he did not know much about Adult Education. He thought that the Seminar would be something in the nature of a conference.

But he found that the Seminar meant close mutual study of personality and of exchange of thoughts. He really felt inspired to work for Adult Education. It was his hope to be able to organise the next annual conference at Tirupati, to which place Sri Konda Reddy had already invited the conference.

Sri T. J. R. Gopal thanked his long-accepted Guru Sri Harisarvothama Rau, for having piloted the Seminar in an effective manner and the Group Leaders and others for the co-operation they had extended.

### Tea-Party and Variety Entertainment

The Reception Committee gave a party to Delegates, Observers and Office-bearers of the Seminar at 6 p.m. A large number of prominent citizens of Ernakulam were present on the occasion.

Sri L. M. Pylee, Director, said he hoped the Delegates and Observers had enjoyed their stay in Ernakulam and they found nothing wanting. The Seminar had given a message to the people of Kerala and it was to be hoped that its Recommendations would bear fruit.

Sri G. Harisarvothama Rau thanked Sri L. M. Pylee, and the Reception Committee for the hospitality extended.

A variety entertainment was then given mostly by students. The audience was kept spell-bound by some of the feats performed such as balancing and stick play with fire on both ends. The mimic love scene that was enacted kept the audience rollicking with laughter.

Sri G. Harisarvothama Rau expressed thanks for the entertainment. He availed himself of the opportunity to pay a warm tribute to the representatives of the newspapers which had give publicity to the proceedings of the Seminar.

### Four Language Committee

In the course of the general debate at the plenary meeting Mr. G. Harisarvothama Rau, referring to work done by the Four Language Committee said: that Sri T. Neelakantan had been the moving spirit

although not the elected Leader. The following is the report of the committee submitted by Sri T. Neelakantan:

The following members were elected to the Four Language Committee by the Plenary session on 23-4-1953: Messrs. C. Subramanya Reddy, S. Ramaswamy Chowdary, K. Anantharamiah, G. Devanathanaswami Naidu, L. C. Richard and T. Neelakantan.

The above committee met on 26-4-'53. As some of the members elected to the committee have left the place, new members were substituted in their places. Those present at the meeting were: Messrs. G. Harisarvothama Rau, K. S. Ramaswami Sastriar, Associate Directors, T.J.R. Gopal, Secretary-General, R.V. Sreenivasamurthy, C. Subramanya Reddy, N. Mariappan, K. Kuriakose and T. Neelakantan. Sri K. S. Ramaswamy Sastriar occupied the chair.

The Committee recommended that six out of the classics in each language be chosen for re-telling in all the four languages of South India. The following is the list of the classics recommended:-

### Kannada Books to be Retold

1. Jaimini Bharata, 2. Pampa Bharata, 3. Ramayana Gadaudha, 4. Hadibadaya Dharama 5. Subbanna, 6. Raklashi.

*Telugu:* 1. Palnali Veeracharita, 2. Shiva Bharatam, 3. Rama Pratap, 4. Selections from Krishnadevaraya's Annuktamlavadam, 5. Selections from Virata and Udyoga Parvamu, Varirateyopakhyana from Annusasanika Parva of Kavi Tikkanā. 6. Potana Bhagavatam (1) Narakagura Vadha, (2) Story of Akroora and the like 7. Stories from Tamil.

*Tamil:* 1. Bharathi Padalgal, 2. Bharathidasan Padalgal, 3. Malarum Malaiyum (Kavimani) 4. Nandan Charitra, 5. Thirukkural, 6. Pazhamozhi Nanooru.

*Malayalam:* 1. Kathakali Literature, 2. Thullal Literature, 3. Mahabharata by Ezuthachan, 4. Adhyatma Pamayana by Ezuthachan, 5. Indubkha by Chandu Menon, 6. Chiterayoga by Vallathol.

## SUMMARY AND SUGGESTIONS FOR THE FINAL PLENARY SESSION OF THE SECOND SOUTH INDIAN ADULT EDUCATION REGIONAL SEMINAR, ERNAKULAM.

The following is the full text of the "Summary and Suggestions for the final plenary session of the Second South Indian Adult Education Regional Seminar, Ernakulam, prepared by Sri G. Harisarvothama Rau, Associate Director, referred to in the body of the report already.

Friends,—I take the Working Paper clause by clause and indicate how far there is general agreement and where differences appear. Clause 6 has to be read with the later clarification that I circulated to you.

The first item in the Working Paper requiring action on the side of Language Groups is acquainting themselves with the literature that exists on the subject of preparation of literature for the neo-literate. This requires no comment.

The second item is indicated in clause No. 1. The subject is the reviewing of the findings of the Seminar held recently in Jainainagar on the physical make up of a book for the neo-literate. One of our plenary sessions considered it and recorded its opinion by generally approving the findings.

*Clause 2.*—All the Language Groups have recommended the collection of folklore and use of it in the literature for the neo-literate. The Kanarese and Malayalam Groups as well as the Telugu Group have indicated the existing collections. They have suggested drawing upon the collections made by the A.I.R. The Telugu Group has actually suggested a Standing Committee and appointed individuals for collecting folklore in different areas. It has suggested that parts of the proverb literature of the language be employed in neo-literate literature and indicated the sources. Standing Committees may be appointed and asked to report to this S.I. A.E. Association not only in the matter but in regard to such other matters as have to be worked out in the linguistic areas.

*Clause 3.*—The Language Groups have indicated the indigenous methods of presentation of knowledge. Except the Kanarese Group which feels that Harikatha, street play etc., do not lend themselves to the introduction of reading matter, all

others are of opinion that a Reading Surface should be repeated at these incidents and used to convey in writing the matter of instruction implied. The Telugu-Group feels that on to the screen at the Tolu bommalata and shadow play may be thrown by proper cut outs reading paragraphs during intervals. These may be accepted.

*Clause 4.*—The Language Groups have made lists of works in their languages which may be used in their existing form as literature for neo-literates. The Telugu Group has divided the neo-literate into three grades and recommended the existing literature appropriate to each group. This appears to be a reasonable approach and we may commend it to other language friends.

*Clause 5.*—For one reason or another we have not been able to get together literature of the type contemplated in this clause. It will be best to constitute Standing Committees for the four languages and request them to get together this type of literature and formulate their proposals in regard to the same and send on such proposals to the South Indian Adult Education Association. The Standing Committee for which the Telugu Group has suggested even the personnel may be accepted.

*Clause 6.*—In dealing with Clause 6 the Telugu Group has proceeded on the basis of three grades of new-literates for whom provision has to be made and suggested the place of each type of literature for the different grades. They have also given illustrative examples. This appears to be a proper approach and it may be commended to other language friends. Song, dialogue and story have been accepted by all groups as very helpful to the adult in all stages, song and dialogue being very important in the first stage. The Telugu

Group has proceeded from dialogue to Yaksigana and from Yakshgana to drama in the gradation for the adult. Posters have been advocated as most helpful in the earlier stages. The daily newspaper is recommended for reading and explaining by the teacher. The wall newspaper as a development of the poster may universally be used. The need of special newspapers has been stressed and appreciation expressed in regard to attempts made in this direction in all the languages including "Anandam" in Tamil. In regard to the style that should be employed, the Telugu Group has indicated that there should be no hard and fast rule. It says that the style should be within the "active vocabulary" of the newliterate. The Tamil Group commends idiomatic, simple, and correct language. The Malayalam Group says that style may be suitably adjusted. The Kanarese Group makes no specific mention. So it is best that the Seminar leaves this question in the hands of the language areas pointing to the fact that the style should be homely for the grade of the reader. In regard to the subjects for presentation to the adult as contemplated in the list circulated it is the Telugu Group that has grouped the subjects into three main headings (1) Agriculture and food (2) Health and sanitation and (3) Social Studies. The last is again subdivided into three categories—Village Economics, Village Polity and General Knowledge and advocated simultaneous publication in even numbers from each group. The statement prepared by that group is given in the Bulletin of 25th and may be referred to.

*Clause 7.*—Each Language Group has suggested a number of classics that may be retold to the neo-literate. This plenary session as a whole may not take up this question because the Language Groups are the best authority on the subject.

*Clause 8.*—The Four Language Committee have recommended the following classics, for the present, from different

languages to be retold to adults in all the four languages:—

*Kannada* 1. Selections from Jaimini Bharatham 2. Selections from Popa Bharatham. 3. Ramnas Gadayuddha 4. Vachanas of Sri Basaveswara 5. Harihara's Ragalegalu 6. Ramaswamda of Muddana.

*Telugu* 1. Palanti Veeracharita by Srimatha 2. Shiva Bharatham 3. Rana Pratap 4. Selections from Krishnadevaraya's Amuktamalyada 5. Selections from Virata and Udyoga Parvamu and Vainateyo Phkhyana of Kavi Tikkanas Bharatham 6. Potanars Bhagavatham. Selections from NarekasuraVadha story of Akroora and like.

*Tamil* 1. Bharathi Padalgal 2 Bharathidasan Padalgal 3. Malarum Malaiyam 4. Thirukkural 5. Nandan charitra 6. Pashamoshi Nanooru.

*Malayalam* 1. Kathakali Literature 2. Mahabharata by Ezuthachan 3. Thullal Literature 4. Adhyatmia Ramayana 5. Indraleka by Chandhu Menon 6. Chitrayoga by Vallathol.

*Clause 9.*—The Kanarese area—predominately Mysore—has systematised distribution through measures taken by the Mysore Adult Education Council and the Canarese group has advocated an agency peculiarly its own. The library, stationary as well as travelling, is admitted by all the groups to be of great value in distributing neo-literate literature. The Telugu Group places before us an ideal of Co-operative Societies of Adult readers as branches or federated units of a central Co-operative effort like the S.I.A.E. Co., Publishing Society Ltd. The Telugu Group has commenced the distribution of literature to neo-literates at adult centres by the Department of Public Instruction, Madras, and requested its continuance. The Malayalam Group says it has considered the question of distribution through various agencies now available in the rural areas such as libraries, Rural Reconstruction Centres, Adult Education Classes, Social Education Centres, Co-operative Societies, Health Centres, Panchayats etc. Nothing further is said on the topic.