



ADULT EDUCATION REVIEW

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

Asst. Editor. Sri. S. Airavatham.



VOL. IV]

AUGUST, 1953

[No. 10

Ninth Annual South Indian Adult Education Conference To be held at Tirupati.

A meeting of the Executive Committee of the South Indian Adult Education Association was held in the premises of the Association at 6 p.m. on Sunday, 23rd August, 1953.

The dates for holding the Ninth Annual South Indian Adult Education Conference at Tirupati, - 26th and 27th September 1953 - were approved. Professor N. G. Ranga, Member, House of the People, has been invited to preside over the Conference.

It was resolved to depute Sri T. J. R. Gopal and Sri A. G. Vitva Roy as Association Delegates to participate in the National Seminar on Adult Education to be held at a village near Patna, with Sri Harisarvottama Rau as its Director.

The invitation extended by Sri A. Sreenivasa Rao to hold the Third South Indian Seminar on Adult Education at Vetapalem, Guntur District, was accepted.



PUBLISHED BY T.J.R.GOPAL

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Additional Remuneration to Adult Literacy Teachers Sanctioned.

The following is the Government of Madras Memorandum No. 44260-H/53-7 Education dated 30-7-'53 :—

Sub : Adult Education-Adult Literacy Schools under the management of Municipal Councils—Payment of additional remuneration to teachers permitted.

Ref : The Director of Public Instruction, Rc. 807-S. E. 2/51 dated 12-4-'52.

The Director of Public Instruction has stated in his letter cited that persons interested in Adult Education feel that the Adult Literacy school teacher should be paid at least Rs. 20 p.m. if he should put forth his best efforts. He has therefore suggested that such of the Municipalities as can afford may be allowed to pay from their general funds a sum not exceeding Rs. 4 p.m. to the Adult Literacy School teachers in addition to the remuneration sanctioned in G. O. Ms. No. 448 Education, dated 5-3-'52. The Government accept the suggestion and hereby permit such of the Municipalities as are certified by the Inspector of Municipal Councils and Local Boards as Municipalities which can afford to pay from their general funds to pay a sum not exceeding Rs. 4 p.m. to the Adult Literacy School teachers in addition to the remuneration sanctioned in G. O. Ms. No. 448 Education dated 6-3-'52.

A. GOVINDA MENON,
Assistant Secretary to Government.

S. SUBRAMANIAN,
for Director of Public Instruction.

ADULT EDUCATION REVIEW

MONTHLY JOURNAL OF

The South Indian Adult Education Association, Madras.

(All Correspondence should be addressed to the Organising Secretary.)

Vol. IV

AUGUST, 1953

No 10

EDITORIAL

The Fourth Indian National Seminar.

The Task Before It

We have perused with interest the Working Paper prepared for the Fourth Indian National Seminar to be held in October next at Bikram near Patna, Bihar, by its Director-elect Sri G. Harisarvottama Rau. We fully agree with the prefatory para in the paper which is well-couched in the following words :

“Though in the field of Social Education we are holding ideologically to the goal of the Community Centre with its varied phases, still, as in every other sphere of education, in the Social Education endeavour also two trends have developed in our country with two traditions behind them: (1) The Literary Tradition and (2) The Craft Tradition. These should not be considered as mutually antagonistic.

“In fact both of them claim to have the same goal of developing Community Centres ultimately. Neither of these schools disputes the ultimate ideal of the education of the adult. Every Adult Educationist to-day

agrees that Social Education to be effective has to assume responsibility for the education of the adult for life which includes responsibility of providing Educational Experience on factors—economic, social and cultural—of the daily life of the common man. The craft ideologist has probably developed institutions that have made a longer march towards community endeavour. However, it should be recognised that conditions vary a great deal from State to State, progress made so far also varies and no one single universal remedy can be evolved. Different types and grades of Social Education must necessarily be accepted and provision made to train men who will handle these different grades provided these different grades and types have for their goal the education of the adult for life's purposes. Harmonising these so as to lead them all to the single purpose of providing the adult with the power to grow in his own stature as a component of society

and fully serve the purposes of the community is the task that lies before us."

Therefore the National Seminar that meets to consider the training of Social Education workers must perforce recognise existing facts and build on them as best as possible.

The Working Paper rightly directs its attention to the overwhelmingly large number of Adult Education centres now conducted all over India with Elementary or Primary teachers at the head of them and gives prominent thought to the training and equipment of these teachers. It next examines the question of students being employed as adult teachers. The student is really the most "potent section" of man-power for Social Education. So the call the Working Paper makes for the study of students and Social Education is timely. We wish all authorities concerned would seriously consider (We shall not call it conscription for that has a smack of violence in it) whether students should not be put to the task of acquainting themselves with the villager and his problems and work at releasing the villager from the

danse ignorance that surrounds him while doing some little service to him otherwise also, before they are eligible to enter life and take up career.

The Working Paper has well brought out the need to train Inspecting Officers of Departments controlling Social Education. Want of knowledge and sympathy in these men has probably contributed a great deal to the slow manner in which Social Education continues to move in certain States. It is also very proper that the Paper deals with higher reaches in Social Education training leading upto the all round Social Education leader of the Gandhian conception. The full Working Paper may be had from the Secretary, Indian Adult Education Association, 30 Faiz Bazaar, Delhi. It is our earnest prayer that all those who have experience of Social Education institutions of all grades take interest and, where they may not be able personally to attend, send papers to the Seminar describing their experiences both at training centres for Social Education workers and in the field work and give all assistance to the Seminar in solving questions of fundamental importance.

St. Francis Xavier's Adult Night School, Chintadripet.

In order to do propoganda work on behalf of the above school and appeal for more admission in the Night School for promoting education among illiterates in the local area, a very interesting show of films was arranged for the illiterates of this slum area. About 500 persons attended the show, men, women and children, all rapt with eagerness and enthusiasm to see the pictures. The U. S. Information Service of Mount Road had kindly undertaken to give the show free and selected very good films for the purpose,

viz., 'Out of Darkness'. 'They need not die,' and 'Rural High School' the first in English, and the other two in Tamil. The whole show lasted for more than one hour, and the audience was very pleased with the entertainment afforded and there and then requested for more shows at later intervals. To the credit of the gentleman who brought the films from the U.S.I.S. office, it must be said that he spared no effort to satisfy the audience, and the result was that the whole show was clear, attractive and appealing.

Beauty of Fundamental Education and Adult Response

BY SRI T. N. RAO, B.A. L.T. DIP., in Social
(Adult) EDN. and Cine Technician and Operator,
Propaganda Officer, Kakinada.

"A thing of beauty is a joy for ever," so sang Keats in his beautiful poem 'Endymion'. Fundamental Education, which is another name for Social (Adult) Education, has an everlasting beauty of its own which it can confer on the individuals of a society in its three-phase activity of volitional, emotional and intellectual being of man through the frequency of educational impacts.

Fundamental Education aims at awakening of a vivid sense of the beautiful and the morally good in man, by giving an understanding of his own self and by instilling in him a living feeling for social, moral, cultural and spiritual values. The individual is the unit of society; and social values obtaining in a society depend on individual values. Every individual has his own values in smaller or greater degree; but these values are not in unison with those of other individuals composing the society. This is due to the body-mind relations of the individual conditioned by environmental influences.

Let us take for example a piece of iron. It has no attraction of its own; its molecules are hurled by nature pellmell in the body of the iron piece. By bringing a powerful magnetic impact and through inductive process, the molecules of the piece of iron can be brought to act in unison; and thus we can make the piece of iron acquire the attractive properties of the inducting magnet. Even so with Fundamental Education which, with its magnetic effects, can transform the individual into a new state or being, and raise his values consistent and in harmony with the other individuals of his group or society. This raises the question of study of the individual or Man, his body-mind relations, his environment, and the nature of educative processes, the resistances to be confronted with or overcome, and the frequency characteristics or response of the individual to the educational stimuli or input.

Purposive Striving

Man or individual is at best a glorified animal. An animal is a slave to its environment; but man is not so. He has the insatiable desire to work on his experiences and to change his environment, and he is

not willing to accept his life as it lies in front of him. On the other hand, he always strives to improve it in every way that occurs to him. Striving is required in varying degrees in every man's life. Striving is also the characteristic of every living organism from the unicellular amoeba to the highly evolved being called Man. But "purposive striving" is a special feature in Man. The teachings of Lord Sri Krishna, of our ancient Rishis, and of great Acharyas like Sri Sankara and others affirm that without purposive striving, it is impossible to realise the Great Self. Our religious texts affirm that there is one Infinite Self in this great Universe, and all that is in creation are various forms of that all-pervading Spirit of Life Energy. According to our philosophy Life Energy sleeps in the mineral, dreams in the plant, wakes in the animal, and becomes conscious in Man; and so, purposive striving is self-consciousness in dynamic action. We cannot observe directly the consciousness of another living creature. We only confine our observation to its behaviour or activity. This activity is in a very large degree dependent on the stimuli coming to the organism from every part of its environment. So, it is with man

also. In studying Man, a complex living Organism highly evolved in creation, we are concerned in particular, in awakening the consciousness of the individual towards the beauty of life and behaviour. Social, cultural, moral and spiritual behaviour is the highest form of education and the beauty of behaviour which is nothing but 'purposive striving' gives man a creative imagination or the power of creating the new out of the old. But this creative imagination is very weak in animals. It is this vital function in man that makes him work on his experiences and change his environment as it suits his likes or dislikes. Again, Man is self-conscious; and above all he has what is called 'Introspection' (*i. e.*) turning his gaze from the exterior world to the interior. Introspection is also called "Interior perception", because it is more than a mere sensation. It can in simpler words be called 'reflexion' a bending back of the soul on itself. Animals cannot reflect, their consciousness is felt, but not perceived. Their thinking capacity or power is limited or circumscribed whereas man can rise to giddy heights of unlimited thinking or reasoning power. Man thinks more than he feels, more than he imagines. But animals are not capable of doing so. So, thinking is a necessity and a vital one for man. Sensations, reflex actions, and instincts will do very well for animals but man is of necessity a great thinker at all times and in all climes ever since his appearance on this globe. Only the march of time and experiences gained by him has made him what he is today.

Man's Mental Capacity

Man's brain, unlike that of an animals has ever been at work to overcome nature's obstacles and adjust his environment to suit his ends. Whether he is a Hotentot or a Bushman in the primeaval forests of Africa, or an Esquimeaux in the cold and icy regions of the North or the Bedouvin of the burning sands of the Sabara, man has essentially been a thinking animal, ever striving, ever conquering and ever adjusting his environment; and, Fundamental Education helps such adjust-

ment and that too beautiful adjustment. Physiologically, the human brain is a wonderful mechanism. It is like an electronic equipment. The body provides the energy for its nerve cells which do in fact make great demands on the body's chemistry. Vitamins in our food contribute to this regular flow and increase of energy. The human brain has two areas, the 'projection area' and the 'silent area.' Projection areas have direct connections through nerve fibres with sensory and motor organs. The other areas which have no such connections are called "Association or silent areas." The nerve fibres connect one part of the cortex with another thus enabling the different parts to work in harmony with each other. This intricate, highly organised, systematised and ordered machine forms the basis of all our mental operations. Thinking, reasoning, analysis, synthesis, comparison, organisation and criticism enter into the mental workings and the thoughts of Man is all the work of his intellect which is the guiding rudder; and, Fundamental Education aims at beautifying man in every thought he conceives, every word he utters and every act he performs. In the words of Joshua Cooke "No beauty of the mind". Beauty and the sense of the beautiful is latent in every individual and Fundamental Education turns his introspection to the latent beauties of his own mind. The great writer Emerson also said 'Beauty, truth, and goodness are not obsolete; they spring eternal in the breast of man.'

Value of Sense of Beauty

Like all other arts a sense of beauty of personality and of thought and outlook has to be cultivated and developed. Our ancients imparted education to their disciples in Nature's beautiful surroundings and placed most beautiful ideals in their educative campaigns. There was not only a beauty in keeping an ideal before them, but there was a beautiful approach towards that ideal. But in these days of stuffy civilisation and monotonous mechanisation, of hunger and want and, of squalor and ill-health, we are losing sight of beauty and beauteous ideals. We are

becoming slaves to our environment and losing confidence in ourselves. So, the first duty of a fundamental educator is to implant a sense of self-confidence in the individual and make him progressive in thought to adjust his environment to. It is not enough to implant this sense of confidence alone, it is also necessary to develop in him a sense of beautiful outlook on his own life, and on nature, art, literature, music and poetry, and bring him face to face with beauties of nature so as to expand the bounds of his knowledge and vision so that his thoughts might 'on higher level' rise. From this main plank, the other senses of beauty, like the art sense, the cultural sense, the civic sense, and the hygienic sense and finally the spiritual sense, can be developed in sequential order. To achieve this, our Fundamental Education should have essentially a natural outlook and a rural atmosphere. At present, our rural population is steeped in ignorance. A few literates in every village feel isolated from their group and turn their attention towards towns and cities where they think they can find fit company, solace and peace of mind, but they do not know that their fundamental sense of beauty is suffering a setback by the impact of the artificialities of life obtaining there. The day when our best intellects imbue a high sense of beauty and take to village dwelling amidst exuberant nature's surroundings and love to live and work among the poor and humbler masses with a view to elevate their levels with a missionary zeal, India would become the foremost cultural country of the world.

Economic Factor

During my propaganda campaigns I had to confront several problems of the village folk. In many places I visited the people put before me the acute food problem and emphasized its importance more than the educational beauties and ideals. I had to answer them in a limited and cautious way, taking into consideration the serious lapses of the people themselves; their self-centredness, their want of corporate sense, their indifference to improved and scientific methods of agriculture and unprogressive habits and above all their ignorance and illiteracy. These factors were working against their

interests and welfare. Man-feeding is no doubt an important problem; but Man-making is also equally important; perhaps more important because it embraces man-feeding as well. It is true that an improvement in the economic condition of the agricultural population of India is a matter of the most fundamental importance, but there is nothing so costly as ignorance and illiteracy. What hinders our agriculture? What promotes malaria and ill-health? What makes people ruin their health and money in hot drinks? At all points affecting the humbler classes depending on labour, it is again nothing but ignorance and illiteracy. Is it not then our prime duty to make the adult respond to the call of the Social Educators and make them see their way through? Again, in every village in our country there is some kind of cottage or small industry. It is on these that our prosperity depends. We have to develop these small and languishing industries and provide them with good markets, and encourage their sales. These small industries contribute to self-sufficiency in villages, provided the villagers are shown the best ways of production on a Co-operative basis. But why is it difficult to induce people to act together in a Co-operative spirit? Because our masses are ignorant and illiterate, and do not care to march with times. To cultivate or inculcate this beautiful corporate sense in our masses the only way is Fundamental Education in all its varied aspects.

Need for proper Recreation

Of all aspects of this energising and dynamic education, the only aspect that can appeal to the masses and focus their attention to their best advantage is the visual side of Fundamental Education. In these stomach-and-pocket days and struggle for bare existence the adult knows how valuable is time for him and does not care to attend instructional classes. On return from his hard toil he only looks for relaxation, or recreation or for some thing that will entertain him and keep him cheerful and make him forget his worries. Any hard or difficult work, however good and beneficial it may be, can only be an imposition or infliction in him and this will no bring in adequate response from the adult. So, the only latest attractive and educa

tive weapon which gives him both entertainment instruction and information is the Motion Picture. In India, the Motion Picture has not been exploited to the fullest extent in educating our masses. The exhibition of a few new-reels before the commencement of a story-film in a theatre will not go far to help the masses. Our special education propaganda vans which are only a few in every State using sub-standard sound films, have failed to sufficiently catch the imagination of the masses, in view of their restricted and commonplace character and not coming quite upto the expectation of the adult. Sub-standard films would do well for schools and colleges, but will not come up to the theatrical level and satisfy the adult mind. Let us therefore use standard portable projectors and standard films for mass propaganda purposes, and let us provide the rural folk with extension services through entertainment and recreational and cultural activities. You must therefore provide the village people with things that keep them interestingly engaged and cheerful, things that will add to their knowledge and experience, and things that will awaken in them a sense of the beautiful. It is only then that the adult will respond magnificently and profit by it. Toward this end, our Social (Adult) Educators should carry expert knowledge to the villagers through carefully designed and selected films and exhibit them in an atmosphere of love and solicitude. Though other forms of cultural entertainments and instruction are not precluded, there is nothing at present more attractive than the cinema. It is through the cinema alone that we can pave the way for literacy

and instil in the masses the desire to learn to read and gain more knowledge.

Special Film required

The Government of India Films Division with the co-operation of expert educationists and film directors should produce special films culculated to improve the social, economic moral and cultural level of the masses, and exhibit them with a missionary zeal, throughout the length and breadth of India. Sometime back the Madras State Government appointed a Special Officer for investigating and reporting to the Government about the possibilities of adapting the cinema to the educational needs. It is not known if the recommendations made in that report have been accepted by the Government or yet await to be implemented.

The sooner the Government takes the responsibility of providing useful information and instruction through latest entertainments, the better, for the welfare and progress of Indian masses and the response from the adult will be automatic and spontaneous.

We have to fight illiteracy, ignorance and want on all fronts with the latest weapons at our disposal, and the only panacea for our ills, is careful planning and community projects. On the successful working of these depends our future. In this connection I must quote here what our Prime Minister wisely said: "We are sometimes accused of making preparations of war, but I know about one war only, and it is against poverty, illiteracy, misery and want. We are making an allout attempt to uproot them and will not rest content till we attain our objectives".

JAI HIND.

Await Early Release:

"WOES OF AN ILLITERATE"

[படிபாதுவர் படுமபாடு]

A True and Noble Type of Public Servant.

Tribute to Sri K. Venkataswamy Naidu.

Tributes were paid to Sri K. Venkataswamy Naidu, Minister for Religious Endowments, Madras State, for his services to the poor and oppressed, more particularly to children whom fate had sent adrift in life, at a pleasant function held in "Woodlands Hotel", Edward Elliotts Road, Mylapore, Madras, on Sunday 26th July 1953. The Patrons, Office-bearers and Members of the Asoka Society were "At Home" to the Minister who is the President of the Society as well. A group photo was taken. A large number of guests were present including a good number of ladies. Mrs. Ida Chambers, Mrs. Nallamuthu Ramamurthy, Dr. T. S. Tirumurti, Sri G. Harisarvottama Rau, and Sri S. R. Venkataraman, Sri V. Bhashyam Aiyangar, M.L.C., presided.

According to a cordial welcome to the guests, Sri J. Dhanakoty, M.A., said the audience was a cross-section of all classes of the Madras City population, intellectuals public servants, politicians, teachers and persons devoted to various forms of Social Service. The fact that a large number of persons had responded to the Asoka Society's invitation was significant, it was a measure of the esteem in which Sri Venkataswamy Naidu was held no less than appreciation of the work of the Society. There was, therefore, every hope for democracy developing in India on right lines. The Society would continue its good work.

Sri T. M. Parameswaran B.A., read out the messages received from several distinguished ladies and gentlemen.

Sri V. Bhashyam Aiyangar said: The Asoka Society had been doing work of a kind which was not noisy and spectacular but would confer lasting benefits. It was running what was more or less a Community Centre, and quite naturally attracted a good number of adults who sought opportunities for education and self-improvement. It was quite in the fitness of things that the Society should have as its President Sri Venkataswami Naidu, who was a true and noble type of a public servant. Rajaji had rightly given to Sri Venkataswamy Naidu

the portfolio of Religious Endowments. Sri Venkataswamy Naidu considered service of fellowmen, especially the poor, as true worship of God."

Dr. S. Muthulakshmi Reddi, M.L.C., said she was happy that under Government's advice temple funds were being used in running orphanages and expressed the hope that more and more of such funds would come to be used for the good purpose when they had in Sri Venkataswamy Naidu a true friend of the helpless orphan.

Sri K. S. Ramaswamy Sastri explained how the Asoka Society had been devoting itself to Adult Education and paid a tribute to the religious spirit with which Sri Venkataswamy Naidu was imbued. One who believed that nothing could exist and nothing could take place independently of God, that there was only one life, and that service was a duty enjoined, was a man of true culture; he did everything in humility and without any patronising spirit. Sri Venkataswamy Naidu was a man of that type. In honouring him, they were honouring themselves.

Sri Venkataswamy Naidu, acknowledging the many kind words said about him, observed that he felt overwhelmed. He was happy he had opportunities to render service, and prayed he be endowed with sufficient ability and vision to use the opportunities effectively. Government, he said, were anxious that the surplus temple funds should be utilised for deserving public causes.

Sri T. Neelakantan, Secretary, proposed a vote of thanks.

The Asoka Society received through the Guild of Service one hundred pounds of Unicef milk powder, and the milk is being distributed as per instructions. With the help of the Projector and the film-strips lent by the United States Information Service, films are being shown to the Society's Adult Night School pupils and others. The film shows are very much appreciated by the audiences.

Under the joint auspices of the Madras City Harijan Sevak Sangh and the Asoka

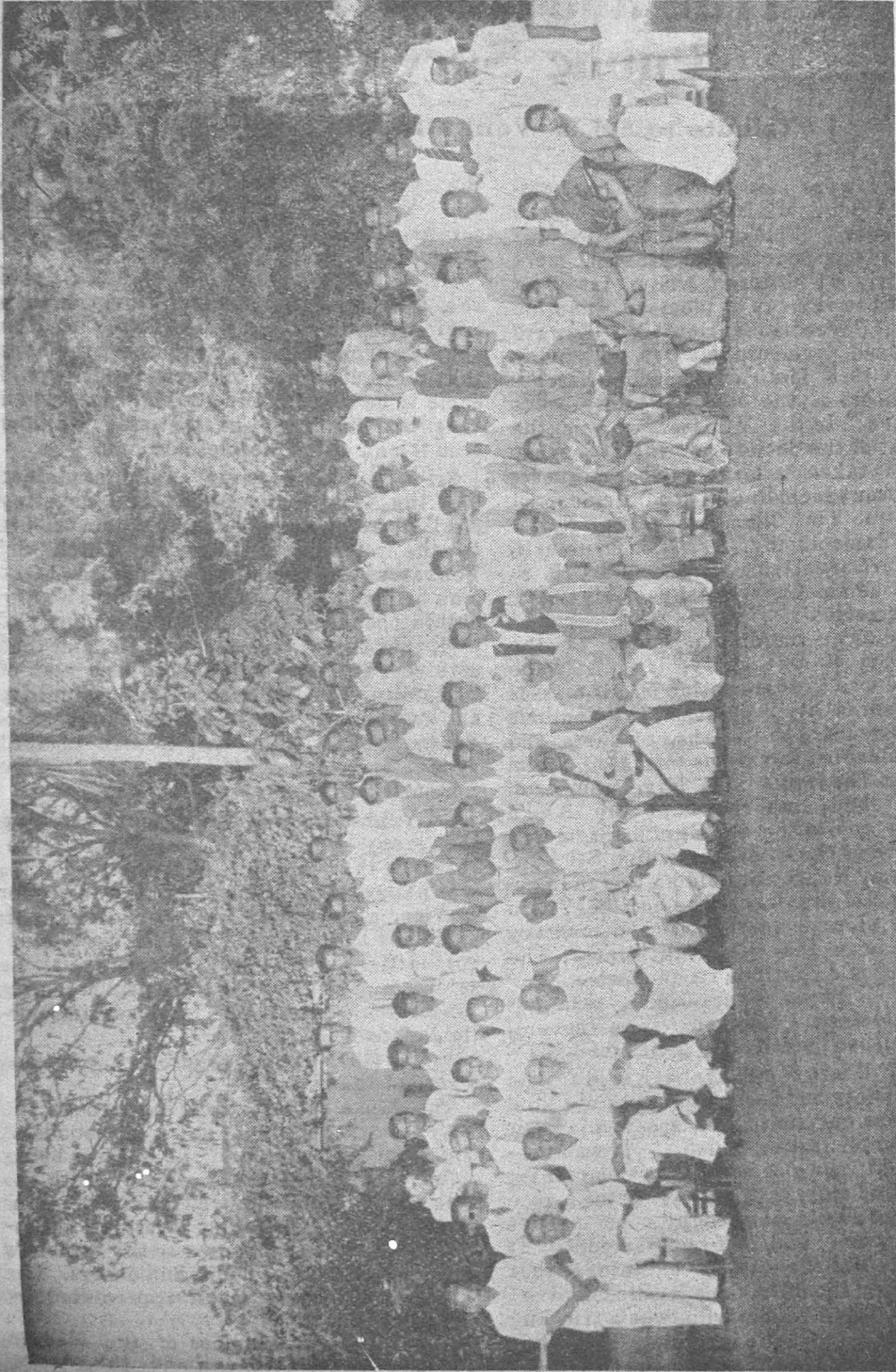


Photo taken on the occasion of an "At Home" given to the Hon'ble Sri K. Venkataswami Naidu, Minister for Hindu Religious Endowments, Government of Madras, by The Asoka Society, on 26-7-1959. Messrs. G. Harisarvottama Rau, K.S. Ramaswami Sastriar, V. Bashyam Aiyangar, and others are seen in the photo.

Society, a public prayer was conducted on 15—11—1953 at the B. R. N. Garden where Harijans live in large numbers. Sri T. M. Krishnaswamy Aiyar, former Chief Judge of Travancore High Court, sang devotional songs. Sri V. Bhashyam Aiyangar was one among those who were present on the occasion.

The Society now and then gets Unicef milk powder through the Guild of Service

and milk is distributed to children and nursing and pregnant women. The Society also received *Care* (Co-operative for American Remittance to Europe) parcels containing rice, etc., Members of the Society contributed rice, vegetables etc and with all these a fairly large number of Harijans and poor people were fed. Members of the Society collected cloths and had them sent to famine-stricken people in Rayalaseema.

Professor Humayun Kabir Stresses Value of Co-operative Planning

Foundation-stone of Swatantarnagar Community Centre laid

The South Indian Adult Education Association has been developing a Model Community Centre on Co-operative lines in Swatantarnagar, Krishnampet, Madras, which is a colony of a class of sanitary workers employed under the Corporation of Madras, with a common language and way of life and a community of interests in other respects.

The aim of the Association is to create a multi-purpose Community Centre which will tackle the problem of adult illiteracy at the very root, and develop Social Education through recreation and promotion of economic welfare and general culture. A Co-operative Site Society inaugurated in April 1952 by Mr. Roche-Victoria has purchased a site of eighteen grounds from the Corporation of Madras.

Professor Humayun Kabir, Additional Secretary to the Ministry of Education, Government of India, laying the foundation stone of the Community Centre on 28th July 1953, described it as the first of its kind in India, and paid a tribute to the Association for evoking in the inmates of the colony a desire to lift themselves up socially and otherwise through the Co-operative method.

Professor Humayun Kabir arrived at the Meenambakkam Aerodrome at 3-30 p.m. on Monday, 27th July 1953, and was received by prominent members and well wishers of the Association, Sri G. Harisarvathama Rau, Chairman of the Executive Committee, Sri K. S. Ramaswamy Sastri, Vice-President, Sri T. J. R. Gopal, Organising Secretary, Sri T. Neelakantan, member of the Executive Committee and Secretary, Asoka Society, Madras, and Mr. A. G. Vilva Roy. Mr. Kabir was garlanded,

Then the party drove to Gemini Studio where arrangement had been made to show to the distinguished guest the film of the first South Indian Adult Education Seminar scenes. Mr. S. S. Vasan, Proprietor, Gemini Studio, was present at the show. Mr. Kabir enjoyed the picture and the news commentary by the Publicity Secretary of

the Association, Sri S. Airavatham. After the show, an informal discussion took place about the work that the Association had been doing and about its hopes and plans for the future. Mr. Kabir recognised that the Association had done some good work, and was capable of doing more.

The foundation-stone laying ceremony began at 5-30 p.m. in a decorated pandal erected for the purpose in Swatantarnagar colony, with silent prayer. Sri V. N. Subbaroyan, Commissioner, Corporation Madras, presided over the function.

Sri G. H. Rau's Speech

Sri G. Harisarvathama Rau, M.A., President, Swatantarnagar Community Centre, welcoming Professor Humayun Kabir, said : Mr. President, Professor Humayun Kabir, and friends,

I personally feel that this is a proud day in my own history, for this colony will ever remain

in my memory as one important achievement in my life. I have long been connected with the community of this Corporation's sanitation workers. It was as long ago as 1919 that I had the privilege to serve this community in an humble way. I was the President of their Union then and it was my good old friend Sri P. T. Theogaraya Chetti, the then President of the Corporation, that graciously yielded to our pressure and raised the basic pay of this sanitation labour from Rs. 8 to Rs. 11 a month. These appear very meagre figures to-day when money has so badly depreciated in value. But at that time they were of major satisfaction.

I left Madras in 1922 and was away for fifteen years. When I returned in 1937 very rapid developments had taken place. The Labour movement had taken its own course and men like me had to take up such other work as was ready to hand. When my friend Sri Sami Venkatachalam Chetty was President of the Andhra District Congress Committee we started some little Adult Literacy work for the Municipal workers in the Strahan's Road. We also secured the free and whole-hearted services of an young lawyer Mr. Mangacharya to secure protection for these workers under the City Debtor's Protection Act.

In 1939 the South Indian Adult Education Association was formed and it was then that I came into contact with my young friend Sri T. J. R. Gopal. After close association with him for ten years, he and I discovered that through our joint effort we could be of some use to my dear old community of Municipal workers. In the very first syllabus that I drafted for the Training of Adult Education workers I had emphasised the Co-operative effort for all advance and therefore we felt we could do no better service to the community than impart education to them and build up a Co-operative Society for them. We had to face very great apathy from the men themselves. We have after all succeeded in the first step after patient application to the task. Sri Gopal will tell you more about it. Suffice it for me to say that I have lived to see this particular day when the sanitation workers of the Corporation to whom I could do that little service of raising their basic pay in 1919 have come to take up Technical Co-operative activity for their own betterment in a free India of theirs and mine. That is why I said that this is a proud day in my own history.

It adds to my pleasure that to day we have amidst us Professor Humayun Kabir to lay the Foundation Stone of the Swatantranagar Com-

munity Centre ; for, it is no exaggeration to say that Sri Humayun Kabir has so identified himself with the culture and advancement of the depressed and oppressed that he has become a part of all of us, the constructive workers of the country. The love and regard between us has become so sublimated that there is nothing formal between Professor Humayun Kabir and the members of the South Indian Adult Education Association. We appreciate the large-heartedness and urbanity of Professor Humayun Kabir so much that we have no words to clothe our feelings in. I extend a very hearty welcome to him to this great community effort in the very heart of the Madras City and request him to lay the Foundation Stone.

I should be failing in my duty if I do not extend equal welcome to Sri V. N. Subbarayan, the Commissioner of the Corporation of Madras, who has kindly consented to preside over this function. We owe a deep debt of gratitude to him and to his predecessor Mr. C. Narasimham whose generous and sympathetic attitude has been mainly responsible to bring about the result that is to-day the Swatantranagar Site Co-operative Society. I extend welcome to other distinguished friends and visitors who have gathered here to bless an enterprise which has eminent social and economic possibilities.

Sri T. J. R. Gopal's Statement.

Mr. T. J. R. Gopal, Secretary, The Swatantranagar Co-operative Site Society made the following statement :—

On behalf of the members of the Swatantranagar Co-operative House Site Society and residents of the 43rd Division, Madras City, I have pleasure to welcome you to this auspicious function of laying the Foundation Stone of the buildings of our "Community Centre", and to submit a short account of the origin and development of the centre.

Although eradication of Adult Illiteracy is necessary to progress, Adult Education is no longer to be confined to promoting Adult Literacy. Under the stress of the conditions created by rapid and galvanising democratic development, Adult Education has come to mean training for citizenship responsibility and to include social service. Adult Education is social service vice versa. We the South Indian Adult Education Association desire that even the poorest of the poor should be enabled to feel that he is a human being, that he has a soul, that he is a citizen and that he has duties to perform and responsibilities to shoulder, that he has amenities to enjoy, rights to assert and privileges to exercise.

Swatanarnagar is a colony of Corporation sanitary workers discovered by us, to do social service, in December 1948. Our frequent visits and contacts with the colony grew in the course of time and had become permanent. With the blessing of Sri G. H. Harisarvothama Rau and the co-operation of the residents of the colony a committee was constituted to do some social service. The first thing that the committee did was to coin the name Swatanarnagar and announce it on the auspicious Independence day. The place was originally called E. Depot line. The naming function was performed by the former Minister for Local Self-Government, Sri Chandramouli, when Sri Kala Venkata Rau, Minister for Land Revenue, presided. The then Commissioner, Sri Narasimhan and others participated in the function. The fact that the members of the Swatanarnagar colony speak one tongue-Telugu-and have common customs and avocation—a community of interests and outlook in other words, was a great advantage to the planning of community life. Sri G. Harisarvottama Rau, evinced almost parental interest in the colony; he visited it many times in the course of five years and addressed meetings of the people of the colony in their own tongue-Telugu. His earnest words went home, and the seeds of community life were sown. A good number of Adult Educationists, leaders like Sri J. L. P. Roche-Victoria, Sri K. S. Ramaswamy Sastriar, and the then Local Self-Government Minister, Sri K. Chandramouli, the then Commissioner of Corporation of Madras, Sri C. Narasimhan, and Adult Education workers like Sri A. G. Vilva Roy, Mrs. R. Radha, Sri P. S. Krishnaswamy, Sri T. Neelakantan and Sri S. Airavatham and others visited the colony now and then and addressed meetings. Harikathakalakshepam and Bhajanas were held periodically by Mr. Krishna Sastri and others. Delegates and Observers of the first South Indian Adult Education Seminar and Miss Ella Griffin, the UNESCO Adult Literacy Expert, visited the Colony and found in it the rudiments of a Community Life. His Excellency the Maharaja of Bhavanagar, who was the Patron of the South Indian Adult Education Association and took keen interest in social service, visited our colony on 25th February 1952 and appreciated the activities of this centre. The Third Adult Education Week Celebrations were held in this colony in November 1952. An Exhibition on Adult Education, and Agricultural and Cottage Industries, was held in this colony in connection with the same.

Dr. M.V. Krishna Rau, Minister for Education visited the colony and inaugurated the Week Celebration and the Exhibition. Dr. B.V. Narayanaswamy Naidu, Tariff Board Member, Sri T. Chengalvaroyan, Mayor of Madras, the Adult Education Officer to the Government of Madras, Mrs. T. N. Ramamurthy, former Principal of Queen Mary's College and many other distinguished persons visited the colony during the Week. The United States Information Service arranged film shows every now and then in the colony.

Thus, in every possible way, the idea of developing the colony into a Model Community Centre gained strength. It was only proper that self-sufficiency should become the purpose of all effort in the colony. The idea of acquiring the 16 grounds of site with superstructure available, through Co-operative effort was soon conceived, but it was by no means an easy job to convince the illiterate poor people of the soundness of the idea. The purpose of a Co-operative Site Society and the great benefit that they were likely to derive therefrom were explained to them at several meetings and group gatherings. Side by side, negotiations for the purchase were carried on with the Commissioner of the Corporation of Madras by me and Sri G. Harisarvothama Rau. Everytime when we met Sri C. Narasimhan, the then Commissioner, Corporation of Madras, evinced increasing interest and sympathy for the welfare of the Corporation employees and wanted to help them buy the site. He first asked for Rs. 30,000 then reduced the figure to Rs. 10,584 and odd. The fact that the Commissioner evinced such practical and ready sympathy gave a fillip to the idea of forming a Co-operative Site Society. The people of the colony came forward to pay the share capital. A Co-operative House Site Society was formed with the help and co-operation of Mr. T. V. Ratnam, the then Deputy Registrar of Co-operative Societies, Madras, with a share capital of Rs. 10,000, made up of 2,000 shares of Rs. 5 each share. The South Indian Adult Education Association has advanced a loan of Rs. 1,000 towards the share capital to the members of the Co-operative House Site Society. Members of the Co-operative Society are the residents of the Colony. There are 92 members who possess huts and houses in the colony. There are 15 tiled houses built by the Corporation and receiving a rent of Rs. 1-8-0 per house per month. The Corporation is also collecting a nominal ground rent of As. 12 per year from the residents of the

colony. Upto this date the members of the Swatantranagar Co-operative House Site Society have paid a share capital of Rs. 2,500 exclusive of Rs. 1,000 given by the Association.

The Swatantranagar Co-operative House Site Society was inaugurated by Sri J. L. P. Roche-Victoria, on 15th April 1952. Messrs T. V. Ratnam, A. Sreenivasa Rau, K. S. Ramaswamy Sastri and others took part in the proceedings. The Society is manned by themselves through a Board of Directors. I am an elected Secretary of the Co-operative House Site Society to help them in their regular office work and the transactions of the Co-operative Site Society. We are thankful to Mr. Ratnam, the then Deputy Registrar of Co-operative Societies, and Dr. Natesan, the President of the District Central Co-operative Bank, Ltd. for having got us a loan of Rs. 9,500 applied for by our Society. All arrangements have been made by the Corporation authorities to alienate the site with all amenities provided by them in the colony.

The Society represents only one item in the big programme of starting and running our Community Centre, which the South Indian Adult Education Association has taken up in right earnest. Adult Education started, but did not stop with making adult fundamentally literate; it meant, as I said, equipping the people for citizenship responsibility. The Association found in Swatantranagar all the elements necessary to evolve a social Community Centre. The success of the Co-operative House Site Society would pave the way for the quick realisation of all the other items of a Model Community Centre. We propose to construct modest dwelling houses for the residents of the colony, and an Elementary School for their children; a library and a reading room; a Community Prayer Hall; a sports and recreation club with Community Radio; a Co-operative General Stores, a small Health and Child Welfare Centre; and a Cottage Industries Training Centre. A small Press will also be established on Co-operative basis to produce and publish literature for neo-literates. The whole scheme is estimated to cost about one lakh of rupees. The goal of all Adult (Social) Education and of the Co-operative effort and Community Centre planning is social stability, and ordered progress.

The Association work in Swatantranagar will receive additional strength and yield even richer fruit if Social Service Organisations in the City of Madras concentrate on the whole of Mirsahibpet, 43 Division and attack the harrowing conditions prevailing therein on all fronts. Mirsahibpet is unique for its multi-faced wretchedness, and hence a typical area for real social service, that is, for serious work, and not for pastime activity which cannot touch even the fringe of the problems. The colony is about four to five square miles in area, and thickly populated to the tune of 30 to 40 thousand people of various communities and classes, Urudu-speaking Muslims, Tamil-speaking Labhais (Muslims) Telugu-speaking Harijans (scavengers), Tamil-speaking Harijans, and backward communities of every description, fisher folk, weavers, petty traders, and pavement dwellers. There are a few comparatively well-to-do middle class people living in modest bangalows in quiet isolation, and some people who are of the lowest middle class, and the vast bulk of people living in huts and pavements presenting a picture of woe.

Perhaps no other Division in the heart of the city of Madras has so many slums as this Division, 15 to 20 in number. If Social Service students want to make an objective study, if an earnest champion and friend of the poor wants to face and see subhuman conditions, any and every one of the slums in the area visited in the rainy season, would provide ample material.

As already indicated the Mirsahibpet Division has ample scope for those who are imbued with a passion for Social Service and are bent upon doing some real Social Service. The National Girls' High School, the Presidency College, the Lady Willingdon Training College, the Queen Mary's College students may be persuaded to do Social Service of one type or another in the slums as they are near and around the Division. Especially to college girls and boys such Social Service work will be valuable experience worth gathering. The prominent Social Service organisations can also devote attention to conditions of this division.

The South Indian Adult Education Association set up a committee and collected statistics. An Adult Education Settlement will be organised by the Association with the main object of bringing the

students from schools and colleges, and Social Service workers to live with the poorest people of the city with a view to assisting them to live together and lead a pleasant life and also strengthen the ties of friendship not merely among the students and social workers but also with the less fortunate people of the city to carry on work for Social Education and uplift of our comrades. In order to achieve this object the Association will make the necessary arrangements to house them in this Community Centre. Amenities will be provided to the campers. The Adult Education Settlement ideology is based on a fusion of Socialism and love of people and country. It is based on a concept of the inherent equality and equal value of all human beings. It is also based on the great central ideas of Mahatma Gandhi—Truth, Non-Violence and Purity and Self-help and Self-control and Spirituality. Such a campaign, if made to succeed, as of course it can be, Madras city will have earned the credit of having worked out a pilot project in fundamental Social Education and Social Service, of which the main endeavour would be the quick achievement of cent per cent literacy among adults and children at very short distance of time through voluntary effort.

I am sure that our scheme is bound to be a success because the foundation of the scheme has been laid by no less person than Prof. Humayun Kabir, who is an authority on these schemes. His personal message has inspired and encouraged us to go ahead with the work undertaken in an increasing measure.

Sri V. N. Subbarayan, who is one of those silent workers in the cause of the poor, is here to-day to preside over the function, and will indicate the token of his sincere desire to make our attempt a great success.

I thank you all for having kindly responded to our invitation and honoured us with your presence. Jai Hind.

Corporation Commissioner's Speech

Sri V. N. Subbarayan, Commissioner, Corporation of Madras, said: the Corporation would do everything possible to improve the lot of the sanitation workers. He explained the Corporation scheme for slum clearance at an estimated cost of Rs. 4 crores to be worked out in the course of four or five years. The scheme, he said, had been sent to the Government of India for necessary aid. The Corporation desired

to take up for execution during the current official year works costing about one crore of rupees, but the State Government felt that it might not be possible to spend so much during the remaining part of the current official year, and suggested spending only Rs. 65 lakhs. Out of this Rs. 32.5 lakhs would be loan from the Central Government, and the balance would be by way of grant, half from the Central Government and half from the State Government. The Government of India had launched a scheme of aid to house-building for industrial labour, and the Corporation of Madras had addressed a representation to the Government of India requesting that work-people employed under the Corporation, like the sanitary workers, be brought under the category of the beneficiaries.

Professor Kabir's Tribute

After laying the foundation-stone, Professor Humayun Kabir said he was very much impressed with the Co-operative endeavour of the inmates of the Swatantranagar colony to raise themselves in every sphere of life, starting with acquiring a site for themselves and building houses for their living. The Community Centre that was evolving in Swatantranagar, he observed, was the first of its kind to be established in the whole of India *through voluntary effort*. He was glad to learn that the members of the Swatantranagar Co-operative Site Society—the formation of which was the first step in the development of the Community Centre—were going to clean the slum themselves and build up their place by their own efforts, and were not going to transfer themselves from one locality to another. The Community Centre as a whole was a symbol of self-confidence, self-help and self-reliance, which was calculated to stimulate similar Co-operative effort at self-improvement in colonies of workers and other poor classes of people who were facing, in more or less measure, the same problems arising out of chronic poverty, disease, ignorance and superstition.

Continuing Professor Kabir said: Madras State deserved praise for the lead it was giving in the matter of slum clearance in particular, and of Social Service in general. The South Indian Adult Education Association, the oldest organisation of the kind in India, was appropriately enough the progenitor of the Community Centre scheme with its natural emphasis on Adult Liter-

acy and Social Education. The Association had done some good spade work which was creditable to a voluntary body; it had been built up, and was being run, by persons who had zeal and made special study of the questions, like Sri G. Harisarvottama Rau, an experienced and well known all-India Adult Education protagonist, whose services had been duly recognised by the organisers of the National Seminar on Adult Social Education to be held in Bihar State by electing him the Director. Sri K. S. Ramaswamy Sastriar, Mr. J. L. P. Roche Victoria and Sri T. J. R. Gopal were prominent among the many who had given direction and supplied force to the movement. The Community Centre at Swatantranagar, Professor Kabir said, in conclusion had great potentiality: it could develop no less as a centre of culture than as a Co-operative enterprise in self-improvement.

Sri Pinchaliah's Speech

Sri K. Pinchaliah, speaking in Telugu, introduced to his fellow-members of the Swatantranagar Co-operative Site Society the distinguished guests, Sri V. N. Subbaroyan, the Corporation Commissioner, and Professor Humayun Kabir. Sri Pinchaliah said: Members of the Society were very much indebted to Sri C. Narasimhan, former Corporation Commissioner, but for whose generous sympathy and unfailing encouragement, no Society could have been formed. They had in the new Commissioner who had kindly responded to their invitation to preside over the foundation stone laying function, an equally sympathetic patron and well-wisher who would do his best to encourage their effort at self-improvement and who would see to it that they had their own houses to live in. How could they forget the other benefactor Sri Ratnam, former Deputy Registrar of Co-operative Societies, who had helped them at every stage with his valuable advice and guidance? Professor Humayun Kabir was a great man occupying a key position in the Government of India and lending a helping hand to poor people. The fact that he had come from distant Delhi to bless their effort was at once a measure of his keen sympathy for them; they could not be too grateful to him for the help he was rendering to them.

Sri G. Harisarvottama Rau gave in

Telugu a gist of the speeches made in English by Sri V. N. Subbaroyan and Professor Humayun Kabir.

Mr. M. I. Jagannath announced that messages had been received wishing the function all success from Mr. J. L. P. Roche-Victoria and others.

Sastriar Proposes Vote of Thanks

Proposing a vote of thanks to Professor Humayun Kabir and Sri V. N. Subbaroyan, Sri K. S. Ramaswamy Sastri, Vice-President of the South Indian Adult Education Association, and one of the founders of the Swatantranagar Community Centre, recounted briefly its origin and growth, and said it was an instance of what had at first appeared to be a dream becoming a happy reality as the result of careful planning and continuous work on the part of Sri G. Harisarvottama Rau, Mr. Roche-Victoria and Sri T. J. R. Gopal, the trinity, so to say, that had built up the Association itself. Sri G. H. Rau's work in the cause of the Labour movement in Madras, especially for improvement of the lot of the sanitary workers of the Corporation, about which he was rightly proud, was well known. Mr. Roche-Victoria's role in the Adult Education movement in South India was equally well known. Sri Gopal was an ideal worker, who would labour ceaselessly until the aim was realised and who would not leave things half done or ill done. He (Sastriar) had no doubt that the Swatantranagar Community Centre would prove to be, as it had been designed, a model.

Dinner at Sri G. H. Rau's

Professor Humayun Kabir, Sri V. N. Subbaroyan and about hundred others were entertained to vocal and instrumental music—an orchestra of almost all the instruments now in vogue, the divine veena playing its queenly role—by Mr. and Mrs. Parthasarathy and their disciples and then to dinner in Sri G. Harisarvottama Rau's newly built nice house in Gopalapuram, Madras. The guests enjoyed the music, and did justice to the dinner. Shrimati Nallamuthu Ramamurti, former Principal of Lady Willingdon College, the only lady guest, kept the diners rollicking with her witty words appropriate and relevant to the occasion.