

A PARTIAL SURVEY OF ADULT EDUCATION IN AMERICA AND  
SOME PRINCIPLES OF ADULT EDUCATION FOR INDIA

A THESIS

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**PART I**

## CHAPTER I

### INTRODUCTION

#### THE PROBLEM

Each year educators, wherever their fields lie, are faced with new problems and with the necessity for finding solutions to these problems. Everett Dean Martin says, "Education is a slow growth and cannot be forced. We cannot manufacture it; it is a living thing."<sup>1</sup> From this we see, that all the educational problems will never have a final settlement, but they will go on and on, growing and growing, as long as life is, because education is life. Never before has education assumed such importance as at the present time. All vital social growth and all plans for the solution of social and economic problems, with all the plans for the betterment of society, are of necessity founded upon the development of public intelligence through education. Educators and society as a whole, are now realizing that the education of the youth until he is sixteen, or until he has finished the public school requirements is not sufficient to develop this public intelligence. It is here that the new idea of education has come--the idea of adult education. The problem that the writer has here is that of developing some principles of adult education for India.

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<sup>1</sup> Everett Dean Martin, "The Dangers of Democracy," Journal of Adult Education, p. 260-261. June 1929.



There will be some differences in the principles to be laid down for adult education in India and those accepted for America. At present adult education in India consists only in making up to the adults that which they have missed in their earlier life, i.e., teaching them to read and to write. There will be something on methods for this part of the problem and also principles for adult education in the thought of a continuing education. The principles for the last part of the problem have been gathered from a survey of the various types of adult educational programs in America and in foreign countries.

#### THE REASON AND SCOPE FOR THE STUDY

The writer has been, for fifteen years, in missionary work in the Punjab Province of the northern part of India. The line of work has been that which is called educational, though in mission work educational work is much broader and takes in much more than is considered such work in America. In the educational work in India, the theory has been until just about two years ago, that it was sufficient to educate the children, leaving the adults alone. It was thought that thus, in a comparatively short time, the problem of illiteracy would be taken care of and that the problems of the country which existed because of illiteracy would be eradicated. But for a number of reasons this theory has had to change. And now within the past year, every phase of mission work has, along with its own problems, begun work in the field of adult education.

At present the main work being done in this line is that of teach-

ing the adult illiterates to read and write. The approximate figures given for the illiteracy of India is 90 per cent.<sup>2</sup>

The National Christian Council, a little more than a year ago adopted the slogan, "Every Christian a Reader by 1941." And with this as an aim, there is a great effort being put forth now in India to help the adults make up for the deficiencies of the past and to become literate. Thus far, only the teaching of reading and writing has been stressed. The writer expects to enter into a part of this work in a few months and the reason for this study is two-fold; first, to investigate something of what has been done in the line of adult education in America and how these principles may be used or adapted in India. Also, the field of adult education is much broader than that of teaching reading and writing. What some of the other factors and needs are that rise in a program for adult education, and how these may be met in India, is another reason for this study.

#### THE SOURCES OF THE DATA

The public press does not always correctly represent public opinion, but it is a generally accepted fact that it does strongly influence public opinion and that, as a rule, it is a fair index of the trend of public opinion on any important question except in politics. Therefore this study has been based on a number of books that deal with

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<sup>2</sup> The Americana Annual--An Encyclopedia of Current Events.  
(New York: The American Corporation, 1937), p. 296.

the question of adult education. Periodicals, especially the Journal of Adult Education, have been consulted extensively. There is a great volume of material on the aims and possibilities and requirements for adult education. Some material on what has been done in foreign countries has been obtained from The Educational Year Books of various years since 1928. There is very little material available concerning India, as practically nothing has been done there in this line. Current newspapers of America and India have been sources of some information and suggestions. The following is a list of the current periodicals which have been used extensively.

Journal of Adult Education  
 School and Society  
 The Educational Forum  
 The Educational Year Books  
 Journal of Negro Education

The books used and the newspaper articles selected are to be found in the selected bibliography.

#### THE METHOD OF PROCEDURE

The material consulted has been periodicals of the past eight or ten years. The books used have been those published since 1928. There is no older material available as the subject has come to the fore in the last eight or ten years. To get a general idea of the trends of adult education in America a large number of books and periodicals have been read, all of which do not appear in this study, but which have given ideas of what is being done.

After the preparation of a bibliography, the study was divided into two parts. The first part contains a general discussion of the problem of adult education--the need, the ways of handling, and the values. The first part also contains a partial survey of projects of adult education in America, also in some foreign countries. The second part contains a brief summary of the present-day educational policies of India and the need for adult education there. From the conditions and the work being done in America, some principles have been developed for adult educational programs in India. The writer has attempted, as far as possible, to set forth principles that are adapted and usable for India. Care has been made to carry forward no situations nor plans which are available and worth-while in America but would be foreign to life in India. Part one has its own summary concerning the adult educational program in America and in foreign countries other than India. The summary of part two gives in brief the statements of the principles for India which have been developed more fully in the body of the second part of the study. A bibliography completes the study.

## CHAPTER II

### A COMPARISON OF GENERAL EDUCATION AND ADULT EDUCATION IN AMERICA

In the beginning of the discussion of adult education in America it is well to see what is the general meaning of the term education. The conception of education has made many changes since those that gripped the minds of the early educators who started our first schools. Until comparatively recent times the concept of education was that it took place in the school house, five days a week, and that it was preparing for life. There were certain skills which must be mastered and certain facts learned in order that one might be fitted to go out into life. "For all it was a getting ready to live, not a doing-now."<sup>1</sup> If we attempt to state a present day aim for education we find ourselves in difficulty. It is no longer possible to set down a set of educational "objectives" and point to them as the end of education. Whatever we may say about education, it is a process of growth; it means a liberation of capacity. Kilpatrick says that real education humanizes, not by moulding one into unthinking acceptance of preestablished patterns, but by stimulating to a reconstruction of the outlook on life.<sup>2</sup> He says further that Progressive education seeks

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<sup>1</sup> Harold Rugg, American Life and the School Curriculum, (Boston: Ginn and Co., 1936), p. 126.

<sup>2</sup> W. H. Kilpatrick, The Educational Frontier, (New York: Houghton Mifflin Co., 1935), p. 35.

to escape from compartmentalization. The emphasis falls on continuous reconstruction of experiences. This must take the form of actual living and doing.<sup>3</sup> Therefore the school must be a place where not primarily is knowledge acquired, but it must be an ideal community set-up in which pupils get practice in co-operation, self-government, and in the application of intelligence to difficult problems which arise. But the problem here is not only the question of the general theory of education; it is that part concerned with adult education. What is adult education? There are many definitions for it and many aims. The Adult Education Committee of Great Britain defines it to be "all the deliberate effort by which men and women attempt to satisfy their thirst for knowledge, to equip themselves for responsibility as citizens and members of society, and to find opportunity for self expression."<sup>4</sup> To some, the question of adult education means the teaching of illiterates to read and to write, or making up to them what they have missed. To others it means the Americanization of the foreign-born; and to others it signifies vocational training. All these are bound up in the question of adult education, but adult education itself goes far beyond all these ideas. As was said at the beginning of this chapter, that education is a process of growth and therefore takes the form of actual living and doing, so we find that adult education is

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<sup>3</sup> Ibid., p. 76.

<sup>4</sup> Great Britain Ministry of Reconstruction, Final Report of Adult Education Committee. 1936. London.

a process of growth.<sup>5</sup> Adult education is based on the fact and the recognition that education is a life-long process, and the university graduate, as well as the fourteen year old who has left school, is in constant need of further training, inspiration, and mental growth; that the training in school and college is necessarily limited to fundamentals and that the real development of the individual lies in the independent effort of life after the regular school days.

The following excerpt is taken from "Educating Adults" in School and Society which gives a good idea of what Adult Education should be:<sup>6</sup>

1. Adult Education is not something separate and apart from the whole educational program, but is an integral part of it.
2. There is no method for instruction specifically identified with that of Adult Education that is not equally important in other fields of education.
3. Quality in education must be objective, not mass production.
4. No educational program is durable that does not take into account the abilities, the character, the needs, and the interests of the participants.
5. There are in reality two general fields of Adult Education-- formal and informal.  
Formal education is that type in which the participant seeks knowledge with the hope of receiving some tangible reward for his efforts.  
Informal education is the same thing without reward. Investments in Adult Education are not justifiable unless it can be shown that profitable returns will result in the forms of new outlooks, new interests, new possibilities in leadership, individual improvement, and social change in adult life.

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<sup>5</sup> Cf. ante., p. 6.

<sup>6</sup> Alonzo G. Grace, "Educating Adults," School and Society, March 1930. pp. 672-674.

6. It is the practice in many fields of Adult Education as well as in other fields of the whole educational program to encourage the individual to participate by reason of the monetary reward which an education insures. If this is true, it is fundamentally a wrong stimulus. Education must tend more and more in the direction of training for conscious leadership.
7. Adult Education should mean, therefore, (1) education for constructive citizenship; (2) education for wiser use of leisure time; (3) education for health; (4) education for fundamental skills and tools; and (5) education for parenthood and parental education.
8. The Adult Education program must be built upon the genuine interests, needs, and abilities of the adults who constitute the potential program.

An article in the Library Journal, May 15, 1925, says that adult education differs from other forms of education in three particulars:

- (1) Its aim is to provide for vital exchange of personal experience;
- (2) the teacher performs the function of guide and stimulator, but never that of law giver;
- (3) real education must not have its roots in external authorities but rather in personal experiences with reality.<sup>7</sup>

If one worth while thing has emerged from the World War and its aftermath, it is that people have been forced to think. Dazed, confused, troubled, their means of livelihood vanishing, their foundations of economic and political stability cracking assunder, with bewilderment in their minds, and heaviness in their hearts, they began to search for understanding, enlightenment, guidance, and direction. They felt the

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<sup>7</sup> "Adult Education: A Creative Opportunity," The Library Journal, May 15, 1925, p. 445.



need to read, to study, to do something to regain economic equilibrium, individually and collectively, and to make a recurrence of the same happenings impossible. They began to go to the public libraries; they crowded the lecture forums. They went back to school informal and informal study groups in the religious centers and in afternoon and evening schools, in the correspondence courses, on the farm, in the camp, and in the factory. Overnight, as it were, an army was organized,--devoted not to the science of war, but to the arts of peace,--millions strong,--the vast army of adult education.<sup>8</sup>

Education at the present time assumes a more important place than it ever has before. Dictatorships and democracies alike recognize the importance of public education, but with this vital difference: In democracies the emphasis is upon the development of public intelligence through education; in dictatorships the emphasis is upon the control of public intelligence for the benefit of the dictator. That vital difference means true education on the one hand and indoctrination or propaganda on the other hand.

What about adult education? With the disappearing of our natural frontiers and the resulting retardation of our rate of industrial growth, plus the rise in the cost of living, have come delayed marriage and a declining birth rate. . . . Were it not that medical research and the conquest of disease have increased life-expectancy by twenty years within the space of thirty years, we should now be showing an actual

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<sup>8</sup> Charles Mishkin, "The New Education for Adults," Education, January 1938. pp. 312-315.

decreasing population. As it is, our population is now shifting to the higher age brackets, and the median age of the people of the United States has risen from 17.2 years in 1830 to 26.4 years in 1930. Thus a greater percentage of us are adults and our years of adult life are extending, and greater than ever before are the present needs for and the importance of adult education. In the old philosophy of life, education was static. It consisted of mind development and mental discipline and of the development of habits and skills. Learning was a capacity and therefore should be confined only to those who had such capacity. In the early philosophy of education it was thought that only the young had this capacity for learning, so opportunities for education were given only to the young. Another early conception of education was that it was a preparation for life, and that when one had reached the age of 16 or 18 years he had completed his preparation and no longer had the capacity for learning. These ideas, while perhaps sufficient for a slow moving society, certainly have no place in the accelerated pace of life as it is today, industrialized and commercialized.

We know now that education is not just a capacity, but it is much more, it is an activity. Education is not only for the young, but for all ages, old and young--not just through high school and possibly college, but it continues from infancy to senility. Education is no longer merely mind development and mental discipline; it is not merely the development of skills and habits, but in addition to all of these it concerns itself with every phase of the learner--his health, his character, his personality,

his multisided growth, his emotions, his adjustments to his environment, and his participation in the life of the community, local or general. Education is broad now narrow; life-like, not artificial; flexible, not crystalized; individualized, not standardized; adapting the best of the past for the needs of the present and the hopes of the future, not blindly following the prejudices and worn-out notions of the past regardless of their unsuitability to the conditions of today. Such a philosophy of education does not discourage adult education, but on the contrary, regards it as a component part of the entire educational program. Participation is the key to social consciousness, and adults need continued education and study, if they are to assume the responsibility for upholding civilization.

America needs facts, but she needs more the ability to analyze, classify, and draw conclusions from the facts now in our possession. There is ample information in almost every line, if properly understood by the masses, to free us in a large measure from poverty and crime. In formal education we stress the acquiring of facts, but in adulthood we should emphasize the use of these facts. If all adults were trained to do scientific thinking, the propagandists would soon vanish from our midst.

It is almost trite to say, that, due to invention and discoveries old occupations pass away over night and new ones come into being, all of which presents a serious problem. Re-education for a new job is definitely a responsibility of society and we have done comparatively little about it, due to the lack of funds to pay teachers, inadequate equipment and

supplies; and in the opposition of the few who may engage in the occupations in which the training should be given. The adult education movement then implies that society is under obligation to provide the necessary equipment, adequate classrooms and laboratories, competent teachers and leaders, and money with which to compensate the active workers, in order that civic, cultural, recreational, and vocational education may be made available for all adults.<sup>9</sup>

Rowland Hays, President of the University of Omaha, said last month before the educational group at Atlantic City that adult education must be produced as well as sold.<sup>10</sup> There are two ways of promoting community interest in adult education--one is to have something in the way of adult education which people want; second, to tell them about it. Under the problem of having something which people want are two considerations: (1) what is to be taught; (2) how is it to be taught? Will it be long-time individual college education, or will it be selective courses after college? But one important thing is that we should stop warming over adults courses intended and designed for adolescents in their late teens.

From the standpoint of the new regime of individual liberty against obedience to authority, this collapse of authoritarianism and the constant stream of unending problems which confront the adult on every side, make the need for present adult education more urgent and more necessary than

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<sup>9</sup> The Gist of the Atlantic City Meeting. American Education Press, Inc. Columbus, Ohio. Third Issue, 1938. p. 1.

<sup>10</sup> Loc. cit.

ever. As long as life consisted in being in authority to, and subservient to, a social order that was fixed and doled out piece by piece to the individual, it was possible to think of one being prepared for this kind of a life in a set time. But as we have had to get away from the idea that life was something that we entered as we became adults or that school was a preparation for this future life, so we have realized to a greater or less degree that a dozen or sixteen years of schooling toward the beginning of life is not adequate. As we see the set-up of the world in constant change, conditions of life from beginning to end never at rest but constantly being required to make new adjustments, to feel that a sufficient supply of education to last for all of life, can ever be gathered, is an absurd assumption. Every confronting situation of difficulty, every turn in life, almost, demands new knowledge and new learning with which to face it. This continual process of study and learning, especially as intelligently directed to the best possible cumulative results, is what we call education. If we then accept this statement as our idea of education, then it is inevitable that for a decent civilization we must contemplate a state of affairs that approaches continual all-inclusive adult study of life's problems. Education thus conceived means intelligence and progress.<sup>11</sup>

This ends the discussion of the place of adult education in our educational set-up in America. The next chapters deal with a survey of some of the adult educational projects in America.

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<sup>11</sup> Wm. H. Kilpatrick, "The New Adult Education." Educational Frontier. (New York: D. Appleton-Century Co., 1935), pp. 123-124.

## CHAPTER III

### ADULT EDUCATION FOR ILLITERATES IN THE UNITED STATES

William H. Kilpatrick says<sup>1</sup> that illiteracy is a handicap not only to the illiterates themselves, but to our whole productive system. From a mere production-of-goods point of view we must raise the educational level of large numbers of our people. The cost in dollars would be more than offset by the added income to the country at large.

Professor William S. Gray defines literacy in the following manner:<sup>2</sup>

By literacy is meant that level of achievement in language arts which enables adults to read and understand simple newspaper accounts and varied types of printed material of similar difficulty; to carry on personal correspondence and to participate in other simple activities requiring the ability to read and write.

He says further that after literacy has been reached, the next step in adult education should provide for his needs and the largest problem is to find and make accessible suitable materials, things thoroughly concrete, yet adapted to the mature mind. The educational needs of such adults should be studied and courses offered that will best provide for such needs. The age of attaining one's literacy does not materially affect his needs--that the things most important to adults are the same whether they learn to read at six, sixteen, or sixty.

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<sup>1</sup> Wm. H. Kilpatrick, "The New Adult Education," The Educational Frontiers. New York: The Century Co. p. 129

<sup>2</sup> W. S. Gray, "After Literacy--What?", School and Society, May, 1932. pp. 609-613.

In this study we are not concerned in the reasons for the amount of illiteracy found in the United States. We shall not stop to discuss that. But instead we shall see what has been done in adult education to eradicate such illiteracy.

Illiteracy, taken in the sense of the inability to read and write is a menace to any civilization. An army of illiterates with their banners of blackness and darkness inscribed with the legends of ignorance, carelessness, helplessness, weakness, and hopelessness makes for anything and everything except the highest good socially and any degree of prosperity, for either the individual concerned or the community and nation in which he lives. Perhaps the ignorance has not been wholly their own fault; perhaps it has been lack of opportunity because of poverty or of inaccessibility of learning facilities. But what ever the cause the effect and the result is the same.

To wait for a generation of illiterate men and women and children to die is a slow and damaging process.<sup>3</sup> There is a shorter and better way to the reduction and elimination of illiteracy as has been proved by some European states and by sporadic efforts in this country, to wit: To teach these grown-ups in schools organized especially for them, to read and to write, and probably something more than just this. To be considered in the question of illiteracy are not only those who have never learned to read and write but also those who have had a small amount of

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<sup>3</sup> "Illiteracy in the United States and an Experiment for Its Elimination." United States Bureau of Education Bulletin, 1913. No. 2. Washington, D. C. Government Printing Office.

of such, but not enough to carry over into the life situations in which they find themselves required to live. For this group it is not so much an entire making up to them of what they have missed, but of a continuing of what they started.

Schools which have had a great share in adult education along the line of doing away with the illiteracy have been the night schools carried on in various parts of our country. The work of one school is cited. In order to lessen or as nearly as possible eliminate the illiteracy in Rowan County, Kentucky, night schools were started by Mrs. Cora Wilson Stewart. All the regular school teachers of the county responded to her call for assistants. When the schools through the county were opened it was found that one-third of the illiterate population of the county was enrolled. There were 1200 men and women, ranging in age from 18 years to 86 years old who came, some to add to a meagre education received in the inadequate schools of their childhood; some were there to receive their first lessons in reading and writing. There were not only illiterate farmers and their illiterate wives, and sons, and daughters, but there were illiterate merchants and shopkeepers; there were illiterate ministers and lumbermen. Mothers, bent and grey came that they might learn to read letters from absent sons and daughters, and that they, in turn, might write to them. Mrs. Stewart says of them:<sup>4</sup>

They had all the excuses and all the barriers any people might offer--high hills, bridgeless streams, rugged roads, weariness from the day's hard toil, and the shame of beginning study so late in life, and all the other reasons possible; but they were not

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<sup>4</sup> Ibid., p. 38-39.



seeking excuses--they were sincerely and earnestly seeking knowledge. Their interest, their zeal, and their enthusiasm was wonderful to witness. . . . Their delight in learning and their pride in their achievements exceeded any joy that I have ever witnessed.

There have been other such schools scattered in similar regions throughout the United States. The results have all been the same as in Rowan County. These many successes have proved that it is not so difficult for illiterate grown-ups to learn as it has generally been supposed. They learn in a very short time if given the opportunity. Reading and writing and arithmetic are simple subjects when mature minds are concentrated upon them. A child of ordinary mind can be taught to read and write in three or four weeks; the adult can do at least as well.

Another significant fact that has been brought out by these schools has been that adults of limited education do take advantage of the opportunity to return to school and to increase their knowledge. Along with the teaching of reading and writing in these schools there were also valuable oral lessons and discussions held in language, history, and geography, in civics and sanitation, in agriculture and horticulture.

More than one adult found in the day school a lengthened opportunity after the night-school had closed. A man redeemed from illiteracy became at once a source of admiration and pride--not only to himself, but to his family and to his neighbors. And, like most new converts to a cause he exceeded the old adherents in zeal and loyalty and became a most enthusiastic advocate of the cause of education, faithfully supporting the compulsory school law, the School Improvement Society, and all the aids to education.

The solution of many of the problems of the day schools came about through the night schools. Parents, who after they became students, came to see the necessity of certain improvements to which they had hitherto apparently been blind. It was said that in one district where for twenty years the children had hopped across the creek from one stone to another and had scrambled up a steep slippery bank to the school, the parents and grandparents hopped and scrambled but a few nights until they discovered that a foot-bridge across the stream was an immediate necessity and the agitation for the said bridge was begun at once.

William S. Gray's Manual for Teachers of Adult Elementary Students gives four aims for the drilling on seemingly commonplace "tool" subjects for the teachers of illiterate adults:

1. To foster attitudes of mind and to develop interests and capacities in their students which will help them shoulder their own responsibilities and meet community problems more hopefully and more intelligently.
2. To develop self-confidence in these difficult adults by helping them to escape handicaps of illiteracy and to stand on an equality with their fellows.
3. To seek with their students ways which will lead to higher planes of living.
4. To stimulate an interest in reading and study in those adults who attain functioning literacy which will not end with formal training but will continue throughout life.<sup>5</sup>

As one considers these aims it is obvious that the master of the tools of learning is essential to the attainment of these objectives. Instruc-

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<sup>5</sup> W. S. Gray, Manual for Teachers of Adult Elementary Students. The United States Office of Adult Education, (Washington, D. C., 1934), p. 5.

tion must be provided for those able to profit by it until functioning literacy has developed, that is, until adult elementary students can and do make full use of the various arts of language and of number in meeting their practical needs.

The aims and plans for adult education with native-born illiterates varies somewhat from that required for the illiterate foreign-born, though in many ways there are great similarities. The question of what has been done with the foreign-born is discussed in the following chapter.

## CHAPTER IV

### ADULT EDUCATION FOR THE FOREIGN-BORN

Instruction in Ethics and in citizenship training for the foreign-born, frequently called immigrant education, is one of the oldest forms of organized adult education in the United States. Since 1880<sup>1</sup> the admission of 28,000,000 immigrants into the United States has given rise to certain special educational needs. The bulk of this great foreign-born population has needed to learn the language of their new country, to acquire sufficient knowledge of American history and government to qualify for American citizenship, and to adjust themselves to the conditions and institutions of their new environment. To meet these demands there have been, in the last twenty years extensive classes in English, and in civics, designed primarily for these foreign-born.

In a broader perspective, the educational needs of the foreign-born and the native-born illiterate do not vary greatly. Interest and instruction in reading, music, biology, or economics are much the same whether the student was born in Italy or in Illinois. Study must be carried on through the medium of a familiar language, and if the student does not know English, some other language must be employed. For this reason there have been a number of educational societies established in this country by foreign-born people that they may be able to teach others

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<sup>1</sup> Dorothy Rowden, "Adult Education and the Foreign-born." Handbook of Adult Education in the United States, 1936. pp. 64-889.

of their own nationality who come into America. They conduct a considerable variety of classes, lectures, and other educational activities in the mother-tongue of their members. The writer has had the pleasure of visiting one or two such organizations in the East. A most interesting one is in New Jersey for the Czecho-slovakiens. Many of this group who come over are those who will engage in the shoe business. For both men and women there are group meetings held twice a week. The majority of the men have a fairly good use of the English language. But the majority of the women do not; so for them, besides the classes teaching English, there are classes where they are instructed in the safety education, in health and hygiene, and in the civic life of their locality. One very interesting and worth while project carried on is that of excursions to all parts of New Jersey and into New York City to acquaint the new people with the interesting and important places near at hand. On one excursion the group went to a very beautiful park where people were allowed to visit and to prepare their food. But the rules and regulations of the park and the way to use the playground apparatus and the cooking apparatus was demonstrated to the group. This was carried on by a group of Czecho-slovakian women who had been here in America anywhere from one year to ten years. The most of the education on these excursions was carried out in their mother tongue.

In the early days of immigrant education most of the methods of instruction were ill-adapted to adults and an attitude of superiority was frequently shown by those in charge, which was, as might well be the

case, keenly resented by the foreign-born.

In 1915 only New Jersey and Massachusetts had any legislation bearing on the subject of immigrant education. By 1920, 27 states had such legislature, 18 of them granting permission to local school authorities to establish classes for the instruction of the foreign-born, and nine states making the establishment of such classes mandatory. By 1927 five more states had enacted legislature in this field. But in spite of all this legislation interest in immigrant education has dwindled greatly. Social agencies, factories, settlements, and other private agencies have, in general relinquished most of their activities in education for the foreign-born to the public school systems. As a result, a very large part of our non-English speaking population has no definite opportunity for education. There are a number of states that still have admirable programs and are constantly extending their activities in this line. California, Delaware, Connecticut, Massachusetts, and New York are among the states that are doing outstanding work to provide adequate educational opportunities for their large foreign-born population. Certain cities, Minneapolis and Washington, D. C. are doing work of special excellence with separate schools devoted to day and evening classes for these adults.

Despite its shortcomings, immigrant education has accomplished notable results. Hundreds and thousands of foreign-born men and women have been enrolled in public school classes from which they have drawn invaluable instruction, encouragement, and stimulus. If instruction has

oft times been perfunctory, more often it has been infused with fine feeling and devotion. In many states there has been an honest attempt to deal competently with a difficult problem and by means of teacher training to promote skilled and tactful instruction. As a result immigrant education has been a humanizing movement for pupil, teacher, and community. For many a teacher, association with men and women of other lands has resulted in inspiration and enlarged horizons. In many communities successful classes have effected a new understanding and appreciation of the immigrant, his problems, and his achievements.

The Manual for Teachers of Adult Elementary Students<sup>2</sup> gives three aims to be considered in the beginning of adult education with a group of non-English speaking illiterates. First, teach the students to understand and use simple English relating to practical situations in daily life by establishing a vocabulary and in forming many of the basic habits involved in understanding and speaking English. Second, teach the students to recognize and understand a few important signs and directions encountered on the highways and the streets and in public buildings. The practical value of this is obvious. The large emphasis usually given in the beginning in lessons with the non-English speaking illiterates may be seriously questioned. A reasonable mastery of oral English is a prerequisite to rapid progress in learning to read. A third aim is to teach students to write their names and addresses and to engage in a few simple

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<sup>2</sup> Wm. S. Gray, Manual for Teachers of Adult Elementary Students, The United States Office of Adult Education, (Washington, D. C., 1934), p. 167.

writing characters. The early introduction of handwriting is prompted largely by the fact that all illiterates are keenly interested in learning to write their names and are disappointed if this is not forthcoming very shortly.



## CHAPTER V

### A SURVEY OF CERTAIN ADULT EDUCATION PROJECTS IN AMERICA

#### NATIONAL YOUTH ADMINISTRATION

The problems of youth received special attention through the action of the Federal Government in the establishment of the National Youth Administration. This deals with the program of youth work. The work projects program was established late in 1935; primarily to provide useful morale-building types of work for unemployed young persons 16 to 24 years of age inclusive, who were members of families on relief. The age limits for eligibles were later changed to 18 to 24 years inclusive, and most of the youth employed in the program have been 18 to 20 years of age.

Total expenditures for this program will aggregate about \$87,000,000 by the end of the present fiscal year. At the peak of the program during the last school year, 1936-1937, more than 435,000 high school, college, and university students received aid.<sup>1</sup>

Although relief was one of the purposes in establishing the youth works projects, rehabilitation and the stimulus of educational interests were also regarded as major objectives from the first. The young people concerned, men and women in about equal numbers, were all out of school, unemployed, and greatly in need of vocational experience and training. It was thought that such experience might be provided through the establish-

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<sup>1</sup> Report of the Advisory Committee on Education, February, 1938.  
Washington, D. C. United States Government Printing Office, p. 37.

ment of suitable projects of social value. Hours of work were limited to 70 per month with maximum earnings of \$25 per month.

The work projects for youth are selected, within the funds allotted for each state, on the basis of the number of young people to be employed on each project, the length of time required for the completion of the project, the experience to be gained by those employed, and the benefits that the community will derive. During the month of April 1937, it was found that 33 per cent of the youth were engaged in labour projects, 22 per cent in home economics projects, 18 per cent in public service projects, and 10 per cent in recreational development projects; the remainder were utilized in a wide variety of enterprises.

The chief values of the youth work projects have been found so far in their contributions to relief and in the work experience provided. The employability of the young people concerned has been increased in many cases, and in many individual instances they have been able to develop abilities of a semi-skilled character. In a few instances, the educational results of the work have been outstanding. Enough has been accomplished to indicate that a program combining relief, welfare, and educational objectives can do much for the rehabilitation of unemployed out-of-school youth. The program has had the advantage of relatively low cost because most of the young people so employed have been employed in projects so located that they could remain in their own homes. The work has been decentralized and every effort has been made to find occupations in the various localities for its own youth, with the result that much of the

idle time and much of the ability of the unemployed young persons have been made useful, both to themselves and to their community.

In a panel discussion before the Pacific Northwest Adult Education Association on April 6, 1938, Orren H. Lull says:

Congress has acknowledged that education must be more free. There are millions who can only secure an education, particularly higher education, if some way is found to give the student a chance to earn some money while he is attending school. Education is still the privilege only of those economically able to afford it. . . .

It is common knowledge that for 70 per cent of our families having an annual income of well under \$1500 there is no margin of funds with which to send their children to institutions of higher learning. And, we have a large number of young people deprived even of secondary school opportunities. The census of 1930 shows that there were nearly ten million people in the United States between the ages of 14 and 17 while the total enrollment in public and private high schools was six million, or 60 per cent of the total. In the college age group, 18 to 21, only 11 per cent were attending institutions of higher learning, or a little over a million youths out of eleven million. This leads us to the conclusion that some arrangement either within or without the Government, if the spread of opportunities is to continue must be provided to give these young people, who are the great army of future wage earning families, a chance to earn their way through school."

The National Youth Administration is one pattern that is attempting to meet these situations. Generally youth has approved of the aims of the National Youth Administration as it now stands. And those aims have been, as stated on the previous page, to keep the moral and courage of youth intact and to keep them in school and give them work. Orren H. Lull says further that

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<sup>2</sup> Orren H. Lull, Regional Director of Y.Y.A. of the Western States. "Out of School and Unemployed Youth," An Introduction to a Panel Discussion before the Pacific Northwest Adult Education Association Meeting and the Inland Empire Association Meeting in Spokane on April 6, 1938.

The means to accomplish the first aim is the student aid program which has provided socially constructive jobs for an average of 4,000,000 high school and college students. Need has been the predominating requirement in selecting these student workers and while need is a rather nebulous term, we are safe in saying that the majority could not have remained in school without these jobs. Throwing educational and social considerations aside, this means in simple terms of dollars and cents that for three and a half million dollars a month we kept at least a fourth of a million young people in school and out of the labor market. If their being in school allowed family heads to find jobs to the extent of one-half this number, that means that 125,000 families have been kept off the relief rolls.

The second part of our program designed for out of school youth and aimed to supply the most insistent demand of youth has been the creation of 7,000 work projects furnishing part-time employment and wherever possible related training employing an average of 180,000 young people. They have earned on an average of \$15 a month. This wage, of course, is small, but to young people who have grown up in the depression years and have never before earned a dollar by their own efforts, a pay check of \$15 is an important milestone. . . .

The third important phase of our program involves vocational guidance and placement. In each of the states a counselling plan is under way in which young people have an opportunity to learn about the various trades or professions that appeal to them. Experienced counsellors, working through schools, employment services, and other agencies analyze the employment opportunities, pay, chances for advancement and other important factors in many fields of work.

Essentially all of this is a question of conserving human resources, of conserving youth's innate capacities. In addition to preparation for the enjoyment of a rich cultural life they are faced with the need of preparation for a happy and effective working life. The responsibility for fitting the means to accomplish this end into the ordered scheme of things rests upon us all. 3

## CIVILIAN CONSERVATION CORPS

The Report of the Advisory Committee on Education looks toward the amalgamation of the work of the Civilian Conservation Corps and that of the National Youth Administration. The Committee has carefully considered the question, and is of the opinion that material advantages would result if the two programs were brought into a closer relationship. The assignment of all programs of work camps, work projects for youth, and student aid on a work basis to a single Federal agency should do much to bring about improved coordination of existing programs. This single new agency might be appropriately designated as the National Youth Service Administration. The agency should be placed in a department including health, education, and welfare, if such a department should be established.<sup>4</sup>

The Committee recommends strongly that the administration of the camps be placed entirely upon a civilian basis. Notwithstanding the very commendable achievements of the Army during the period of the Corps, it is not in the American tradition to use the military army during any long period for the determination of civilian educational policies and the administration of a major educational enterprise.<sup>5</sup>

There is a strong feeling that the student aid program now being carried on by the National Youth Administration should be continued.

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<sup>4</sup> The Advisory Committee on Education. February, 1938. Washington, D. C. United States Government Printing Office, p. 124.

<sup>5</sup> Ibid., p. 125.

The National Youth Administration carries on two major activities. Through one it provides jobs on work projects for young persons who are not in full-time attendance at school, and through the other it helps young persons to continue their school or college work. In addition, the National Youth Administration conducts supplementary activities directed toward improving educational, vocational, recreational, and general opportunities for young people throughout the country. The program is under the direct supervision of an Executive Director, appointed by the President.

In March 1937 more than 435,000 young persons were receiving assistance under this student aid plan. Almost 289,000 were in high school, 141,000 were undergraduate college students, and well over 5,000 were doing graduate work. Their earnings are limited, on the average, to \$6 a month if they are in high school, \$15 a month if they are college undergraduates, and \$30 a month if they are graduate students.<sup>6</sup>

The depression has given rise to certain educational developments that are rather exceptional, called Emergency Educational Measures. The Unemployment Relief Act approved in March 1933 authorized the President to employ citizens in the construction, maintenance, carrying on of works of a public nature in connection with the natural resources of the country. Under this law the Civilian Conservation Corps was created to absorb approximately 300,000 men, placing them in well constructed camps through-

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<sup>6</sup> The World Almanac. Published by the New York World-Telegram, 1938.

out the country, and turning them to such work as the prevention of forest fires, floods and soil erosion, plant pests, and disease control, the construction of paths, trails, and fire lanes in the National parks and forests, and other activities in the public domain.<sup>7</sup>

Through the Civilian Conservation Corps has been seen the role education may properly play in handling the problem of unemployment. Where there is a large number of unemployed there must be some policy for caring for them. The Civilian Conservation Corps has shown that education can make a substantial contribution in making education a feature of all large relief programs.

Recently the problems of youth have received special consideration as the difficulties preventing easy transition from school to work have become more pronounced. The Federal Government has taken vigorous action in this field through the establishment of the National Youth Administration and the Civilian Conservation Corps. Since the organization of the latter in 1933, the Civilian Conservation Corps has enrolled approximately 1,800,000 young men, a majority of them between the ages of 17 and 21 years. It concurrently lists an enrollment of about 300,000. The Corps is organized as an independent agency headed by a Director, with its various activities carried on under immediate supervision of a number of cooperating Federal agencies. The initial selection of enrollees is effected by the U. S. Employment Service and is affiliated with State

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<sup>7</sup> Charles Beard and G. E. Smith, A Study of the New Deal. New York: The Macmillan Co., 1934, p. 132.

Services. The War Department is responsible for the clothing, feeding, housing, transportation, and demobilization of the enrollees; for health, welfare, and educational services; for the maintenance of discipline in the camps; and for the general administration of the camps. The work projects in which the enrollees are employed are directed and supervised by a number of Federal agencies, among which are the Forest Service, the National Park Service, and the Soil Conservation Service.

The Civilians Conservation Corps was originally established to further purposes of relief and conservation. Its possible educational values were thought of merely as incidental by-products. It soon became evident, however, that the educational needs of the enrollees were great. It was found<sup>8</sup> that 84 per cent of them had not completed the high school; 44 per cent of them had not completed the elementary grades, and many were practically illiterate. Almost half of them had never been engaged in regular employment and most of them were greatly in need of occupational instruction and employment counseling and guidance before completion of their term of enrolment.

Shortly after the establishment of the Corps the camp commanders were therefore instructed to organize an educational program. The educational advisers were provided a few months later, and since that time there had been a progressive effort to develop a suitable educational program for the enrollees. Up to June 1937 the facilities provided for educational activities in the camps were very inadequate. The allotment

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<sup>8</sup> Research Memorandum on Education in the Department. Social Science Research Council. New York, 1938, p. 166.



for educational supplies and equipment was only about \$0.60 per enrollee per year, though the budget for the current year is \$30,800,000.

Notwithstanding the handicaps, the educational accomplishments of the campus have been large. Participation in specific instructional activities has been voluntary, yet some 62,000 enrollees have been taught to read and write; almost 500,000 have received instruction in elementary grade subjects, and over 400,000 have received instruction in courses of high school work.

It may well be assumed that all of the enrollees have received substantial benefits of an educational nature from the experience of camp life and from the work experiences on the projects. The civilian projects foremen have been encouraged to give specific vocational instruction along lines of the work in hand, and about one-half of the enrollees have benefited in a major way from this type of activity. The marked improvement of the enrollees in health, physical development, and morale has been one of the greatest achievements of the Corps. There are still many desirable changes and additions to be made.

#### WORKS PROGRESS ADMINISTRATION

The Federal Government is at present maintaining a very extensive program of adult education through the Works Progress Administration. The work of this organization has supplemented the regular educational work of the country in many ways. About 44,000 unemployed professional workers from relief rolls are being utilized as teachers in a program

that since its inception has reached several million adults. Approximately 1,725,000 illiterates have learned to read and write in classes conducted by relief teachers.

The Adult Educational program of the W. P. A. has suffered from a lack of long-term planning, from frequent changes in policy, from a lack of inadequately trained teachers, and from an inadequate co-ordination with educational activities under state and local direction. These deficiencies are perhaps inevitable under the emergency which brought the program into being. Notwithstanding the deficiencies, the program has contributed a very substantial volume of educational service. It has called attention in a very dramatic way to many of the inadequacies in the regular constituted program of education.

The W. P. A. projects cover a wide variety of activities, most of which are initiated by local public bodies, such as cities and States, which as sponsors provide a portion of the funds required for the project operations. The projects proposed by these local bodies are finally, through various departments submitted to the President for his approval. Only those in need and who have no other resources are employed on work projects. Many of the projects provide work for not only the skilled and unskilled laborer, but also for the clerical and professional workers as well. A large number of projects have been undertaken to give employment to needy women. The maximum weekly earnings must not exceed the amount necessary to meet the needs of the individual or family.

The Federal Government's program through the W. P. A. is far more

than a temporary measure designed merely to give work to the hundreds of thousands of unemployed; it is helping, in a unique way, parents to solve their unusual problems of child-rearing. But more than this it is laying the foundation of a permanent program that will mean the building of happier, healthier younger generations for many years to come. To the extent that it accomplishes this aim, lies the true measure of its value. Among the things being done in this line are nearly two million underprivileged youngsters, largely from families on relief, who are given a warm, nourishing meal each school day at lunch time. Thousands of parents who help trained dietitians to prepare these meals, receive a decent living wage for doing so, and at the same time acquire skill with which they later can earn their living. And hundreds of tons of food, which otherwise might be tossed aside as unsalable, are canned or preserved, tastefully prepared, and placed where they belong, in the stomachs of the hungry boys and girls of the nation.<sup>9</sup>

Sponsoring the School Hot Lunch Program is only a small part of the W. P. A. campaign to build a finer and healthier generation for the future, while at the same time helping the older generation to regain its economic underpinnings. An increasing social consciousness has brought Americans to realize now, as never before, that the unfortunate children of impoverished parents need medical care, recreation, nursery school education, rigid health supervision just as much as do those of the

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<sup>9</sup> Edward Lawson, "Building Future Citizens," Parents' Magazine, December, 1936. The Parents' Institute: New York.

families; and that the Federal Government is the only agency capable of handling the situation on a nation-wide scale. For this reason the Public Health division of the W. P. A. has come into being.

There are thousands of illustrations of the good judgment, courage, hard work, perseverance, and real ability that have shown themselves as traits in the women selected to act as household aides. These women are paid by the W. P. A. to give assistance in the homes of needy families, where the home-maker is totally or partially incapacitated because of ill-health, confinement, or other cause. This service not only helps to keep the family together in times of stress, but also frequently saves the community the expense of hospital or institutional care. The house-keeping aides, in addition to rendering an immediate concrete service to families that need them, are at the same time raising the household standards of the homes into which they go. In many cases they have introduced better methods of cooking, cleaning, care of children, and home-making.

Frequently aid of a different type is needed. For children of relief or low-income families whose children are too young to enter the first grade, day nursery schools have been established in many states. Teachers supervise not only the child's training in wholesome work and play, but also his diet, his rest periods, and his general physical welfare. His training and play periods are designed to educate him in desirable channels of thought, feeling, and encourage him in freedom of expression. His periods of rest, like his periods of play, are carefully

and systematically regulated. He is taught cleanliness and order, is given proper food, water, sunshine and fresh-air, and receives his daily dose of cod-liver oil, a light mid-morning lunch, and a full, warm, nourishing meal at noon.

For healthy children, who are too old to attend nursery school, recreational projects have been started in parks and on playgrounds. After school hours and during vacation periods these children--and their mothers and fathers as well--are taught the art of wholesome recreation through games, sports, music, dances, plays, and a variety of social activities. Qualified persons instruct them in home hygiene, care of the sick, home economics, furniture repair, first aid, current events, and handicrafts.

The social and economic advantages of this work are incalculable. Large sums are saved annually by prevention of criminal activity, and underprivileged boys and girls are given the opportunity to develop into responsible citizens.

I do not know of any program more beneficial to mischief-inclined juveniles than the recreational project. Never in the history of our country have people had so much leisure time on their hands. It took a depression to bring this fact home to the layman, but the need for supervised play will not diminish with the return to normal business.<sup>10</sup>

The latter statement holds true for nearly all the projects of the Works Progress Administration; their usefulness will not be lessened with the return of prosperity, but will continue indefinitely.

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<sup>10</sup> Ibid., p. 60.

At the 10th Conference of the American Association of Adult Education held in Milwaukee, May 20-22, 1935, the addresses and discussions centered around the following topics:

1. Public school as adult centers
2. Adult Education under public auspices
3. University and college relationship to Adult Education
4. The simplifications of materials for use in Adult Education
5. Avocational interests of adults
6. Radio and motion pictures as aids to adult learning
7. Rural library service
8. Training of leaders for adult education

"Time is money," Aesop said. But today most of us believe that time is not only money, but that time is everything. That it is the raw material out of which life is carved.

A man's day may be roughly divided into three divisions--work, leisure, and sleep. Work is often difficult to regulate. Sleep takes care of itself. Leisure is the element with which we deal here. If our work is unsatisfactory, leisure may be so utilized as to give us the opportunity to prepare ourselves for something better. Our working hours are not our own, but belong to our employer. We ourselves are the owners of our leisure time, and the pattern of our lives frequently becomes what we make it as we use our leisure times.<sup>11</sup>

With a large percentage of people, aimless recreation follows as soon as they have finished their work for the day. Almost everyone has some ideal or desire for his own betterment in life. And here, in his

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Adult Life Enrichment. A Pamphlet published by the Mass. Department of Education. Boston: July 1935. pp. 1-2.

free time at least, is his opportunity to approach those ideals. We are all aware of the dullness of life, if we have no kind of program for our own after-working hours. Most people do not use time with a purpose. "Instead of making life, they permit it to happen."<sup>12</sup> The conversation is of yesterday, and their thoughts of tomorrow. Horace says, "Yesterday is gone, so forget it; tomorrow is never here, so live today."<sup>13</sup>

Today we find a great demand for recreation and for leisure-time activities. The question "Why do we Educate?" has been asked and answered by every people in every historical period. Some have educated for the State; others have educated for the Church; some periods have educated the favoured few, and some have educated for efficiency. It was left to the twentieth century to crystalize a philosophy of education which stressed the importance, well-being, and development of the individual. Herbert Spencer expressed it as "education for complete living." John Dewey said, "Education is all one with growth." But no educator and no scientist has ever expressed it more clearly and more meaningfully than did the Great Teacher of Galilee when He said: "I come that they might have life and that they might more abundantly have it." This idea of the objective and aim of education being to increase and enrich the activity, satisfaction, and life of the individual is basically behind the unprecedented demand for recreation. Hugh M. Woodward says further

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<sup>12</sup> Ibid., p. 2.

<sup>13</sup> Horace, Carmina, Ixli.

that leaders of leisure time can render their greatest service at present in making clear to the public the content, scope, boundaries, and spirit of the recreational movement. When the general public, educators, municipal and state officials come to think of recreation as a movement to increase, organize, and make available to all groups of society an ever-increasing number of constructive activities designed to give immediate satisfaction and make life richer, here and now, all necessary support will be spontaneous and enthusiastically offered. It will be hailed as a program desired to bring about the thing each individual, consciously or unconsciously desires--a way of rich and joyful living.<sup>14</sup>

Leisure is not merely a problem of free time, but it is a problem of free and abundant living. But--and here is the essence of the whole matter--leisure cannot hope to accomplish these things without direction. Its mere existence is not enough. Left to its own resources leisure will inevitably follow the time-worn, vicarious channels of its past. . . . Leisure demands wise supervision and control. But it does not demand regimentation. It would probably never put up with any ready-made pattern of dictation, but it demands guidance in the new day. The average man or woman is not too familiar with this thing called leisure, nor with the possibilities the right use of leisure can bring. It should no longer be considered idle time nor one of the superfluties of life, but a time to be used wisely and well.

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<sup>14</sup> Hugh M. Woodward, "Recreation, A Philosophy of Joyful Living," Recreation, January 1938. pp. 587-588.



Concerning Parent Education Kilpatrick says that while the American school does not accept the whole care of the child--manifestly, it cannot-- it does accept a real care of the whole child. That is, the American school now accepts the idea that its active concern properly extends to include not only books and customary learning, but also the child's physical health, his moral health, his personality adjustments, his esthetic welfare, his vocational welfare, and so on.<sup>15</sup>

Now there is a still further extension of school function in progress. Not only must the school be sensitive to all the varied needs of the growing child, it must also seek to see that the needs are met. It must consciously deal with conditions. It must enter further into the adult world. If in the meeting of the various needs of the child, the parents need help in the nurture of their children, the profession of education, in some of its reaches, will study the problem and help these parents in their study. If child labor is anywhere a problem, the profession of education must conscientiously and persistently accept a leading responsibility to arouse and direct public opinion. This widening process lead on by inevitable steps from this regard of the whole child considered in himself to a new and active regard for the social and economic conditions that affect child welfare, and this preface includes regard for the welfare of the child's parents. For family conditions certainly effect child welfare.

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Wm. H. Kilpatrick and others, "The New Adult Education," The Educational Frontier, New York: D. Appleton-Century Co., 1933. pp. 123-24.

Grace Langdon, formerly instructor in Child Development and Parent Education in Teachers College, Columbia University, and now specialist in Parent Education and Home Making Education in the Educational Division of the Works Progress Administration, tells something of what is being done throughout the country in parent education.

In every part of the country these people gather together. From mining villages, lumber camps, migrant settlements, fishing villages, farm homes, and from urban centers they come, forming 4,067 classes. And what an experience it is to sit in the classes and to listen to discussions teeming with the problems of everyday living; to talk with this one and that one, sometimes going with them to their homes; to glimpse the courage, the brave attempt to take life as it comes, the effort to give children their chance in life; to give a little understanding of the disappointments and discouragements that leave some with shattered morale and fear and loss of confidence. As one travels from coast to coast, from Lakes to Gulf, from city to village and farm, figures take on new meaning; it is then that one sees Parent Education with all its living, vital, dynamic contribution to the lives of the men and women and children who live together in family groups and who daily must in some way work out the perplexing problems of family living.<sup>16</sup>

In a mining town in a mountain state, sixteen mothers, all from relief families, gathered around the table in one of the domestic

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<sup>16</sup> Grace Langdon, "Parent Education at First Hand," Journal of Adult Education, Vol. X. January 1938. pp. 43-46.

science rooms of one of the schools to discuss the topic, "Our Children and Other People's Children." Leading the group was a young mother, who had made notes on reading that the leader had provided for her. When she had finished her review of the notes she said, "Now let's talk about what you do with children of parents who are always jazzing around and who leave their children to shift for themselves." Before the discussion was over, many a timely word had been spoken about the kind of care children needed and about the responsibility of parents for giving that care. At the end of the meeting the mothers agreed that no little child whom they knew would, if they could help it, ever be allowed to suffer because he had a "wild" mother. Just as the meeting broke up one bright young mother said, "But ain't that what all this parent education is about, to teach 'em not to be wild, and ain't we better to get 'em here to learn about it, than to take care of their kids for them?"

Parent Education as one phase of adult education is not new. For many years parents have wanted to help and have guidance in many lines. When the program of parent education was begun as a work-relief measure, economy of effort pointed to avoidance of any duplication, but to continuing from where the established programs had left off. The W.P.A. has cooperated with all the other agencies doing parent education work. There has been some pushing into new fields which had not been touched by any organization. It has taken the leaders among the share-croppers, into the homes of the tenant farmer, into the homes of the miner and the lumberman--into every sort of home on every level of society.

As one visits classes in city and town and rural community,

One rejoices to see how the boundaries of our thinking have been pushed back so that 'parent education' has come to mean broad and vital education for family living, new materials have been evolved to meet the myriad needs that sympathetic understanding helps the leaders to see and recognize, how old methods have been used and adapted in new ways, how many of the limitations of our academic thought have been broken down as they inevitably are when human need is the starting point and materials become the tools with which to work in helping people find their way out of their problems.<sup>17</sup>

As an inclusive concept, leisure is usually defined as the antithesis of labor. Labor is thought to be any activity for which one receives a salary; leisure, by contrast, is any non-work activity. This is an objective distinction, but it cannot be accepted as complete because it overlooks all the subjective differences. Certainly a cardinal principle which is most important in recreation is that recreation can never be found apart from occupation, or from one's daily work. Work is a blessing and a natural need of the human normally functioning body. It is just as natural as food or sleep. The complete plan of nature calls for a healthy body plus work and recreation.

#### PUBLIC FORUMS

Another form of adult education is the use of the public forum. John W. Studebaker, United States Commissioner of Education, would see public forums operated as a regular adult education program in the public

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Ibid., p. 49.

schools. The discussion method is a technique of education, and it should be greatly used in the definite process of education. Nothing can add more to the value of civic education than to extend it to include the majority of the adults of the community. If this public forum idea can be brought into vital relationship with the public-school system, then the school will serve, not only the community with facilities for life-long education which is needed for good citizenship, but it will bring the responsible citizens into close relation with their institutions of learning. This participation of adults in the program of the public schools will improve the exercise of citizenship in the public control of education, the selection of school boards, and policy making bodies.<sup>18</sup> There are many meanings and ideas that people have regarding the meaning of the term "public forum," but the idea of Studebaker is that he would stage meetings where leaders of ability would guide the people present in an informal discussion of some previously announced subjects. The best kind of public forums would be those which would be an integral part of the regular system of public education. The management of these public activities which are definitely educational should be delegated to the Federal, the State, and the local bodies of education.

This adult education along the lines of the public forum should develop in accord with high professional standards of leadership. A real leader should be found. Just a common education and an interest in

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<sup>18</sup> John W. Studebaker, What I Mean by Public Forums, Department Education, Washington, D. C. N.d.

public affairs are not necessarily complete requirements for a good leader. And it is much more difficult to teach and guide adults who have vastly differing educational backgrounds and many degrees of perception in a process of open-minded inquiry into the many complex and controversial subjects than it is to teach regular courses from textbooks to students of one average age in a class-room. In such public forums we should strive for the continuous preparation of the citizen for self-government, and this requires skilled leadership. The leader should be adept in the art of group discussions, knowing his subject is not sufficient. He must be able to maintain an objective and impartial outlook in the discussion. He can have no prejudices nor biases on the subject nor toward any one or ones in the group.

In Studebaker's plan for the organization of such forums he would have them placed and managed so that they are available to all the youth and all the adults of each community, and in every community, rural and urban, in the Nation. Des Moines has worked out a most workable and worthwhile program of this type. In such a program these forums should strive to attain the ideal of education which is to aid the learners to learn. It should be as far away from political management as possible. It should cater, not to a few of the community, but the vast majority of people should be engaged in its function if the civic illiteracy is to be wiped out. These forums must be sponsored, not by groups with the partisan spirit uppermost, but by an agency which has real education as its goal.

From the scores of subjects discussed in the different forum centers the following examples show the wide range of social civic questions considered at these public meetings:

Where will our 'good neighbor' policy lead us? Capitalism and religion in the modern world. Democracy, past and present. Consumers' co-operation in Sweden. The Supreme Court, guardian or gag of the Constitution. Fascism or democracy. Social significance of the Tennessee Valley Authority. New aspects of the Monroe Doctrine. Good local government. Solving the unemployment problems. Who are the war makers? Can we make private enterprise self-regulating? Life begins with fine arts. Crime prevention. America's role in world affairs. Economic nationalism--fact or policy? Growth and significance of consumers' cooperatives.<sup>19</sup>

J. W. Studebaker says in The American Way that some of the values to be derived from public forums are as follows:

Public forums make certain definite contributions to effective citizenship.

They make available to all citizens impartial analyses of national and international problems which could otherwise be obtained only by extensive reading.

The place at the service of the adults of the community experts who are trained in the art of impartial analysis of complicated issues.

They continue through adult life the habit of learning. We once thought that only the young could learn; now we know that adult experience makes learning more effective. They encourage adults to consult more intelligently the information available to them in printed form. Through reading lists prepared in cooperation with public libraries and presented and frequently referred to by forum leaders, adults are encouraged to read more widely and more effectively.

They create a new teaching profession, the profession of forum leadership, with both scholarly training and the ability to apply the best available knowledge to the solution of the practical

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<sup>19</sup> Maris M. Proffitt, "Adult Education," Biennial Survey of Education in the United States. p. 58. Washington, D. C. Government Printing Office, 1938.

problems of national life. They develop among adults the technique and habits of discussion. Not only do forums become stimulating arenas in which opinions are exchanged, but the forum habit carries over beyond the "forum hour."

. . . the public forum provides an opportunity to discuss public issues. It helps to make clearer the close connection between these issues and the personal problems of the younger generation. By such means it helps to break down youth's indifference to the problem of government. By drawing vigorous young minds, fresh from the work of school, into even more significant and practical learning situation, the public forum can make a rich contribution to a more creative public opinion.

In brief, the essentials of a public forum are (1) an assemblage of people, (2) capable leader, and (3) an important subject of current interest for discussion.

The general objectives are (1) exchange of information and point of view; (2) development of tolerance and open-mindedness, based upon practice in a kind of critical thinking which establishes habits of caution in accepting conclusions. This type of thinking and analyzing creates a desire to search for more definite evidence before a tentative conclusion becomes a conviction.<sup>20</sup>

In the social world the largest dividends can be secured from a systematic study of society on the adult level. Adults, because of their previous educational advantages, and wider experiences are more able to comprehend the significance of the real issues of American life and are therefore more able to accept responsibilities for discovering new ways of improving conditions than is the youth in school. Also, organized schooling, for the vast majority of citizens continues for a period of approximately 18 years, while the obligations of adulthood run through whole decades, fifty years, on the average. And it is in this enlarged

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<sup>20</sup> John W. Studebaker, The American Way. (New York: McGraw-Hill Book Co., 1936), pp. 21-22.



adult area of education that society will find its real hope that the investments in education during childhood and youth will be capitalized for the benefit of the nation through progressively comprehensive study of our social order and its problems by the great mass of adult citizens.

The chart on page 52 shows in graphic form the necessity for civic education in adult life, once we accept the obvious conclusion that elementary and secondary school training does not, and cannot, remain effective through later years. Even as it is drawn, the chart is extremely conservative, with a very generous estimate made of the number of students actually completing college, and the assumption that with these college graduates the civic training of their undergraduate years will suffice throughout their lives.

The chart shows, for 1000 five-year olds, the normal death rate up to seventy-three years of age, the percentage of children and youth in school at the various ages from 5 to 21, the percentage of "drop-outs" at the different levels of the school course, and the death rate of college graduates. Allowing for the generous estimates of schooling which were made in constructing the chart, two facts stand out conspicuously.

The first fact is that there are approximately three times as many citizens in "adult life" as in "school life." The second fact is that adult life is three times as long as school life.

If these facts are coupled with our certain knowledge that school life is a period of immaturity, of childish and youthful interests; it

is in adult life that the responsibilities of government are assumed with serious purpose; and that swiftly changing conditions demand a constant reshaping of social insight and understanding; it becomes very clear that it is through a planned system of civic education designed for adults that the next great contribution to American democracy can be made, and this may be done in no better way than through the public forum.<sup>21</sup>

Tolerance. . . is learned in discussion, and, as history shows, it is only so learned. In all customary societies bigotry is the ruling principle. In rude places to this day anyone who says anything new is looked on with suspicion, and is persecuted by opinion if not injured by penalty. One of the greatest pains to human nature is the pain of a new idea.

--Walter Bagehot

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21

Ibid., pp. 30-32.

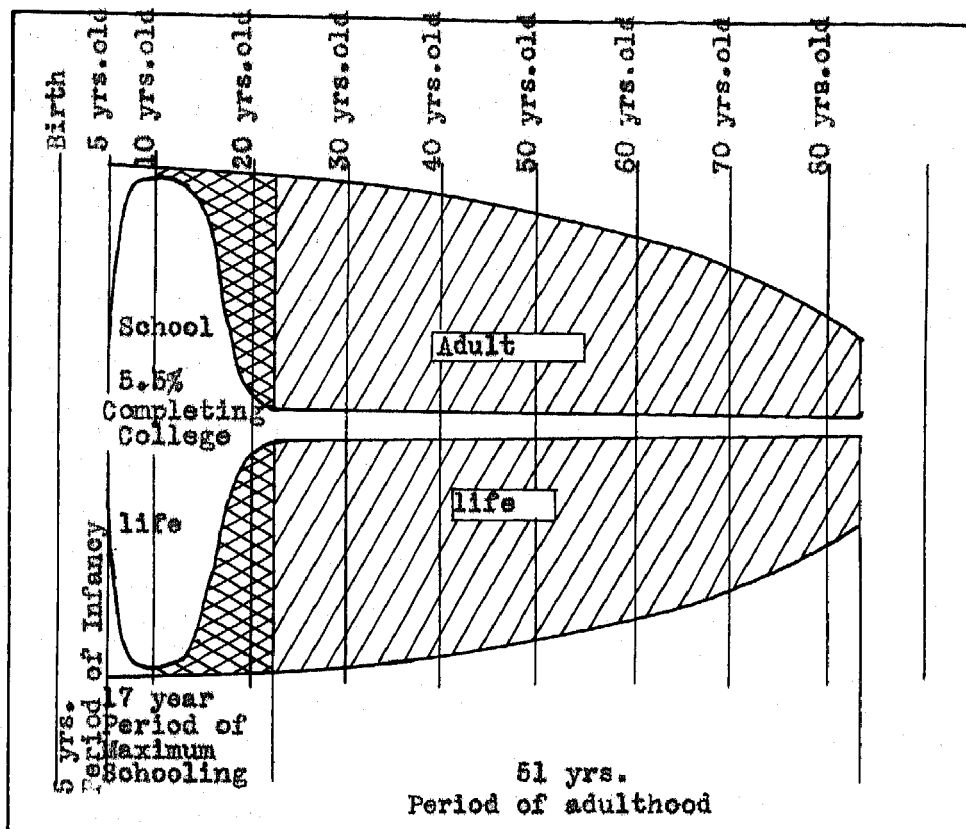


FIGURE 1

CHART SHOWING RELATIVE ADVANTAGES OF CIVIC  
EDUCATION IN ADULT LIFE

Read thus: Birth to 5 years is the period of infancy. 5 years to 21 years is the period of maximum schooling. 21 years to 71 years the period of adult life or 51 years of adulthood.

**PART II**

## CHAPTER VI

### SOME TRENDS OF ADULT EDUCATION IN OTHER COUNTRIES

The first World Conference on Adult Education was held in Cambridge, England, in the autumn of 1929. Besides representatives from England and the United States there were those from Sweden, Norway, Spain, Germany, France, Russia, Czechoslovakia, China, Japan, and Turkey. Thus we see that adult education is not something identified with our own country alone. England had something of the idea long before it was thought of in America. In 1927 adult education in England had reached the stage where the British Board of Education issued a report on it. According to this report nine-tenths of the adult education work was carried on by (1) university tutorial classes; (2) university extension courses; (3) classes provided by the Workers' Educational Association; (4) similar classes organized by other voluntary bodies; (5) similar classes provided by the local educational authorities; and (6) miscellaneous courses promoted by local societies.<sup>1</sup> These did not include definitely vocational instruction for teachers, professional persons, or others, university degree courses, or art school courses.

Much recent work in adult education in England has been carried on by means of the radio. England has a great advantage over the United States in her use of the radio in the fact that a unified educational

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<sup>1</sup> J. Hobart, "Adult Education in Great Britain," Journal of Adult Education. April 28, 1928, p. 497.

agency, The British Institute of Adult Education works directly with a unified broadcasting system, The British Broadcasting Corporation. Their monopoly and control avoids many of the horrors and errors sent out in the name of education in the United States. With us here in America, much of our supposed radio adult education is advertising or useless or even harmful propaganda. There is more education and less advertising in the British effort to adapt the radio to adult training.

For the past half century England's conception and practice in adult education have been based on university cooperation and guidance. Hence the English thought of adult education is primarily in terms of tutorial and college extension classes. The tutors for these classes are full-time, well-paid and recognized as all-important features of the British educational set-up. They are regarded not only as teachers, but also as propagandists for the cause.

Vocational education in England, as compared with other forms of education, is of comparatively recent growth. In the English elementary school there is little or no vocational training. In some of the larger cities a manual training center is provided separately for the elementary education. But wherever manual training or any form of woodwork is taught it is not taught with a view to producing tradesmen, but with a non-vocational objective. The objective is to secure knowledge of how to handle tools, to instill the importance of accurate measurement and good design, and woodwork is chosen because of its convenience rather than from any other motive.

There are adult classes in varying non-vocational subjects which cater to some 25,000 students in courses varying from one year in length to three years.<sup>2</sup>

In School and Society for February 1928 is an interesting and worth-while account of another avenue toward adult education which is opening in England. It deals with the diet of the school children of Great Britain. In the chief medical officer's report of The British Board of Education for 1936, Sir Arthur MacNalty insists that education included physical education and that, in order to obtain the best and fullest advantage from physical education, a child must have an adequate and properly balanced diet. His figures relating to nutrition for the years 1935 and 1936 show that there is much to be done and much improvement to be made in this line of proper nourishment of the children in the British schools. One way in which we would have work done to remedy this is to provide free food where necessary. For, says he, that under-nourishment seems to bear a very constant relationship to the size of family incomes and so to the prosperity or lack of prosperity of definite areas of the country. However, he goes on to point out, that there is one cause of ill-nourishment which is not directly related to income, namely, that of lack of knowledge about the buying, preparation, and the cooking of foods. So he would have put into all instruction of girls "home-management" as one of the essential elements of education. He would have these particular classes open to all mothers or any one who

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<sup>2</sup> F. H. Spencer, "Adult Education in England," Educational Year Book. Bureau of Publications, Teachers College, Columbia, New York, 1928.

desires to attend. He would also include in his course in "home-management" the care of infants and young children. Medical inspection shows that much of the serious damage of a child in the matter of nutrition comes before the child ever reaches the school where it might be possible to give him the proper food. He says that it is known that girls who have been taught how to manage homes tend to seek further instruction when they become wives and expectant mothers. They take their babies to infant welfare centers and send them to nursery schools so that they may obtain the benefit of a knowledge and experience the value of which is understood and appreciated. He would have much done in this line of instruction to mothers through the avenues of the public schools. Sir Arthur MacNalty concludes his article by saying that at least one aim of government is "to create a new way of life and attitude of mind, involving the recognition by people of all ages of the great benefits, mental, moral, and physical, which accrue from a fit and healthy body."<sup>3</sup>

When the Chinese Republic was established in 1912, a Division of Social Education was formed in the ministry to take charge of adult education, including libraries, museums, and public playgrounds. Since the founding of the National Government at Nanking new impetus has been given to the movement. Some of the important measures which have been taken are: (1) the official recognition of schools for illiterates by naming them Peoples' Schools; (2) the establishment of higher Peoples'

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<sup>3</sup> Sir Arthur MacNalty, "Diet of British School Children," School and Society, Vol. 47. 174-175, February 5, 1938.



Schools; (3) the opening of peoples' educational centers and other similar centers; (4) the establishment of divisions and committees of social education in provincial departments of education; and (5) the setting aside of a definite portion of provincial funds for the development of all such education.

In the Peoples' Schools illiterates or semi-illiterates from 16 years of age up are admitted to these schools for at least 200 hours of instruction in the Chinese language (including civics and common knowledge), Arithmetic, singing, and physical exercises. Graduates of the Peoples' Schools are admitted to the higher Peoples' Schools in which vocational subjects may be added. In order to stimulate people's interest in these schools, certain weeks have been set aside in public or populous places in a number of provinces, for the propaganda work toward the liquification of illiteracy.<sup>4</sup>

Among other establishments for adult education is the peoples' educational center. This is a place where people may read and study, attend lectures and demonstrations or amusements, play, mental and physical games, and get simple medical service with little or no charge.

China has made considerable progress in adult education in the last few years. In all, there are 80,000 institutions for adult and popular education. Most of the members of these schools are those who have finished primary or middle schools.

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<sup>4</sup> I. L. Kandel, editor, "Adult Education in China," Educational Year Book, International Institute of Teachers College, Columbia University. Bureau of Publications. New York, 1936. pp. 220-223.

The Chinese Christian Year Book of 1928, under the discussion of Chinese constructive enterprises discussed the Mass Education movement. With the amount of illiteracy 88 per cent in 1928 and with the growing realization of the need for a better life among the farmers and all the masses much was necessary to be done in the form of adult education. The "1000 character" schools have made possible much of this. The formation of this "1000 character" language has had a long, but most interesting history.<sup>5</sup>

After the revolution of 1911 education began to be looked upon as a function of the state. Before this revolution Wenli was the literary language. It was not a spoken language, only classical, for reading. The two forms were High Wenli and Easy Wenli. Confucius wrote in the High Wenli. Due to the western influences China saw the complications on a language only read and not spoken. Great scholars began to think of their easy spoken colloquial sound characters. Wu Sih, a scholar started to popularize this plain language of sound characters by writing books and newspapers. Among the high literate writers it met with great opposition. But Bible translators welcomed it for it would mean that there could be a Bible that all who cared to, could read. It increased in popularity in newspapers and finally in all the school texts. There were also books on philosophy written in it.

But this attempt toward making greater literacy possible was not

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<sup>5</sup> Frank Rawlinson, editor, The Chinese Christian Year Book. (Shanghai: Christian Literature Society, 1928), pp. 27-30.

sufficient. Adult education has taken three lines toward working out a still more available and usable system of reading and writing. One was the early Romanizing of the characters by the missionaries. This called for a phonetic language for the 6,700 characters. Later an alphabet, on the order of ours was started. Each of the 39 characters was a sound. These 39 sound characters may be combined in spelling any word in the Mandarin language. The Mandarin is the official language, spoken in Peking. All teachers and students must learn this. It is monosyllabic and no word has more than three sounds. So that this new reading method might be available to all, charts have been posted on all the bill boards so that all may study and learn. The various Mass Movements started to use these 39 characters but no literature was available at the beginning. Now however, there are more and more magazines available, such as farmer magazines, newspapers, and various magazines for women. These 39 characters give a working basis and there is great encouragement for the readers to go with the more difficult character language.

There are a number of social organizations in China through which the Chinese women are finding expression. The Y.W.C.A. is the outstanding women's organization. Here the Chinese women become familiar with the issues of the present day and it pursues a steady policy of home education problems for them. It is said to be the principal adult education movement for Chinese women and with a membership of 12,000, it is a potential force in China. Its program is designed to be adapted

to changing needs and can thus meet the demands made upon it by changing circumstances.

C. Y. Kao says in his discussion of Mass Education in China that Mass Education is the offspring of national feeling and democratic ambition. Phonetic script, vernacular literature, popular lectures, entertainments, music, efforts to remove illiteracy, public health, co-operative societies, agricultural extension, social organizations and the like, all are instruments, means, and methods of a movement which should be related to the whole field of education and social reconstruction, and likewise to the adult educational movement.<sup>6</sup>

A rich and full life for every individual; the advancement of society; high moral standards; happy homes; national stability and international harmony--these are the goals to which our thoughts in China are directed night and day. For their accomplishment we must not only work earnestly to establish free public education for all, but we must as zealously promote mass education in order that all men and women may have always before them an opportunity for learning. Mass education is not only for others, but for each of us ourselves not only to teach the people but to render them capable of self-education, until education becomes one of the common requisites of existence, as free as air and water.<sup>7</sup>

(Note: By "mass education" Mr. Kao means adult education.)

Yu Chuen James Yen, writes concerning adult education in China during the present war situation. He says:

Events are moving rapidly in the Orient. What these events will eventually entail, no one can predict. But one thing already is certain: far from browbeating China into accepting the role of the vanquished, the advancing Japanese armies, by their barbarity and terrorism, have stimulated the Chinese people to redouble their efforts of resistance. The threat

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<sup>6</sup> C. Y. Kao, Thirty-five Years of Mass Education, (Shanghai: Commercial Press, 1931), pp. 153-159.

<sup>7</sup> Loc. cit.

of national extinction has produced a sobering effect on the leaders of China, who are beginning to realize that there is more to national defense than the amassing of armaments and the training of troops. They have come to see that the fighting machine of the country, if it is to be effective, must have the backing of a civilian population that is well informed, well organized, and able to cooperate intelligently with their soldiery. This realization has made "people's training" the nation's central educational concern since the beginning of the war and has created in several important provinces unprecedented opportunities for the Mass Education Movement.

Large numbers of the intelligentsia of this country have been seriously affected by the war. Chinese educational and cultural institutions have been favorite targets of Japanese bombardments, and Chinese scholars, teachers, and students have been locked upon by the invaders with hatred and animosity. . . . The scholars of China are turning adversity into opportunity. With their work uprooted and their patriotic zeal intensified by savagery and wanton destruction they are responding with great enthusiasm to the call of the day and are giving themselves to the awakening of the masses in the vast rural areas of their country. . . . Early in October fifty young men and young women, most of them college graduates, were given a month of special training and sent out in six teams, each team to be responsible for mobilizing and training the farmers of selected areas in two hsien in Hunan. This work is now in full swing, with four fold emphasis upon intellectual enlightenment, agricultural production, health education, and the organization of the people into corps for wartime service. Much of this looks toward postwar reconstruction. . . .

Since the beginning of December the work of the Movement has extended into many other provinces. From so brief a summary it should be evident that the Mass Education Movement has gathered momentum with accelerated speed since the beginning of the war.<sup>8</sup>

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<sup>8</sup> Yu Chuen James Yen, Director, "Chinese National Association of the Mass Education Movement, Chinese Mass Education in War Time," The Journal of Adult Education, April, 1938, pp. 184-186.

## CHAPTER VII

### SUMMARY

In a conclusive summary of adult education in the United States there are many points or types in this education which have not been touched in this study. Some of the agencies in this line are:

- Libraries
- Museums
- Prisons
- Churches
- Religious Organizations
- Public Schools

Among the many types of adult education which are active are found:

- Rural Education
- Education for the Foreign-born
- Education for the illiterates
- Workers' Education
- Education for the Negro
- Parent Education
- Vocational Education
- Education through Recreation or Leisure-time

The past few years have seen adult education taking a much larger place in public thought. In theory, at least there seems to be a general recognition of the need for providing educational opportunities for adults that will result in better public practices and conditions that affect the social life of the country as a whole and certainly will make for more individual efficiency and happiness. As is seen above, there are many, many kinds of educational subject-matter open to adults. And there is a body of principles being developed that will give directions to the adult education movement which will bring about as sound a

philosophy in this line as any that we have in any other avenue of improvement. The adult education movement is now almost entirely free from the public criticism that it is merely another fad or fancy added to the social order. The present favorable status of adult education is well summarized by Wyer in the following statement:

Educators who a few years ago saw nothing to attract them in the field of adult education, are now asserting with emphasis that in it lie the greatest educational problems and the greatest educational opportunities of the immediate future. Changing political, economic, and even philosophical thought, new inventions, and new means of transportation are bringing in a period of readjustment similar to that of the Renaissance. In this New World the adult is as much concerned and as much constrained to acquire new knowledge and understanding as is the college student.<sup>1</sup>

Almost the greatest danger to the whole idea of education for grownups is the sudden use of it as a means to provide jobs for the unemployed. The tendency to look upon adult education only as a source of money, is but one instance of the slowness with which man has taken hold of his new freedom. The learning of skills has its part in every program of education--manual skills have always had a high importance in daily living. But they are not the highest side of education--be it education for the child in the nursery school, or for the parent in his study--that means the most. In the work of adult education the goal concerning skills must be clearly seen--to substitute freely chosen, spontaneously loved skills, manual, bodily, or intellectual, suitable to each one who chooses it is where the emphasis must be placed.

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<sup>1</sup> Maris M. Proffitt, "Adult Education," Biennial Survey of Education in the United States. p. 72. Washington, D. C. Government Printing Office, 1936.

Those engaged in adult education should seriously consider their motives and ask themselves a simple question concerning why they are presuming to educate anyone. They ought to be quite clear that what they have to give in education is not a pleasant kind of dope or anodyne but something that, when it enters life, it will be like the leaven in a barrel of meal by its own inherent and irresistible germinal qualities will work a complete change and transfiguration in that life. They ought to be so sure of what they are doing that they could be quite content to do it in obscurity and without patronage and when necessary, at great cost. They ought to be quite sure that what they have to give is in the nature of a liberating power to men and women living under the restrictive hand of necessity and ignorance, because, when all is said and done, that is the function of education.\*

--The Common Room,  
November 1935.

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\* This quotation is used as a conclusion to the summary.  
The source was not available.



## CHAPTER VIII

### LITERACY IN INDIA

One-sixth of the human race dwells in the villages of India. Eight out of every nine Indians are rural. Almost 90 per cent of these are illiterate. To give them the education they need, more adequate schools and teachers are imperatively called for. About 30 million men and women are being given the franchise. Unless they grow in judgment and character, they are likely to become a menace to themselves, to India, and to the world. . . . More and more closely bound together by quicker communications, people throughout the whole world are sure to suffer eventually if the sixth of their number residing in rural India continue as slaves to disease and superstition. But if India is adequately educated, in the remotest hamlets as well as in the towns, she promises to enrich world civilization with even greater gifts than her priceless treasures of the past in the fields of art, philosophy, literature, mathematics, and religion.<sup>1</sup>

The writer of the above knows the rural and the educational condition and outlook of India as few others know it. And if his statements are true, and they cannot be doubted, there is a great urgency today in India. There are millions in India today who are on fire with an impetuous love for their country and who are impatient with anything that stands in the way of her full freedom and development. Even the illiterate masses have sensed the condition and have arisen and are taking part to the greatest degree possible for them in the public life of their country.

If we should ask the question of why a literate India, we might answer by a similar question--why a literate America? But we may well consider a few of the questions that will confront India as she becomes literate. A distinguished judge recently said that if literacy in

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<sup>1</sup> Mason Olcott, Better Village Schools, (Calcutta: Y.M.C.A. Publishing House, 1937), p. 1.

India would make her into the kind of country that so-called educated Europe is, he preferred the present state of India to remain. There is some truth in this statement, though not all truth.

The diversity in the racial origins and in the cultural compositions of peoples give rise to a great diversity in languages. In India we find more than a dozen major languages, almost two hundred distinct languages, and almost 540 dialects. The social and political effect of this situation can hardly be assessed. One may well see that under these conditions it would be difficult to attain a very pronounced solidarity in government and social institutions; that newspapers would have a very limited circulation; and that illiteracy would result. It is estimated that 2 per cent of the women and 10 per cent of the men in India are literate in any language, so that the masses tend to be ignorant, inarticulate, gullible, and superstitious.<sup>2</sup>

In view of the vast population of the country and the high esteem held traditionally among certain classes for learning, it is noted that but a small per cent of India's children and youth is provided the means of an education or is accepting the means provided. Nearly three-fourths of the villages of India have no schools. . . and out of 38 million children who should be in school only 8 million are even enrolled.<sup>3</sup>

Indian leaders, however, are aware of their condition along edu-

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<sup>2</sup> James Lowell Hypes, Spotlights on the Culture of India. (Washington, D. C.: The Daylton Co., 1937), p. 70.

<sup>3</sup> Arthur Mahew, The Education of India. (London: Faber and Gwyer, 1936), p. 9.

and are making efforts to correct the situation. Many provinces, encouraged by grants from both the British government and the Central government of India, are improving the facilities for vernacular education. Bengal and a number of other provinces have accepted the principle of compulsory primary education. But before there can be compulsory education that is really enforced, such problems as communal strife, separate education for boys and girls, the poverty of the tax payer, poor roads, the dearth of competent teachers, old traditions, and other like situations will have to be solved.

In Lauback's discussion of the question of literacy he says:

One-half of the world's population, more than a thousand million people cannot even read. The man who is illiterate is in a prison of the blackest kind--a prison of the mind. His soul is filled with countless fears of the unknown. He has no adequate self-defense, since he has so little knowledge. In spite of his fear he is the victim of brutal strength and clever scoundrels.

Illiterate regions are breeding places of epidemics which may spread to other countries. The world's greatest plagues are nearly everywhere under control, except in densely illiterate regions. Where are these regions? Two thirds of the billion illiterate live in Asia, of whom 350 million are in China and 349 million are in India. If these vast multitudes, over half the world's population, can be lifted to a higher level of intelligence; if their minds can be opened to the world's best thought and art and science; then every man and woman in every country will feel the pulsating of that new contribution to society and to human welfare.<sup>4</sup>

Until very recently, education in India has dealt with the children. Mission education, as well as Government has felt that, if

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<sup>4</sup> Frank C. Lauback, The Philippines' Literacy Method. (Boston: American Board of Commissioners for Foreign Missions, 1936), pp. 1-2.

the children were educated, this would take care of all the problem of illiteracy and of all the various problems which arise because of illiteracy. However, in the past year or so it has been realized that the present conditions of India demand persistent, wide-spread, and energetic efforts to remove illiteracy from among the adults. Up to now, the written languages of India have been a closed preserve, jealously guarded by the pundits and priests; but with the intense interest for adult education these languages are to become the property of the millions.

What is, or what should be the aim of education in India? Is it the same as has been noted for America? Should the present day concept of education be what it once was? What was the early concept of education in India? As the writer sees it, it was the same as it was in America--a training for the religious life of the individual. In America the individual learned to read so that he might read the Scriptures. Long before America was discovered this type of an education was found in India and it was carried on most efficiently in the various religious centers. The boys, the girls being excluded, learned to read or recite by rote certain passages of their holy books.

It has been said that "Change is the price of progress. The mastodon didn't adapt himself to change and he exists today only in museums." There has been and is being more change in life in India in the past few years than in probably any other country. Therefore, must the aim of education change.

Gandhi has very recently expressed his idea as to what primary education should be and how it should be managed. That there is the great financial problem to be considered along with the educational problem, is true. But whether Gandhi's aims for primary education are the best, or whether his attitude toward higher education is the best for the country, have been subjects for much discussion pro and con. As given in his paper the Harijan his ideas follow:

The Congress ministries which are now functioning in six of India's provinces are faced with a great difficulty in regard to the problem of general education. As they have taken office there are a number of promises which they have made and which they feel must be worked out for the benefit of their country. Of these two policies, one is that there is to be universal education immediately, and the other is that of the policy of prohibition and the reduction of land tax. These two mean a fall in provincial revenues and a great lessening of financial powers. These of course will greatly affect their policy of universal education.

In this situation Gandhi has come forward with a solution. His idea is that education can and should be self-supporting. And one of the provinces, The Central Provinces, has taken hold of the idea to see how it may be worked. The Education Minister of the Central Provinces recently said: "We want to prepare a three to four years compulsory curriculum for primary schools in the villages in which we

propose to give vocational training which will bring money either to the student or to the school which will be self-supporting.<sup>5</sup>

The implications of Gandhi's scheme of self-support were clearly stated in a recent issue of the Narijan (July 31, 1937.) They are as follows:

- (1) His idea is to begin the child's education by teaching it a useful handicraft and enable it to proceed from the moment it begins its training. He would make it a condition that the state takes over the manufactures of the school.
- (2) Literacy should not be regarded as the end of education or even as its beginning. In itself it is no education. The scientific as distinguished from the mechanical teaching of every handicraft is what constitutes real education.
- (3) Colleges and centers of higher learning should not be maintained by the state. They should be self-supporting or they should, if they happen to be centers of technological learning, be maintained by private industrial or commercial organizations which may be in need of technical experts in carrying on their business enterprise. Money, now spent by the state on college and universities, will then be saved and can, if need be, be spent on the education of the masses.
- (4) Teachers should be recruited through a system of conscription. Men and women of learning may be conscripted to give a number of years, say five, to the teaching for which they may be qualified, on a salary not exceeding their maintenance on a scale in keeping with the economic level of the country.<sup>6</sup>

Mr. Venkatarangaiya, one of the educators of India, in a critique of the ideas of Gandhi, points out that it is true that education is not

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<sup>5</sup> "Gandhi's Educational Views," School and Society, Vol. 147, No. 1309, pp. 276-279, February 26, 1938. Quotation from Educational India, Musulipatan.

<sup>6</sup> Loc. cit.

mere literacy. But it is equally true that it is not the mere ability to cultivate the soil, to carry on a handicraft, and to produce some article having a marketable value. If education means only this latter, then, as Mr. Yenkatarangaiya says is perfectly true, that education is already wide-spread in India and that one can no longer say that only 10 per cent of the population is educated. If this is the aim of education, if it is education, then no elementary schools are necessary, for the children can get training for these crafts from their parents at home and this training will be more practical and more effective than such training, which might be given in an elementary school.

Mr. Yenkatarangaiya says that there are two basic truths in all movements for education. One is that the best in a person can be drawn out if systematic attempt is made in that direction from childhood. This process must begin from early youth and be carried on for a number of years after childhood and youth are advanced. But in childhood and youth are the years when the body, mind, and spirit are most flexible and adjustable. The second truth which he sets forth is that this process of drawing out the best in the full life of a child is most effectively done by some one who has specialised in such an art. This is one of the most difficult of all arts and has been so recognized; hence every society has a class of teachers for this work. Education is, therefore, the establishment of an intimate contact between teachers and pupils. And a school is the place for this contact. In every class of society and in every country, a school is now preferred to teaching

in the home partly because it is more economical and partly because the best in the child can be drawn out in the company of other children, and also because such a social atmosphere is in more consonance with democracy and the ideal of equal opportunity.

Educational method is still dominated by the medieval conception of the educated persons as those able to read and write. These are most useful, 'tis true; but they are not fundamental to the whole of society. Human beings need first of all clothing, food, and shelter. The activities by which these are supplied are not despicable nor degrading. The ideal in view is a community in which all work is honorable, in which the clerk or teacher is in no way superior to the railway engine-driver of the textile worker. The schools are intended to educate real engine drivers, and not only an imitation of clerks and teachers. Therefore the basis of education should be occupational activities.

Mr. Yenkatarangaiya feels that there is room for questioning the feasibility of the self-support of the educational system, especially in the elementary schools. The children in the elementary departments are from the age of five to eleven years. (These constitute grades one to five). During this period should the time be spent in continuous sustained work that will attempt to produce articles having a marketable value? The body is still underdeveloped and more interest is in play than in work. Moreover, the primary concern of the school should be to teach the children not merely the handicrafts but the principles of science, history, mathematics, geography, and sociology illustrated by the particular craft that is being taught.



It is the particular exigency of the present financial situation that has made Gandhi put forward this plea for self-supporting education. Does this mean that the only alternative to the inability of the provincial government to bear the burden of expenditure is to throw that burden on the shoulders of the children?

## CHAPTER IX

### THE PRESENT ADULT EDUCATIONAL PROGRAM

As this problem deals solely with adult education we shall leave the subject of education other than that which belongs to the realm of adult life. However, there should be no direct, distinct line drawn between the two, for adult education should be continuation of the education begun in childhood. Literacy should not be regarded as the end of education, even as its beginning. Education in India should make for purposeful human beings and for moral character and improve living conditions in each community through good citizenship. While literacy is not necessarily the end nor even the beginning of education, still it is one of the largest factors which makes possible that which is real and worth-while education. And here in this study we shall consider the question of literacy in India from the standpoint of teaching the adult to read and write.

Early in the year 1937 a challenge was flung forth by the All-India Conference of Indian Christians, and their slogan gives in few words, their challenge. The slogan was, "Every Christian a Reader by 1941." This has not been regarded as a bit of empty idealism and vain optimism. As soon as one thinks of what this means, teaching millions of adults to read and write, immediately the question arises, "Can adults be taught to learn?" The general impression has always been

that after a certain age the mental development reaches a certain level, beyond which it cannot rise. E. L. Thorndyke, in his book, Adult Learning reports that the average man of 42, though only five-sixths as bright as one of 22, can learn better than a youth of 15 and far better than a child of 10. He says further that a man or woman under fifty should never be discouraged from trying to learn.<sup>1</sup>

Besides the theory of this eminent educational psychologist, we have the record of what has been done in China with adults in the Mass Literacy Movement. Dr. Y. C. James Yen, a graduate of Yale University began working with 1,450 students in 1922; and within seven years he had taught five million to read and write.<sup>2</sup>

There are a number of reasons for the great stress being just now put on adult education in India. Among these reasons are first, the slogan launched by the All-India Conference of India Christians just discussed. The Church as a whole, has realized that having the younger membership of the Church educated is not enough. The reading of the Bible by each individual in the Church is one of the first essentials to make effective, fruitful members of the Church of Christ in India.

Those of us who work in India so frequently wonder what it is that makes such differences in different groups of Christians. We go to one Christian home where, though poverty reigns supreme, there is an atmosphere of peace and joy and things are much cleaner than in some

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<sup>1</sup> E. L. Thorndyke, Adult Learning, (New York: The Macmillan Co.,) 1928. p. 96.

<sup>2</sup> The National Geographic Magazine, (Washington, D. C. June, 1937) pp. 496-498.

other Christian homes; the whole family is in better physical condition than perhaps their Christian neighbor; the children are quieter and cleaner; and we are sure that this is one Christian family which is not entering in to the village idol worship. What is it that makes such great differences between so many of our Christian families and Christian communities? Is it not the question of education, at least partly. Uneducated and illiterate, a family or community is filled with fear and superstitions and dares not break with the old customs. He knows nothing of the effect of unsanitary conditions on health; he knows nothing concerning germs and dirty drinking water; the customs and superstitions upon which he has been raised are the things which bind him, hand and foot, and which he dare not break for fear of dire calamity. But as he becomes able to read, as he hears educated people who may frequent his village, he begins to think for himself, at the beginning very, very slowly, tis true. Slowly, but surely he as he hears of better conditions in other areas he begins to find out that where people are educated life is different. As he becomes educated, even a very small bit, he begins to gain courage to think for himself. He begins to realize that whatever comes in the way of tragedy and death is not always "The will of God." But he learns that there are certain forces and powers in the world which have been put here by a divine power for him to use for his own welfare. The ability to read is certainly a most powerful key to the prison of mental and social blindness in which so many of India's people live.

And is this same ability to read not also a key to the spiritual blindness of many of India's Christians? And there is no other place where this freedom in spiritual blindness may be released than through the efforts of the Church and the already literate Church members. Part of the Gospel is that of bringing "life abundant" to those who do not have it and again of "bringing deliverance to the captives, recovering of sight to the blind, and setting at liberty them that are bruised." And as the illiterate ones in the Church in India are freed from their mental and social blindness, just so rapidly will the Church become a vital force in the life of individuals and communities.

A second reason for the advancement of adult education at this time is that the fact has been proved that where parents are literate the children seldom revert to illiteracy, even though they may not finish the Middle School or even the primary or Fifth class. As it is now, the majority of children who have learned to read in school, and who remain in school through possibly the fifth class and then return to their homes, lapse back into illiteracy. There being no reading material in their homes and no one else there--possibly no one else in the entire neighborhood who reads, there is no incentive to read and little or no opportunity, if the incentive was present. It has been discovered so many times that where the head of the family is literate there is always a higher per cent of the children in school. Literate parents know the value of an education.

Adults who are now illiterate need to be enlisted as effective

workers in this mighty task of making India literate. The first step is to develop in them a strong incentive to read and write. Adults have a much larger variety of desires that can be aroused in this direction than is found among children in our primary grades. Some of these desires are:

(a) Practical motives:

1. To read letters from relatives and friends and to write replies.
2. To obtain useful information about better cultivation, marketing, and livestock, freedom from debt, child-care, hygiene, and first aid.
3. To protect themselves from the trickery and injustice of money-lenders, landlords, and lawyers by being able to understand documents, such as contracts, notes, etc.

(b) Cultural values:

1. To read familiar proverbs, conundrums, stories, songs and drama about kings and heroes, of which the literature of India is so rich.
2. To read newspapers, etc.
3. To gain a sense of achievement and self-respect by reading and teaching some one else to read.

(c) Patriotic motives:

1. To obtain the franchise and vote intelligently.
2. To follow the news and to work for the welfare of their community and country.
3. To keep abreast of new developments and amazing changes that are taking place, not only in India, but throughout the whole world.

(d) Religious motives:

1. To read the Bible and learn first hand its teachings.
2. To use the Prayer-book and hymn book so as to take an active part in the Church services.

With these as some of the motives for that side of adult education which seeks to make up to the individual what he has missed, the next thing is

to face the situation in all its possibilities and see what is being done and how the work may advance.<sup>3</sup>

There is a debit as well as a credit side to every account in life. If the literacy movement in India will cause the farmer to want to leave his plow or the potter to leave his wheel; in other words, if this education will cause dissatisfaction with honest, though lowly labor, then it will become a menace instead of a blessing. If every father who learns to read and write feels that his sons must all go to high school and college and then have a "white collar" job, then this movement will result, not in freedom, but in greater bondage in the creation of a larger class of unemployed youths, who are unable to find clerical or executive positions, and who, because of their so-called "education" are unwilling to go back to their village homes and perform manual labor. The realization must come that there is dignity in labor and that through manual labor there is the possibility of leading both the individual concerned and the community at large away from ignorance and superstition and ill-health to a freedom from all such. If the farmer who learns to read becomes a better farmer--if he can produce more and better wheat or cotton or grain; if his house can be more sanitary; if he can give more real labor because of improved individual and community health; if there comes into his home a respect and love for each other and a desire to have a better home than it has been before,

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<sup>3</sup> Findings of the Conference on Literacy, The National Christian Council Review, Nagpur, India. May, 1937. No. 5.

if these and numerous other similar outcomes are the results of his "literacy," then he can truly be thought of as being educated.

There are thousands of young people in India who are worthy of a high school and college education. And if the program for adult education makes this education possible for the worthy ones, it will have served well in this line, also.

Within the past year a number of conferences have been held which deal with the problem of illiteracy and the work that was being done. A conference of this nature was held at Jubbulpore in January 1937. This conference while not desiring nor advocating any slackening of education for children felt that the present conditions in India demand persistent wide-spread efforts to remove illiteracy from among the adults. Since the psychology of adults differs greatly from that of children, the approach to and the methods of teaching would also be different. One point that must be carefully attended to is that of the preparation of the material and also the question of sufficient readable material. Wherever adult education is carried on the curriculum must be built around the adults' needs and interests. Life becomes rational and meaningful as we learn to be intelligent about the things that happen to us.

Considerable experimentation has been done to discover the best methods of teaching adults in India. It has been recommended that experiments be carried on in individual localities through committees and through whatever avenues are available. Some possible lines are



through the New Educational Fellowship, Boards of Rural Reconstruction, National Christian Council, The Department of Education, The Provincial and all India Educational Conferences, The All-India Women's Conference Groups. Other avenues of experimentation are public volunteers, students of elementary and high school and college, either in vacation times or where possible, some arrangement be made as a part of their daily work, teachers, both men and women of all types of schools, pastors and all literate church members. And finally one of the best ways is that of each illiterate teaching his newly learned lesson to some one else. This method was known in the early beginning of education in the United States about 1797-1810 and was called the Lencastrian or the Monitorial System. It is most interesting in this light in that this system had its beginnings early in the 18th century in an orphan asylum in Madras, India. The essential features of the plan were that a large number of pupils could be instructed. A pupil, known as a monitor, after he had been taught his lesson by the master took his own assigned group of pupils and taught them the same lesson. At first only reading was taught this way, then the plan was soon extended to the teaching of writing, simple arithmetic, and later was used in other subjects. It has been proved that it is possible for a bright adult, after learning a lesson, to teach it to some one else. This has several advantages to the one teaching: it gives him a strong incentive for learning, it reviews the lesson for him, it gives him the joy of counting for something, and for being respected in his village. Moreover, India's 27 crores of illiterates

over five years of age can be taught to read only by the help of millions of unpaid teachers.

Along with teaching of reading there must come sooner or later the teaching of discrimination and choice of what to read. This problem may not be one of great import to the villager who will probably never get away from his own village. However, as education goes on there will be fewer and fewer of these who live all their lives in their own little environment. Among the reading material available in India, especially that in the English language there is much that is most undesirable. Some of the literature found at the railway stations on the book racks is of the same type found in similar places in America. It is not worth spending money to buy and it is worse than nothing at all for reading. Certainly one of the first problems requiring a solution and a continuous solution is that of the making available the proper kind of reading material. Worthwhile material must get into the hands of the millions of new readers in a form and style which they will enjoy. The effect of placing abundance of good, worthwhile practical reading material within the reach of everyone, is a most important service to be rendered to India and to the whole world. Surely the preparation of materials of many different grades must accompany all the efforts of teaching the illiterate to read.

In the Philippines Dr. Frank Laubach succeeded in freeing 34,000 people of one province (about one-third of the total population) from the prison of illiteracy in a few months. So successful was he that he

has carried his methods to other countries. One of the reasons for the present enthusiasm for adult education in India is the fact that he has recently been in India and has held most stimulating conferences on the subject of adult literacy. Briefly, the Laubach system consists in the simplification and arrangement of the characters required for a language, so that a normal adult may grasp the essentials of the language in a brief series of lessons. Other emphases are cheap materials, individual training, the new learner teaching another illiterate the lesson just learned, and in making learning to read a happy game and making reading the fashion of the community.<sup>4</sup> The adult can learn to read, as research has shown, many times five times as rapidly as a child learns.

Some of Dr. Laubach's general directions for teaching adults to read deal with the psychological side of adult life. The brightness of the adult should always be appreciated. Overcome his feeling of inferiority and discouragement in one way, by telling him how fine a teacher he will make if he keeps on hard at work. Let him tell anything that he knows--the teacher to talk as little as possible. Ask him only what he can answer and if he makes a mistake patiently tell him the correct way without any fault-finding.

Adults may be taught to read by various methods and most of them have good points. Dr. Laubach would use the story method combined with phonetics. The way best suited to a particular language can be judged by

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<sup>4</sup> R. M. Ewing, "Every Christian a Reader by 1941." The Indian Witness. Lucknow, India: July 1, 1937, pp. 3-4.

examining it as follows:

1. Is it in line with the results of scientific experiments?
2. Does it suit the genius of the language?
3. Is it of absorbing interest?
4. Have adult illiterates learned easily and fairly quickly by this method?
5. Has it been used successfully by untrained teachers and new literates in teaching others?

Adults must be properly equipped in order to make steady progress in reading and thus take part in the hard battle against illiteracy. The first material read by an adult should contain only the simplest and most familiar words and sentences, since it is most difficult for him to learn new words at the same time as he learns the art of reading. The lessons must be so very smoothly graded that every new step will be easy for him to take. These lessons must be prepared with special reference to adults. The reading matter in this first stage, so that it may be used broadly, had better not contain any distinctly Christian teaching.

The teacher's work is not finished when he has taught his pupil to read. He must put him in the way of securing a continuous supply of easy and interesting reading matter with a very simple vocabulary, sentence structure and general arrangement. Illustrations, hand made books, picture cards prepared are all ideal ways by which school children, boy scouts, training students and others may help on this work.

## CHAPTER X

### THE TEACHER'S PART IN THE PROGRAM

A true teacher is one who not only teaches but who educates his pupils. The education that pupils receive in schools should permeate the life of the home and the village or the community in which they live. In the program of adult education there is a large place for the regular teacher of the ordinary school which the children attend. There are occasions when the teachers in the schools in India feel that when the last class in the day has been finished that they have no more responsibility for education until the next morning. Mason Olcott gives a number of ways in which he feels that the teacher of either boarding schools or village schools may and should carry on the process of education. The teacher should do all that he can to change the home conditions that now so seriously retard education of the children. Where the parents are indifferent to education, boys and girls, as a rule, have little incentive to learn. Statistics show that only a small proportion of the offspring of illiterate parents have been educated, for they have weak incentives towards laboriously gaining and retaining literacy. On the other hand, children from the literate classes that are convinced by experience of the values of schools have shot ahead educationally.

So frequently the desperate poverty of the parents keep the children from school. Even many who do attend school in spite of the poverty, are

so poorly fed and so diseased and physically weak that they get little or no benefit of school instruction. Certainly the teacher of the village school, and also of city schools where possible, should do his utmost to lead in remedying the present backwardness by showing the parents how they can progress.<sup>1</sup>

Since such education of adults fosters fuller and more permanent education of the children, the teacher has a real duty to help men and women enlarge their mental and social outlook.

In the case of the economic burdens which are laid so heavily upon the average Indian of rural life, the teacher should do what he can to lead them to greater production, if possible, and also lead them away from waste and extravagance. Here in this respect may be possible some of the co-operative farming ideas which are discussed elsewhere in this study. If the extravagances which almost always accompany births, marriages, and deaths could be done away with, much of the poverty of a mass of the Indian community would cease to be a problem.

The village teacher has a civic duty to his group. If the teacher is awake to the vastness of his opportunities as the best educated one of the community, he will find, on every hand, opportunities to help. There are groups in India, from the lowest to the highest, from poorest to poorest who are working for India's political freedom. They are willing to give their lives, if necessary, for that freedom which they feel India should have.

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<sup>1</sup> Mason Olcott, Better Village Schools. Calcutta: Y.M.C.A. Publishing House, 1937. pp. 132-138.

Only in a static society can education stand still. The society of India may at the present time be called anything but static. One well known American University president has said that "Americans are a nation of economic illiterates."<sup>2</sup> Certainly the young adults, and also the older adults in India should be trained today for effective citizenship. That is one of the fundamental educational problems for adult education. The masses of all India are now becoming more and more interested in the social and economic issues which affect their daily lives. All such can be tied into an educational process, if our educational system is so organized as to permit the masses to use the school houses and all other convenient meeting places in communities of the country, and there with the help of capable leaders, carry forward a free, and many sided discussion of public affairs. But in India, as in all countries, it is necessary that the leaders be capable of leading and directing such discussions. They must be the type of leaders who are not prejudiced and biased in their beliefs, but they must be willing to let all sides of the questions be discussed, not so much for coming to definite decisions that one way is right and the other ways are wrong, but for a fair, open, panel discussion of ideas where all may become acquainted with all sides of public affairs. An old Chinese proverb says that thousand league horse is of no value unless there is a thousand league man to ride him. India has the thousand league horses, plenty of them, but she needs qualified riders--that is, leaders who can guide and

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<sup>2</sup> Lyman Bryson, America's Town Meeting of the Air. New York: The American Book Co., 1936. p. 9.

direct society as it leaps on today. If community or public forums could be established in India for general discussional education so much could be accomplished in the lines of informing and educating the public along lines of citizenship and of what real freedom is. India's need is for the greater freedom from ignorance and superstition and prejudice, will give her that real freedom which will lead her far on the road to that "abundant life" which is needed individually and collectively by each one of God's creation. Adult prejudice, wherever found, be it in America or in the darkest islands of the sea, is a bar and a barrier to progress of every type. And where there is this superstition and fear and ignorance of outside affairs and where the people are bound by antiquated customs and oppressed by economic burdens, there the teacher who is really an educator will bring his courage and his experiences. His patriotic responsibility for educating his fellowmen to use their new political powers which are being given more and more to them, is great. If the new constitution which provides for an electorate of over thirty million who require literacy and discernment to judge issues, is to be a means of advance to India, then every intelligent person must be ready to educate in every way.

There is so much that can and must be done in health education for India. How many are the villages and the communities decimated by any one of a number of plagues or emaciated by the ever present malaria. In such cases it is the teacher's business and privilege to show them how to master disease and how to so live as to keep themselves and their



communities as free from disease as possible. But right here is where the teacher himself must be truly educated, not just with book knowledge, but he must be acquainted with the facts of life and of disease and be able to use this knowledge in life situations. He must be able and willing to enter into the life experiences of the people of the community. In connection with the problem of health there are so many problems which will be solved only as the communities at large become cognizant of the facts that there are better ways and better methods available. Some of these problems that must be touched are those of sanitation arrangements; better lighting; in some places better water supply; and better streets and roads.

Today in the American school system the curriculum and its modifications are ever before the educationally minded. For adult education we need to consider something of the content of the curriculum. As has been previously stated here, the adult does not learn in the same way nor in the same amount of time as the child does, so a curriculum fitted for use of children cannot serve the purposes here. Literacy is not the end of education--in reality literacy is only the very beginnings of education. Literacy might be called one of the tools for acquiring knowledge and culture. Even for a child the ability to read does not mean that he is educated, but only that he is being equipped so that he may become educated through out his life time. And as we are teaching the adults to read and to write, we should make it possible that the material which he reads would lead him on into new fields of information

and knowledge. Each reading lesson should be of the type and content that will cause the new reader to desire to go on and read more.

E. W. Franklin says that the content of the reading matter should bear on the main aspects of the learner's life and environment, the arrangement being topical and in the form of stories. Stirring stories from history, accounts of happenings from the Bible, . . . lives of great leaders, stories from Indian mythology, all make a powerful appeal to the adult.

There may also be lessons which deal with important subjects that face the reader in his life at the time he is reading. A lesson on vaccination, if there is smallpox discovered in his area; reading material dealing with the use of the hospital, if some one in the community is ill, who needs hospital attention. A great stimulus to further reading may be brought about by the teacher leading simple discussions on various subjects, such as the evils of drink and of smoking, of the cause of fevers and illnesses in general. If a subject is of first hand interest and importance, a discussion of it will arouse a desire in the heart of the adults to seek further information. As has been suggested before and as is being carried out in some parts of India, a small, well printed, newspaper in simple language will do much to lead the adults on to more and more reading and more and more real education. Such a program of adult education would antedate by at least a generation, a great advance in literacy which is necessary for progress in all lines.

There are a number of mission presses in India that have done most helpful work along the lines of printing. The Masha'l Press, Kharar, in the Punjab is printing a number of books available for adult readings.

## CHAPTER XI

### HEALTH EDUCATION

Health education may be said to be the sum total of all the experiences which favorably influence habits, desires, attitudes, and knowledge regarding the individual, and with the individual, and all that touches community and in a larger area all that touches and affects the nations. In adult education there would be the helping of the adults to learn of experiences and as far as possible have the experiences which will favorably influence his habits, and desires, and attitudes, and knowledge, relating to all matters that touch his own, his community's, and his nation's health.

In the field of adult education there is much to be done along the line of parent education. This is true not only of India, but true of every country. The problems and methods of handling probably differ as to method in various countries. Perhaps in India parent education and health education should come together. The first start toward health education is the defeating of ignorance, and poverty, and filth, for the last sense, these are the foundation stones of much of India's ill-health.

Since it is becoming more and more recognized that the influences of the parent is the most dominant influence in the life of the child, schools should do all they can with their own group if illiterate parents. Even though some of the children leave home for boarding schools at the

age of six or seven years, in the years preceeding their going to school, frequently their lives have been so molded and so influenced that in some ways they are unaffected by all the teaching of the schools. And certainly health is one part of the child's life which is early fixed or at least early influenced. Throughout the world today a high standard of maintained physical, mental, and emotional health and stability is required.

Along with the schools that teach reading there should be classes in simple arithmetic, arithmetic that will help both the husband and wife to have some idea of their earnings and of their expenditures. They should have some instruction as to how to spend their money. They should learn of the poverty and suffering caused by lavish and unnecessary expenditures at weddings and births. They must also become familiar with the baniya and his methods of loaning money and his plans for rates of interest. This may also well be discussed many times in the cooperative groups and in public forums. There should also be a place for hygiene and for civics. Perhaps for the women the classes in health and hygiene are more necessary, though more and more it is becoming necessary for the women to have some information on the other subjects. Health, both public and private is one of India's biggest problems. Ignorance of hygiene and health laws and the ability to follow health laws among even the so-called educated classes is appalling. The literacy schools, along with all other schools should attack this problem and wage a fight against the great enemies of India's health. Of these great enemies the

following are possibly the most outstanding: Infant mortality, child-birth mortality, tuberculosis, malaria, and narcotics, i.e., opium and alcohol.

Along with class work in these lines simple books and pamphlets may be distributed. The hospitals are doing much, as much as they can with the equipment and the funds they have to wage this warfare against disease. The Mission hospitals have, beside their regular indoor treatment of the sick, their outside clinics where all may come for examination and receive medicine either free or for a very small amount of money. But just there is where some of the most difficult work needs to be done with groups of men and women, especially with the women, the teaching them of the work and values of the hospitals. Teaching them that the time to go to the hospital is before they are dying. It is so necessary to have them learn that by going to the hospital early in illness will probably save time and expense and also lives. Just here is where their fears and superstitions do much devastating work. In numerous country areas the hospitals have itinerating clinics. These are mainly for examinations and for instructing the people in the value of hospitalization. Much preventive work is done here by these clinics. If the idea of prevention and care could be brought to bear on the minds of the adults, both men and women, the problem of child-birth mortality and infant mortality would be largely taken care of, though superstition plays a large part here. India is full of midwives who officiate at births. They are dirty, superstitious, unsanitary, and untrained; and

through their ministrations many lives, both of mothers and babies are lost annually in India. This seems to be one of the hardest spots to break in the whole health regime of India. There is the possibility that there might be some training given these midwives in some of the adult educational program. They should also have training in the care of the baby after birth. If this were given the statistics for the blind would drop considerably.

Confucius taught that it is most unfilial to leave no offspring and that to leave only one child is a sin. The corollary, of course, would be that the most filial are those who leave the most offspring. The idea is, that thus, by leaving large progeny, the family line will best remain unbroken. There is little or no realization that the family line best remains, not only unbroken, but really strengthened, if progeny are less but are better fitted for life. Though there is no Confucionism in India today, still the idea of the necessity for large families is everywhere prevalent.

If through a part of the adult educational program, the Indian parents can be taught that the value of offspring is not in quantity but in quality, much will be accomplished toward the goal of controlling population, toward the raising of the health of the mothers of India, and toward insuring the children born a healthier, happier, more intelligent life.

In all health education for India there needs to be the constant warning and urging of the people to go to reliable doctors and to follow

the instructions of these doctors instead of following the various types of so-called medicine men who brew up their own potions and distribute each with a special blessing of some god upon it.

The Public Health Department in India is about sixty years old. During the period of its working great progress has been made in the sanitary conditions of the towns, though there is much yet to be done. The progress of rural sanitation which involves the great bulk of the population has been slow indeed. The reason lies in the apathy of the people and in the tenacity with which they cling to their old customs, many of which are so injurious to health. The greatest need for improvement is seen in the condition of their village homes. The village house is, as a rule poorly ventilated or entirely without any ventilation and very much over crowded. The room is shared by the milk animals, if the family has any, and dogs and cats are sheltered in the same room. The whole village site is dirty, choked with rank vegetation and poisoned by stagnant pools, which so frequently are the sources of drinking water for cattle and for people. The cattle bathe in the pools and the washing of the families is also done in the same water; then this water is used for drinking and for cooking. That the only way to improvement lies through educating the adults of the villages can be easily understood.

There is great need for sane, sensible, and authoritative propaganda concerning the use of alcohol and opium. The Mohammedans of India are not supposed, according to Mohammedan teachings, to touch liquor in any way. In fact, a good Mohammedan sells nothing in his shop that might contain

alcohol. But there are a number who do drink among the Mohammedans and the Hindus are, as a group, heavy drinkers. Some of the liquor comes from foreign countries, and some of it is made from various sources in India. Whether because of the fact that the bodies are more poorly nourished than in America, or for some other reason, there seem to be many more deaths in India traceable directly to alcoholic drinks. Much opium is used for smoking and for eating. And it is not at all uncommon to see a mother put her thumb in the mouth of her crying baby. Under the thumb nail will be powdered opium which will soothe the child into sleep and give the mother temporary rest. But the child suffers later from the effects. This is one of the hardest things to instill into many of the mothers, the damaging effect of opium on childhood.

There are so many other problems that must be taken up with the adults as a part of their educational system. In the schools for the children we find much valuable work being done, along the lines of hygiene and health and sanitation, but that is not sufficient. This is a place where great emphasis should be laid in the adult educational program. There are many more problems which are vital and must have their place on the program, but the ones given serve as suggestions for work.

In a country with all the sunshine for so much of the year as India has, it seems strange that there should be so much tuberculosis as there is. But the method of living which shuts out so much of the sunshine and fresh air contributes heavily to the great amount of tuberculosis in the country. Here there must be instruction and practical demonstra-



tion wherever possible of the right types of houses. Methods of building them with windows, with provision outside the house, if at all possible for the keeping of grain so that it need not be stored in the house. The fact that two small rooms is better than one large room, and then that food should not be kept in both rooms. The methods of cleaning, sweeping, and keeping the house in repair must be taught. The disposal of refuse, which is a difficult situation in most villages should have attention in the group discussions. And real follow-up work should be carried on in all these lines. The keeping of food away from vermin and flies should be stressed and demonstrated. Today in India it is felt that if any one has tuberculosis in even the beginning stages they are to be shunned and they are mentioned only in whispers. It is felt that such a person has absolutely no chance of recovery and that he is a menace to the community at large. And according to the way they live, if the disease has progressed very far, it is true that they are a source of infection. Much should be taught as to preventive measures for the youth and the adult. The value of right houses, good food, regular habits, the drinking of milk, the proper amount of exercise, and the necessary rest should all be stressed as preventives. Then for those who are ill the value of fresh air and sunshine, rest, food, and a bright cheerful outlook on life should be stressed. There are few arrangements for caring for tuberculosis patients in India. A few hospitals on the plains have inadequate arrangements. There are in the hills a few sanatoria which are available to a very few people. Long distances must usually be travelled to reach them

and the expense is great; so in the adult education groups much must be taught of prevention and of home care.

It is said that there is no one in India who is free from malaria. And here with malaria as well as with tuberculosis is preventive work necessary. There are many charts available which show the various forms of the mosquito and his breeding places and the damage he does. Along with proper housing conditions this may be stressed, that they should have not places either around the individual's home or any place in the community where water may stand and become stagnant. Much interesting visual work may be done with a glass of old stagnant water and an ordinary cheap magnifying glass. Lectures and also demonstrations of how to drain ponds should be given. If it is impossible to get rid of the stagnant water, instruction should be given as to how to destroy the eggs and larvae of the mosquitoes by putting kerosine on the water. This may sound as if it would be extremely expensive, but it isn't as a small amount of oil covers so much water and makes it air-tight. The life of Sir Ronald Ross, the discoverer of quinine makes a most interesting study that any group would be interested in hearing and discussing. From there on the methods and ways of taking quinine may be learned.

As another means of prevention, if there is any sort of a co-operative organization available, is that by ordering a large number of mosquito nets through them, the price would be reduced. This has been done by schools and thus the price for each individual has been greatly reduced. It may be difficult to get the adults themselves to sleep under a net.

But if some family is willing to allow a child to sleep there, without doubt it will lessen the malarial attacks for the child. This has been proven in the regular schools with the children.

## CHAPTER XII

### EDUCATION THROUGH LIBRARIES

Librarians have always been teachers. All keepers of books who have been more than mere custodians have been educators to those who have come to the libraries. The public library as we know it in America is practically unknown in India. There are a few libraries found in India, more or less private, though a few of them are called public. As India becomes more literate there will be a larger place for libraries. Many Missions now sponsor what are called reading-rooms. These have for the most part been preaching centers and places where religious literature was available, either to be read or sold. These reading rooms have had their place and there is still a large place for them. But their usefulness may be increased by extending them into the field of adult education, by increasing the reading materials and in other ways. Much of the new material added will have to be extremely simple. There should be those in charge who have a real interest in the adult educational program and who are in sympathy with the ones just learning to read. The librarian must be one willing to take time to help those who come to find material suited to their abilities. He must be an educator willing to help them in any way possible with reading and explanations.

Much could be done in these centers along the line of visual education. The Womens Christian Temperance Union in India has put out a number of charts and posters on hygiene and sanitation and health educa-

tion. There is no explanation with each picture, but the pictures are so plain that with scarcely any reading they may be understood. Some of the various kinds of charts have been mentioned under health education.

As the one in charge of the library day by day comes in contact with the people and becomes acquainted with what they read and with what subjects they are discussing, he should be of great help to those who are increasing the supply of literature. He has a very large place as an educator in stirring up the intellectual curiosity of those who come to read or only to see. In this way he may lead many totally disinterested persons to become extremely interested in one or more lines of reading or of learning.

If he is a good leader and one who can direct discussions he may perform one of the largest services to the adults of his country by carrying on discussion groups or public forums. But he must have the characteristics of a good leader if he attempts this. He must have respect for the opinions of others; he must first be qualified himself to discuss subjects; he cannot be dictatorial in his beliefs; and he must realize that, in most cases, it is more profitable to start trends of thought and to awaken minds than to set rigid decisions. If funds permit, there are untold ways in which the library, on a very small scale, may function in the program of adult education.

Through the libraries may come much of the health and social education that will be taught to the women in their own groups. If the village farmer gets his instruction and his education through various farm cooperatives, the man in the cities should surely have something of

the same kind of education, for many of the things that concern the village man concerns the city man as well. Some of the agricultural projects sponsored through the library might be the running of community gardens, seed campaigns, insect control. Not only those insects that damage the crops, which are found in the houses. Much propaganda may be carried on in health and safety education, such as dealing with the flies, the mosquitoes, methods of street cleaning and care of refuse from the shops and homes. There could also be something done along the line of planning for recreation, for many of the men frequenting these places are those who have much spare time.

## CHAPTER XIII

### EDUCATION THROUGH MUSEUMS

In one girls' school with which the writer is familiar there is a big glass bookcase known as "Hindustan khubsurat" or India, the Beautiful. This is a museum in a small way, and contains articles of India. There are pieces of pottery from Delhi and Kashmir; small pieces of woodwork, lace, and different handicrafts from various parts of India. There is a baby cobra in a bottle of alcohol and the back of a turtle more than a foot across. There are models of different methods of travel in India. There are samples of the kinds of handmade paper that are made in Lucknow. Two teachers went to Karachi for a ten day holiday, traveling some 800 miles. It is unusual for an ordinary Punjabi to get to the sea coast, so this was a great treat and thrill for these teachers. When they returned they brought with them numerous objects for this museum--sea shells of all description, a model of a boat, a piece of shark hide, a box of sand from the shore that was so different from the sand of the Punjab. And the crowning prize to them and to the school children was the bottle of sea water brought back, so that the children might taste it and believe that sea water was truly salt.

All these things were brought back with the children of the school in mind, in fact everything was gathered with the intent of making the teaching more interesting. But more than the school children benefited from it all. Into this school Mohammedan pardah women frequently come.

This museum was near the inner door; it was one of the first things they saw, and it was always a means of starting conversation, if some means was necessary, as frequently was if the friend was not used to being away from her own home. And from these things and from the discussions about them and the explanations concerning them from both children and teachers many of these women, who knew little of India except their own closed-in courtyards, found that there were beautiful things in India. There is much that could be done in this line in real education in India, in making the people acquainted with their own country. There are a number of very fine museums in the larger cities in India which are usually open to the public. Since there are so many women in India who cannot go in crowds where there are men, these museums might sponsor Womens' Day frequently. If this is done, then there should be educated women there to explain to those who come what the various things are. Many of the collections in some of the public museums are materials and records and rare objects that would mean little or nothing to the average visitor, though they most certainly have their place for scholars and for the advancement of science. Many facts never found in books for the most literate of readers are found in such places as this. There is so much of natural beauty in India that one who becomes interested in such may have a few objects in his own home. And how this would help to guide the conversation when the neighbor women and her children go to sit with the women of the family next door. There would certainly be less gossip and less possibility for friction between the visiting parties.



## CHAPTER XIV

### ECONOMIC EDUCATION

It is said that adult education in England began by knocking at the door labeled "Economics." In order for adult education to succeed it must be built upon the genuine interests, needs, experiences, and abilities of those who are to be educated. Courses of study that are planned for children in the elementary school or that have been prepared for college students by college professors are often not suited to the needs, interests, and experiences of the adult, who is usually a worker or laborer of some type. While the recent adult education movement that started in India through effort has primarily as its aim the teaching of illiterate Christians to read their Bibles and to be able to participate intelligently in church services, there will automatically arise new desires and new requirements for these adults as they are able to read and write. Where the Government is becoming interested in adult education and has been asked to help in it, other forms of education will arise. And the economic side is one that is sure to demand attention. India cannot as yet be said to be an industrial nation, but many avenues lead to the supposition that it will in time so develop. What place will adult education play in this situation? If, to the adult worker, comes an invitation to attend night school or to attend an adult education school or class and there he would be taught citizenship so that he may become a better citizen, or to study language that he may speak more correctly--will he come? If we say to him to come and learn more about

his trade so that he may earn more money--what will his response be? It is not because he loves citizenship or language less, but because he loves getting on in the world--that will cause him to come on the second invitation. Self-preservation--the first law of nature will be the law which he will heed. Such a stimulus is probably not the highest, and adult education, as well as the ordinary education of our youth should have a higher ideal than accumulation of material wealth. But the adult learner is as a rule a worker and has a family to support, at least he has himself to think of, and so the "bread and butter" element does enter into his educational activities. There seems to be a great place for labor education in India, and there will be more and more as India becomes more industrialized. Even now, with the small amount of industrialism that she has, there is a place for such education, for there is work of all types to be done. And the adult must be trained, regardless of what his work is, to fill his position in his world with the most satisfaction to himself and to his employer.<sup>1</sup>

Frequently it is found that the adult worker wishes to study in school only those things which he feels will aid him in a strictly economic way. If this idea is followed then his education will fit him for only one type of work, and that type will generally lead him into a groove which will make him, figuratively speaking, a machine, and he will miss much of life itself. In some areas in America the extension classes

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<sup>1</sup> H. Giles, Tendencies in Adult Education. Unpublished Master's Thesis, Oklahoma A. and M. College, Norman, Oklahoma. 1932. p. 80.

are going to the workers in the atmosphere of their work of the various locations. It has been found that in doing this that frequently the workers are interested in going to the school at other times for purely cultural or recreational subjects. In this connection, the city of Buffalo makes an interesting report that in a school of 104,000 adults in the past six years, a recent canvas showed that 4,000 of these students have received advances in positions and in wages as a direct result of their extension work.

There is much work along the line of educating the adult that can be done in the already existing factories and mills, if those in charge of such work can be brought to see how much better work literate men do than they can ever hope for from illiterate employees. There are some factories scattered throughout India that have tried to do something toward literacy for their men. But until the present time there have been only scattered efforts here and there and no regular program of any kind and no regular methods known. Among the places ready for intensive work along this line are a number of leather mills in and around Cawmpore. It has been suggested that if the managers and employees could come together on some sort of adult education program that there would be less time for strikes and riots there. There are also the match factories in the Punjab, the dozens of cotton mills, scattered from Sholapur to Rawalpindi, tobacco factories in many parts of India, and numerous other larger or smaller industrial plants. The ever intriguing potter at his wheel would make a good subject for a literacy project.

## CHAPTER XV

### COOPERATIVE EDUCATION

In the problem of adult education in India there is surely the place for the cooperative movement. The claim of the Cooperative Movement is said to be three-fold. First, as a means of building up at the present time a vast financial and industrial machine independent of capitalistic influence and control; second, as a means of defense of working class standards of living against capitalistic exploitation and reductions; and third, as the worker's own experienced work-shop for the testing of new theories and schemes for social and individual relationships.<sup>1</sup>

This idea could be used in a number of worthwhile ways in India. One very worthwhile avenue being Farmer's Co-operative Societies for the joint marketing of the crops and other produce, such as truck-gardening. In such societies there could be arrangements for direct supply of seeds, fertilizer, etc. The Farmers' Guild and Co-operative Guilds for instruction and general entertainment and interest would fill a great need. In connection with the joint marketing of crops, there is also that type of organization for the joint ownership and operation of machinery which would make it at the service of the members in turn as they required it. In this way it would be possible to improve the implements of the farmer in India. If he were taught the proper use of the new instruments, it is

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<sup>1</sup> A. Douglas Millard, The Co-operative Movement Today and Tomorrow, Day to Day Pamphlets, No. 33, p. 61. (London: W.C.I., The Hogarth Press), 1937.

possible that he would be more enthusiastic to use them and certainly the grade and the amount of produce and crops would be raised. Much has been done in this line with the farmers in Turkey. A newspaper was published for the Rural Society group of illiterates as they learned to read. Besides simple reading, much space was given to pictures of better methods of farming and gardening and simple discussions on better ways of doing things. The schools and classes for the rural group in Turkey are held, for the most part, at night or intensive training is given at various seasons, when those concerned have time to give.

Such cooperation in this or in many other possible lines in India would tend to make possible, sooner or later, a self-governing classless society, operating its own economic system, and using nature's resources for the common good of the millions of those who live in the agricultural areas. Much along this line of cooperation might be done through the various Boards of Rural Reconstruction that are found in India. There is already considerable cooperative work done in cooperative banks and insurance societies.

There are in India a number of vocational schools, both Mission and Government. In these schools young men learn various occupations, but so frequently, when the course is finished, there is no place open for them to work. It seems so frequently that illiterate, worthless workmen are used and those who are trained and could do better work are left without anything to do. In a Mission in Central India there is the understanding that all building and such like work carried on by the

Mission is to be done by Christian boys who are trained in such work. Thus Christian young men are trained, and, when their training is finished, they have at least a hope that they will have some employment.

A similar line of work is being tried out in the Punjab with a Christian Labor Camp. The experiment was begun with a number of varied objectives. Concerning it, the Rev. J. C. Heinrich writes:

Our objectives were varied. First, we hoped to furnish gainful labor for our surplus Martinpur workers, as well as for Christian young men from other surrounding villages. January, February, and March are months of leisure time for many of the village men and boys. We were also exploring the possibilities of forming a co-operative Christian labor corps to take over some of these large earthwork contracts; to do the job in a Christian way (without bribery) and to put by the profits and overhead--approximately 30 per cent--into benefits for the workers. The night school was a successful by-product.

Secondly, the camp seemed to have educational possibilities for the extension and research side of Forman Christian College work: Investigation of labor conditions on these jobs, the difficulties of contractors, exploitation of laborers, case studies of young men working in the camp, research in the comparative efficiency of the 'kai' vs. the pick and the shovel and the wheelbarrow, methods of developing and maintaining group morale under difficult conditions--these seemed opportunities of putting life into otherwise dull academic M.A. theses. . . .

Thirdly, we expected to use this camp as an educational experiment for illiterate and semi-illiterate Christians. Five young men with high school education worked as foremen, night school leaders and camp leaders. They were paid Rs. 10 a month, slept on the ground, paid for and prepared their own food. All stayed by the camp through the rain and mud. In the two and one-half months 28 men and boys finished the Moga primer and are pushing on in their struggle for literacy. The camp was supplied with Urdu literature and all campers were enrolled in classes. The camp leaders carried on morning and evening prayers. We hope to use the next camp more extensively for rural reconstruction education. Two of our full time campers are re-entering school with fees earned during this time. . . . One boy who had studied

through the ninth class, whose father had been suspended from government service and had come back to the village in despair, was supporting his father, mother, two sisters, and a brother who was in school. . . . If the work holds out, these labor camps seem to hold possibilities of an educational system for villagers that will have more of a chance to root itself in to the country than will any kind of foreign institutional effort. Boys can do part time labor with their fathers or older brothers and get their education almost on a basis of self support. Brighter boys can move on into schools and colleges later, none the worse for sharing the toll of under privileged brethren.

Financing the camp has been something of a problem. We decided to settle labor accounts week by week. This was something new and had its dangers. We had a contract that required a camp of 100 men to complete the work in the time we had set. Our camp strength was up to 100 a few times but our average was between 50 and 60 men. Two groups of 15 men each ran out on us after pay day. We have now developed a nucleus of loyal labor, most of them our Martinpur Christian village men, and we expect to reopen the camp after a week with 100 men.

We have spent on the work in two and one-half months, including equipment of tools, a camp bicycle and payment of our camp supervisors and teachers, over Rs. 1,600. All our labor accounts are settled in full. Against this we have had payments from the Canal department of Rs. 885. We have finished work to the value of about Rs. 1,800 so we should come out a little ahead financially. . . .

We are expecting to go on with the camp and develop further the co-operative management and educational possibilities of the work.<sup>2</sup>

Certainly work of this type carried on by trained efficient workmen is something worthwhile in India and something not too often available. Under proper leadership it will not be difficult to secure more and more work contracts from the Government to organize Christian young men into work camps where they may be useful and have respectable work. And the opportunity to carry on their education or to begin their education if they have never had any is something that will make for the richer fuller life.

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<sup>2</sup> J. C. Heinrich, "A Christian Labor Camp," The National Christian Council Review, Vol. 57. (Nagpur, C.P. India), June 1937. pp. 313-321.

## CHAPTER XVI

### SUMMARY AND CONCLUSIONS

Is anything really being accomplished in the way of illiterates becoming able to read? The following are a few reports from the Punjab which have come in recent letters from those working this area. In one Sialkot area, thirty-nine persons, four of them women, have finished the primer in six weeks; near Jullundur twenty-six have reached ability to read the New Testament; here a 75 year older is studying, there a school girl teaches a boy cousin with triumph. Seventy-six Moga School students taught ninety-nine adults to read during their six week's summer holiday. A woman who had been looking for teachers for many long years suddenly finds that she too can read. In another area twelve adults taught by four normal students within two weeks finished the primer, two other books, and read one of the newspapers. Two of these men have since written letters in their own hand to their teacher. It reads like a fairy story, but it's all true. There are at present in this area ten books in simple language available besides a newspaper which is printed monthly. One year has produced a sufficient body of beginning literature and has proved that the Laubach methods do work in the Punjab, that an adult can learn to read independently in a month or so, and that he can teach others, though not much along this last line has really been done.

This second year, which is just starting in the life of adult education in India, should produce thousands of new readers. There is one thing that is being regretted, that in some areas the enthusiasm for



the campaign is limited to the Christian community. This year should see a widening of that interest to include and challenge all communities. The active participation of District Board schools and other such schools and college students, pardah club activities, all religious teachers, in fact, every organization of every type, should be sought in order that every human being in the Punjab may enjoy the benefits of literacy without delay. In this we each have a vital part.<sup>1</sup>

For the program of adult education in America there seems to be plenty of money at hand. Any new project finds money from Government sources for its carrying on. India has nothing like this to fall back upon. The Indian Government is very slow about apportioning money for any new plans. Also, there is not the money available if the government was ready and willing to give it. The main avenue through which adult education will come in India, will be in the millions in India becoming enthusiastic and interested in freely helping each other. In China the policemen in the street help those who are learning to read. When all of India gets fired with this zeal, money will not be the most necessary item.

It would be costly, certainly, to offer learning opportunities to millions of men and women. It has been costly in the past to offer similar opportunities to millions of boys and girls, but we all know that there have been unmeasurable and overwhelming gains. The extent to which

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<sup>1</sup> Ruth Ure, A Report of the Progress of Adult Literacy in the Punjab. This report published by the secretary in Jullundur, March 7, 1938.

this principle can be applied to adult education should be a matter of present and future concern. The basic philosophy for adult education is determined by the desire for it. The desire for such education in India today is a growing desire, seen in all classes and castes.

America has undoubtedly become interested in the world effort to help illiterates. A proposal to organize a World Literacy Committee found ready response, and in the fall of 1935 this organization came into existence. Under the auspices of this committee much is being done in a number of countries toward doing away with illiteracy.

The first All-India Adult Education Conference was held in Delhi, the capital city of India in March of this year. Representatives of all organizations which are doing any type of adult education were invited. Literacy, handwork, crafts, vocational, extension courses, etc. were considered. It was a worthy gathering with a chief justice and the vice-chancellor of Delhi University among the patrons. There was some tension felt between Indians and Europeans, between Congress and Government, between Christians and non-Christians. But the thing was felt to be so big and so far reaching that all were willing to rise above their differences. A Provisional National Organization was organized. With this organization all adult education workers are to affiliate themselves, being left absolutely free to experiment, each along their own lines, but being reminded that no method or tool is an end in itself, only the development of the whole individual.

As has been said in the discussion of this problem of adult education, literacy is not always education. There are many individuals

today who are highly literate but who are very poorly educated. However, literacy is one of the foremost roles which makes possible education. Those who are illiterate are in a prison of the blackest kind--a prison of the mind. Illiteracy breeds ill-health of all kinds--physical, mental, moral, and social.

Education in India or in any country should make for purposeful human beings, for moral character, and for improved living conditions through good citizenship. There is today in India a wide spread desire on the part of the majority of the illiterates to become literate. The present campaign against illiteracy was begun in intensity a little more than a year ago with the slogan, "Every Christian a Reader by 1941," from the All-India Conference of Indian Christians. The aim of this conference was that through literacy each Christian learning to read would become a better Christian and that the Church in India would be strengthened. The reading of the Bible by the individual church members is one of the first essentials for a strong Church.

The work in the program of adult education in India began with the main idea being that of making up to the adult what he had missed in life--teaching him to read. In this program there are a number of factors to be considered. Much help and encouragement has been given to those who have started the work by Dr. Laubaoh. He has done much similar work for various countries where there have been the problems of a number of languages and complicated alphabets. He advocates that each new literate teach his newly learned lessons to other illiterates. Only through this method and through much volunteer help of all present literates can this

part of the adult educational program be carried on to any great success. It has been proven that adults have the ability to learn and to learn much faster than children, if the proper methods and incentives are used. It has been proven in other countries that they have the ability to teach other adults very well.

As adults learn to read they must be taught that it is frequently necessary to choose their reading material, that there is often much on the market which is worthless and not worthy of being read. As the program of reading continues there must be more of the right type of literature available. At the first there must be plenty of each but purposeful reading material available. The preparation of such material is one of the projects now being carried on by a number of groups in India.

This adult educational program consists of much more than making the adults adept with the reading skill. There must be growth in and through many avenues. There are many lines of education which must be touched. One of the most essential for India is that of health education. The beginning of work in this line is the breaking down of ignorance and superstition and prejudice. When these break then the teachings of health and hygiene and sanitation will take hold and it will all have a vital meaning for adults.

Reading rooms that are already present in connection with the activities of many of the churches may, along with their present work, become centers of adult education programs. These will be centers especially for the men. There are city schools and hospitals and homes

in the cities which can be used as such centers for women. These centers may be used as the beginnings of libraries where suitable reading material is available. They may be used as centers for discussional groups. As has been shown in the discussion of public forum groups, the leaders for these discussions must be carefully chosen, if good is to come from them. These centers may also contribute in the creating of new literature that will be interesting and will help in following up the discussions. In America and in other countries much use is being made of these discussional groups in bringing before the people the present day issues. More real advancement toward good citizenship is being made through these forums than through any other line of citizenship training. This is one of the greatest needs of India today as she is taking up life under a new governmental constitution. Her real freedom will come as she is loosed from the old ideas and prejudices and ignorances and as she becomes educated along all lines.

Turkey and Persia, in their new reach for literacy and education, have found that much economic education and freedom has come through co-operative societies of various kinds. The bettering of one's economic condition is not the highest point to be desired through education, but when economic conditions are what they are in India, it is bound to play a large role in any form of education. Though there are many vocational schools in India that turn out numbers of trained workers yet there is much unemployment. If those who have work to be done could in some way get together with those trained in the specific kind of work to be done,

there is no doubt that the work would be done better and that fewer trained workmen would be idle. Though there are a number of problems connected with it, more work along the idea of the Labor Camp as discussed in Chapter XV may be a solution to some of the unemployment problem.

This study has taken up only a few of the implications of the program of adult education. There are many others, some probably more vital than any touched here. But these are some of the beginnings and some of the possibilities in India.

Adult education undertakes to quicken and inform and sharpen all our adult powers. It undertakes to match intelligence and abilities against besetting evils of all kinds, and, above all, it tends to sustain the hope of constant growth of the whole man. And certainly much of the managing of a difficult civilization may be eradicated by the use that is made of the learning power of the individual, which is his as long as he lives.

Certainly this opportunity for elementary and secondary education for the adult, is needed in order that a larger percentage of India's population may have the educational tools with which to develop their talents in keeping with the times, and thus have the opportunity to live fuller, richer, more creative lives.

Whenever we are presented with the opportunity of bringing beauty out of ugliness; harmony out of conflict; good-will out of hatred; potency out of sterility; intelligence out of ignorance; in short, whenever it becomes possible to add a new quality to experience, we stand in the presence of creation.<sup>2</sup>

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<sup>2</sup> Lewis R. Haldeman, A quotation from The Journal of Adult Education. May 1933. p. 260.

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