

TOWARD A LITERATE WORLD

# Toward a Literate World

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With a foreword by

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## Foreword

I have read Dr. Laubach's book with interest and profit, and commend it to workers in adult education, Christian missionaries, and all persons interested in the welfare of so-called backward and under-privileged tribes and communities. He has had wide experience in making, testing and carrying out plans for teaching groups to read their respective vernaculars. He is an idealist and a crusader, but also a facer of facts and an experimenter.

His planning is of the battlefield and market-place rather than the study and laboratory, and is open to question in certain particulars; for example in using tutorial teaching to the almost complete exclusion of class teaching, and in connecting letters and letter combinations primarily with sounds, leaving real objects and acts to play subordinate parts. But the plans which he and his colleagues in many lands have devised have the great merit of being planned for the learner and for the conditions under which the learning can occur.

Dr. Laubach is an evangelist of literacy, willing to set up a series of lessons for a tribe to use in learning to read its language even though only three or four thousand persons use it, or although almost nothing ever has been or is likely to be written in it. (But he prudently insists that the words which such a language has in common with other affiliated languages should be emphasized.)

The story of his labors for literacy should interest many who neither know nor care about the technical problems of teaching adult beginners to read. It is the encouraging story of a crusade in which men of different races and different religions cooperate.

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## Acknowledgments

The author desires to pay tribute to his friends among the Moros, the Filipinos and many others in the Philippine Islands, who have helped to establish and spread abroad the literacy program initiated at Lanao.

A great debt is also due to the missionaries, educators and government officials in many countries, especially in India, East Africa and England, who have given encouragement and so substantially aided in developing and improving in many languages the methods described in this book. There are hundreds who are thus eagerly giving of themselves to bring the blessings of literacy to the multitudes.

To friends in America who have helped by suggestion and criticism and to others whose efforts and generosity have made it possible to publish this material, the author wishes to express his deep gratitude.

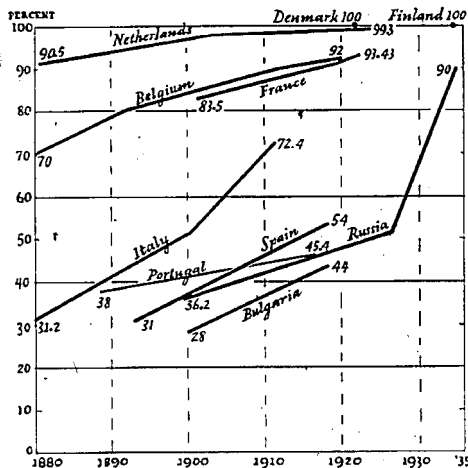
FRANK C. LAUBACH

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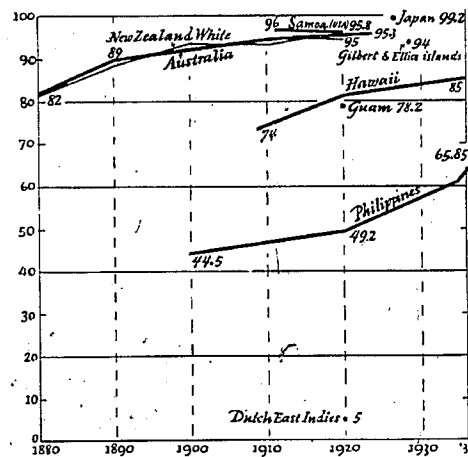


## LITERACY PROGRESS IN EUROPE

The average rate of progress in Literacy on this chart—6 percent per decade.

Countries with no literacy census (the figures following give the reported illiteracy in the group named):

- Germany, Army recruits, 1912, .05.
- Sweden, Army recruits, 1911, .2; 1920, .24.
- Switzerland, Army recruits, 1911, .3; 1920, .39.
- United Kingdom Army recruits, 1902, 1.; marriage register, 1924, .34.



## LITERACY PROGRESS IN THE PACIFIC ISLANDS

The average rate of progress on this map—4 percent per decade.

No literacy census available: Western Samoa, Fiji, Solomon, Tonga, Nauru, New Caledonia, New Hebrides, Japanese Pacific Islands.

## CHAPTER I

# Confronting World Illiteracy

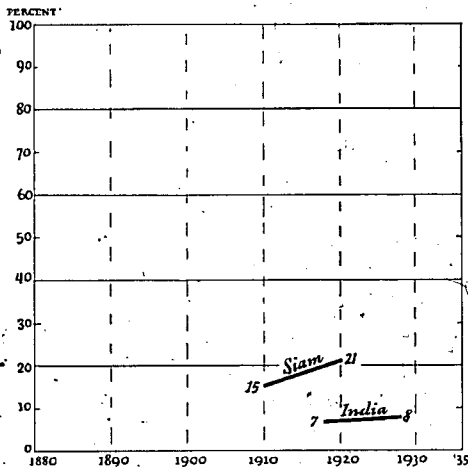
A QUICK inspection of the literacy charts which face and follow this page reveals that our world is educationally lopsided. Europe and North America are high in literacy. Surprisingly for most of us the Pacific Islands rank next. These Micronesian and Polynesian islets have been lifted from centers of savage cannibalism to a high place among the literate peoples almost wholly by missionary education. South America is about fifty percent illiterate. Africa and the mainland of Asia are by far the lowest areas and the slowest areas to rise in the literacy scale.

Charts like these are rarely published for they are extremely difficult to compile, and incomplete and not wholly reliable when we have done our best. They thus demonstrate at the outset some of the difficulties of advancing toward a literate world.

The first difficulty is to determine what literacy means. Does it include ability to write, or only to read? That makes a very large difference in the statistics. In Lithuania, for illustration, there are 420,000 persons who can read but cannot write. Since the total population of Lithuania is 2,011,173, the literacy statistics will be 21 percent higher if we do not include writing.

If we define literacy as the ability to "read and write," we still have to ask: "Read and write what?" James F. Abel of the U. S. Bureau of Education thinks the best census in the world is that taken in India. The definition of literacy in India is "ability to write a short letter to a friend and read the answer." That is a very inexact definition. It is too easy or too hard according to the interpretation of the examiner. Some handwritings are more legible than others! Dr. Chatuvede proposes that a better test would consist of reading and writing one hundred of the commonest words.

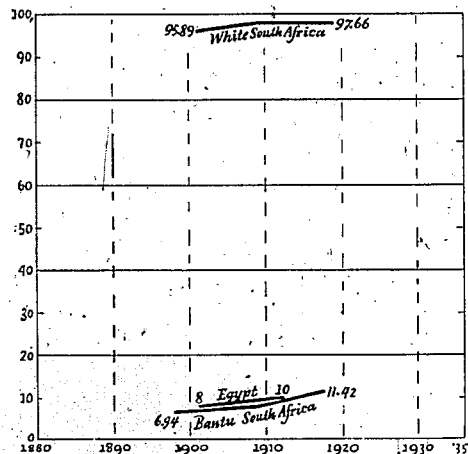
1. These statistics have been gathered principally by James F. Abel of the United States Bureau of Education, though they have been checked and supplemented by the Proceedings of the World Federation of Educational Associations for 1937, by numerous census reports and by the World Almanac.



### LITERACY PROGRESS ON ASIA MAINLAND

Progress of literacy on this chart— $3\frac{1}{2}$  percent per decade.

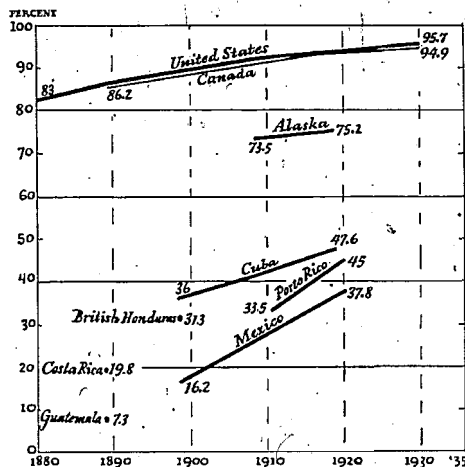
Countries with no literacy census: China, Japanese possessions, French India & Indo China, Turkey, Nepal, Bhutan, Baluchistan, Afghanistan, Persia, Syria, Iraq, Arabia, Tibet.



### LITERACY PROGRESS IN AFRICA

Average rate of literacy increase on this chart— $1\frac{1}{2}$  percent per decade.

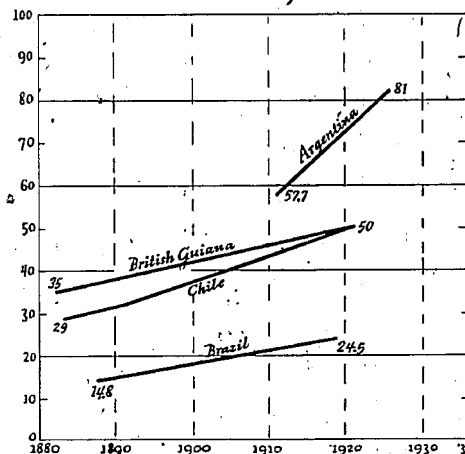
No other African countries have literacy statistics.



### LITERACY PROGRESS IN NORTH AMERICA

Average rate of increase in literacy for this chart—5 percent per decade.

Countries with no literacy statistics: Honduras, Salvador, Panama, Haiti.



### LITERACY PROGRESS IN SOUTH AMERICA

Average progress in literacy on this chart—6 percent per decade.

Countries having no literacy statistics: Ecuador, Peru, Bolivia, Paraguay, French Guiana, Dutch Guiana, Curacao.

The chief difficulty of the compiler of statistics however is the fact that only sixty percent of the world's population has *any* literacy statistics of any kind. We have to make very rough guesses about the other forty percent. Abel, taking the unreliable and uneven statistics which we do have, and guessing at the rest, makes the estimate that 62 percent of the world's population is still illiterate. He is rather safe with his guess, for nobody has enough knowledge to contradict him.

The graphic representation of progress which appears in these charts is somewhat more reliable, for each country is compared with its own previous record. This indicates that the general progress for the world is about four percent in each decade. The meager statistics from the mainland of Asia and from Africa reveal these continents as most in need of assistance from those who desire to bless this planet with education.

#### ATTITUDE TOWARD ILLITERACY

Some people, to be sure, look with complete indifference at literacy statistics. Some of these are exploiters of ignorance. A gold miner in Kenya Colony, Africa, said to us with more candor than usual, as we were preparing lessons for illiterates: "You are an enemy to our business, for if these natives become educated, the cost of producing gold will go up, and our net profit will go down."

Many unselfish people also express doubts about the desirability of educating illiterate people. Mr. Gandhi, for example, although working for literacy, expresses his fears that reading in India may become a substitute for meditation, in which India stands above all other people. He sharply distinguishes between culture and literacy, pointing out that such great Indian leaders as Emperor Akbar and Shivaji were highly cultured, although they could not write their own names.

Among Westerners a totally different objection is frequently heard. This is that literacy is not enough, and that we might better not waste our money unless we are prepared to go further

than literacy. This book accepts that point of view, but tries to show that if people are made literate, they will not stop there. They do not choose to be ignorant. They can continue their education unaided, and many of them will do so. When we make them literate we put in their hands the dipper with which they can drink from the reservoirs of knowledge. Experience has convinced us that they are thirsty enough to drink. The objection that literacy is not enough is largely academic. If we supply a newly literate man with the type of reading matter that will improve his health, increase his earning capacity, enhance his social usefulness, enlarge his world vision, we are doing for him more than though we offered him a gold mine. He enters upon the more abundant life. He can glean wisdom from all the world and from the wise ages of the past.

Occasionally somebody quotes Pope's famous line: "A little knowledge is a dangerous thing." Pope's faith that much knowledge is safe was a mistake. All knowledge is dangerous if the heart is savage. As this is written, six of the latest military planes are overhead, all designated to annihilate enemies. As Professor Conklin has pointed out, the world is in the gravest danger it has ever confronted because savage desires have been lent the immense powers of new scientific knowledge. Much knowledge is more dangerous than little knowledge for the same reason that a bomber is more dangerous than a bow and arrow.

Literacy campaigns therefore confront the same problem that all education confronts—how to keep the training of the heart abreast of the training of the mind.

The ethical life is not attained, as knowledge of history or poetry might be, by memorization. It is developed in education, by the formation of habits of thought and action through projects. One of the major theses of this book is that there is a way to conduct a literacy campaign so that it will constitute a perfect project in building the spirit of unselfish service—the spirit which the world needs. This is done by calling forth voluntary teaching, and by stimulating the spirit of love and mutual aid. This will be explained fully in later chapters. Indeed one warning must be



inserted here. No literacy campaign can build character unless it is conducted by high, clean, unselfish, loving leaders. The work of teaching illiterates usually does most for character when carried on in the atmosphere of religious devotion. Missions and churches ought not to be discouraged by lack of money, for they have what is infinitely more valuable than money—the spirit of unselfish service.

#### FORWARD MOVEMENT IN LITERACY

One of the interesting phenomena of the past twenty years has been the emergence, all over the map of the world, of attempts to introduce literacy campaigns. There is a definite determination in at least half of the countries of the earth to eliminate illiteracy. Amid the many discouraging conditions on the earth, there stands out this one reason to give men at least hope. Even as this book appears, interest in literacy is breaking over vast new areas of the earth's surface.

This increase in attention to world literacy is largely due to the spread of the idea that education was not for the privileged classes alone but for all. There have been intensive governmental campaigns for literacy in several countries.

Russia, (if we may place reliance upon her statistics), has made the most tremendous advance in history both numerically and in percentages. In 1918 Krupskaja said "Out-of-school education is the most acute, the most alive question of the present moment." The government at that time set about to "liquidate illiteracy." These are the results: In 1897 Russia was 69 percent illiterate; by 1926 she was 48.7 percent; by 1931, 25 percent, and recently the government has issued an estimate that only ten percent of the people are now illiterate.

In Japan in 1872 a code was issued requiring popular education. At that time 31 percent of the children were in school. Fifty years later, in 1922, 99 percent were in school. Japan officially reports that her literacy is over 99 percent.

The Japanese language employs an interesting mixture of Chi-

nese characters and Japanese letters. If a stranger looks at a page of Japanese he sees two quite dissimilar types of symbols, some simple and some complicated. The simple ones are Japanese letters, the complicated ones are Chinese characters. Where a word is borrowed from the Chinese, the Chinese character is usually printed. Many Japanese favor omitting all Chinese characters, but this practice may not gain common usage for many years to come.

The famous Mass Education Movement of China was begun by Dr. James Y. C. Yen, a Y. M. C. A. worker among the coolies who had been taken to the war in France. He used the spare time of the trench-digging coolies to teach them to read and write. After the war Dr. Yen brought the campaign back to China, where it achieved phenomenal success. There was organized in 1923 the "Chinese National Association of the Mass Education Movement." This spread into all the provinces and special districts. There were two campaigns going on simultaneously, one Governmental, the other private. The Government attempted the nation-wide campaign, while Dr. Yen concentrated upon Ting Hsien county with 400,000 people as an experimental laboratory.

A scientific selection was made of 1300 characters on the basis of frequency of use in the spoken language. The teaching was usually at night, and where possible, lantern slides and motion pictures were used. The methods have varied in different parts of China. In Shantung five young Chinese college graduates made it a rule to go to a village, select a prominent farmer who already knew the 1300 characters, give him enough money to provide fuel and light for four months, and have him put on his house a notice that there would be a school if twenty-five or more people desired it, and if they would pay for the books at three cents each. The four books cost twelve cents in all. No school-room was provided. In four months with one hour a week, and hard study by the students during the week, the course was usually finished.

Dr. Yen soon began to expand the scope of his program. He conducted a social survey in Ting Hsien as a typical North China county. The literacy campaign brought his workers into friendly

relations with the people, and paved the way for future programs by raising the general intelligence. Agricultural experiments were conducted to improve production. "Reconstruction" said Dr. Yen, "can be realized only if a new mentality is created in the people." Three types of education go on together, (1) that in the school, (2) that in the home, and (3) that in the community. In reality the entire village is being educated. This is Dr. Yen's answer to those who object to the inadequacy of a literacy campaign: It does more than teach people to read. It becomes the opening wedge for community improvement.

In order to aid illiterates in the pronunciation of the characters, Dr. Yen also taught the Chinese alphabet with thirty-one letters. The use of Roman letters in writing Chinese has received much attention from foreigners. There are at least five well known systems of "roman" orthography, and one system employing Russian letters. None of them is as short or as attractive to the Chinese as the simple and beautiful Chinese alphabet. If the Chinese were able to abandon their characters and employ only this alphabet, they could reduce the time from the four months now required to learn to read the 1300 characters, to as many weeks.

There is however a serious difficulty with the Chinese phonetic alphabet. It does not tell the reader which of many possible words is being spelled. Chinese is a monosyllabic language. There are only 400 to 600 syllables in use (the number differs in different dialects), but each monosyllable may stand for an average of *twenty meanings!* In English we spell "to," "two," and "too" in three ways to avoid confusion. Chinese Mandarin has fourteen meanings for the sound "too," each with a different character. When spelled phonetically the fourteen to twenty meanings are not distinguished. Even when the tones are indicated there is a chance for much ambiguity. There is need for some brilliant invention to resolve this difficulty.

The Koreans, with their excellent phonetic alphabet, are able to read quickly and easily. The native Korean Christian church makes it a rule not to receive a man under forty-five into church

## THE CHINESE NATIONAL PHONETIC ALPHABET

ㄚ -A	一	ㄘ F-	ㄍ K-
ㄛ -Ê(O)	-I-(Y)-	ㄜ V-	ㄎ K'-
ㄝ -EH	×	ㄝ TS-	ㄏ NG-
ㄜ -EI	-U-(W)-	ㄝ TS'-	ㄑ CH(I)-
ㄞ -AI	ㄥ	ㄝ S(S)	ㄑ CH'(I)-
ㄟ -AO	-Ü(YU)-	ㄝ CH-	ㄑ GN(I)-
ㄠ -OU		ㄝ CH'-	ㄑ T-
ㄡ -AN		ㄝ SH-	ㄑ T'-
ㄢ -ANG		ㄝ H-	ㄑ N-
ㄣ -(Ê)N		ㄝ HS-	ㄑ P-
ㄤ -(Ê)NG-		ㄝ L-	ㄑ P'-
ㄨ -ÊRH		ㄝ J-	ㄑ M-

membership until he has learned to read, since every member is expected to be a Bible reader.

#### THE PROBLEM OF THE ADULT ILLITERATE

Adult education throughout the world is far behind education of children. In the field of adult education the most backward division is surprisingly that which ought to come first—teaching adults to read and write. Leaders who seek guidance in the preparation of lessons are dismayed at the difficulty they encounter in securing valuable helps. It is chiefly to help meet this need that the present volume is published. The book does not attempt to cover the entire field of adult education, for to do that adequately would require many volumes. It selects the narrower problem of how to carry an illiterate adult student through from the beginnings to a point where he can read and write his own language well enough to comprehend the simpler reading matter employing his vocabulary.

Are there not multitudes of children's books for this purpose? No, children's books are not satisfactory. Are there not books in English? No, books prepared to teach English to adult foreigners will not do. Our problem is quite different. It is to teach a grown-up man or woman with a large vocabulary but no knowledge of letters, to read what he already knows, his own language.

There has been much discussion as to which of several methods of teaching illiterates is right. This book will attempt to show that there is no one method that is best for all languages, but that the method must suit (1) the language, and (2) the mental age of the pupils.

The languages of the world may be classified under several heads from the point of view of lesson making. Let us make a partial classification at this point, for illustration:

1. The Chinese languages have no alphabet, but a different character for each word. Shape and sound are not related. Teaching the Chinese to read involves teaching the meaning and pronunciation of all the characters they are likely to need.

2. The Arabic script used for a number of languages (including Urdu) possesses an alphabet, but most of the vowel sounds are omitted. It is therefore necessary to learn the pronunciation and meaning of each word. Arabic is further complicated by the fact that it has three shapes of writing for each consonant, one shape at the beginning of a word, another at the middle of a word and still another at the end of a word.

3. After Chinese and Arabic, English is the next most difficult language from a phonetic point of view. It does not omit vowels like Arabic, but it has *too many* of them, and several sound values are given to the same vowel. There are eight sounds for 'a,' seven for 'e,' five for 'i,' nine for 'o,' six for 'u,' and four for 'y.' Learning the phonetics of the vowels enables one to *guess* but not to *know* how words are pronounced. The consonants 'c,' 'g,' and 's' (often 'z') are also confusing. One must learn the correct pronunciation of every English word, just as is the case with Chinese and Arabic.

The three classes of languages above illustrated (Chinese, Arabic, and English) can be read only after the correct pronunciation of each written word has been taught. The shortest possible method for teaching these languages (though it is not short) is to teach words through the medium of interesting stories. Phonetics will be learned incidentally and principally in connection with writing.

4. The languages of India (excepting Urdu) present no difficulties with the vowels, but have difficulties with consonants. When two consonants come together like "st" in "steam," they are spliced together, one above the other, and some of each consonant is cut off. In half the cases the combinations (called conjuncts) are as unrecognizable as a new letter, as would be the case if we put the top of "s" and the bottom of "t" together.

The classical vocabulary employed for writing is so different from the colloquial or spoken vocabulary that one must learn almost a new language before one can read their books. The chief trouble, therefore, with Indian languages is not in *pronunciation* so much as in *meaning*. Their phonetics may be mastered rather

quickly, but the long slow pull of learning to understand the written language lies ahead of the learner, a difficulty as great as the English speaking student faces in learning to read French.

5. French is easily pronounced after one knows all the rules governing pronunciation of letters and syllables. There are fortunately few exceptions to the rules. Phonetic drill is therefore of great assistance from the outset.

6. Spanish (excepting 'u' which is silent after 'q') is pronounced exactly as it is spelled. Fortunately there are many languages which have adopted Roman letters in the past hundred years and which are thus also almost or perfectly phonetic. For an illiterate in any of these languages the swift way to become a reader is to learn to pronounce the letters and syllables. Only those who have watched the process can realize the real swiftness with which bright illiterates can learn phonetics. In the Polynesian group of languages (Hawaiian for example) there are but twelve letters, one letter for a sound and one sound for a letter. In the Malay languages, including all in the Philippines, there are from sixteen to twenty letters. Learning these and the syllables they form is but a matter of a few hours. The only problem, thereafter, and it is a very simple and interesting problem, is to acquire speed in reading and writing.

It has thus become obvious that for languages like Chinese, Arabic, and English the student should be taught to read sentences, phrases, and words from the outset. In languages with nearly perfect phonetics the process can be cut amazingly short by an early mastery of syllables and letters. It is incredible to those who know only English that any person should be able to pronounce every familiar printed word in his language within a day, yet this not infrequently happens to bright students in the dialects of the Philippines.

Our next chapter will show that lessons for illiterates depend not only upon the type of language employed, but upon the nature of the students to be taught.

## The Mind of the Illiterate Adult

LESSONS and teaching methods which fit the minds of children are not suitable for adults.

In the first place an illiterate adult knows a great deal more than a child of six knows. Our experience indicates that the average adult has a clear idea of the meaning of from five to ten thousand words, while a child of six may use only that many hundred words. The child has the great handicap of needing to build up a vocabulary from small beginnings. The illiterate man already possesses his vocabulary, and has only to learn how his vocabulary looks on paper. Of course if we try to teach him a foreign language his difficulties at once may become even greater than those of a child.

The next fact is not so obvious excepting to those who, like ourselves, daily experiment with adults and children. Children do little synthetic reasoning and do not lean upon judgment to assist their memories. Adults reason constantly, and lean upon their powers of synthetic reasoning to assist memory. Our experience shows daily that adults can be taught letters and syllables through various memory devices and, when they know these, they can pronounce all the words they have used in their spoken vocabularies. Most children cannot do this. The syllabic method is therefore a tremendously effective short cut for adults, but it is the wrong method for children, and should not be used in teaching them. To those who hold otherwise, we can only suggest the test of experience. Let the teacher of children keep an open mind on the matter until he has tried teaching adults with the lessons suggested in this book. The adult is not a grown up child, but has a different type of mind.

### LESSONS FOR ADULTS

Lessons for adults thus should not copy tedious courses intended for learners of a foreign language or for children. Both are

far, far too slow. We need a course adapted to one purpose. For not only can the teaching of adults be much swifter and easier than teaching children, but it must be so. Children are compelled to attend school. But in most countries adults only study voluntarily. They must be captured and kept by a sense of achievement. If they fail to progress rapidly, or if they find the course too hard, they will drop out of the class.

This must be said with emphasis, for time and again we have met highly efficient teachers trained in high-ranking modern institutions who have insisted that no method can be right excepting the newest ideas worked out for children in those institutions. They have failed to see that in this vastly different problem we need to be creative for adults, just as the great leaders of modern education have been creative in lessons for children.

Swift progress is necessary because the illiterate adult has a sense of inferiority and is easily discouraged. There is a widespread but mistaken impression that children can learn and that adults cannot, that the brain hardens gradually and that the time to learn is before we are twenty-five. Educational psychologists under the lead of Professor E. L. Thorndike have exploded this mistaken idea, but few people have yet learned the truth. There are some things a child can learn better than an adult, it is true. But there are many things that an adult can grasp and remember better than a child can. What he may have lost in retentiveness has more than been compensated by the enormous background of experience into which he can relate his new knowledge, and by the interest which he has in things outside of the child experience. You can teach an adult about politics, industry, hygiene, and agriculture, because the adult realizes his need of this knowledge and because he has had much practical experience in these fields.

The average adult can also grasp mathematics more quickly than a child because his powers of reasoning have been more developed, and because he has often felt the need for more skill in computing. The adult grasps anything meaningful better than the child does, and anything meaningless probably less well.

By the same token if the adult is taught to read within his own vocabulary, every word he hears is rich in meaning caught from countless experiences. If in teaching we lean heavily upon his experience and his reasoning and not too heavily upon sheer memory, the adult can read within his own old vocabulary in far less time than the child. Indeed in most instances the progress of the adult is incomparably faster. No child can learn to read in a day, in any language, because he has too much to learn. Adults have frequently done so in the languages with perfect phonetics, because they know everything excepting the phonetic symbols.<sup>1</sup>

The very first lesson must make good progress without once involving the adult in embarrassing difficulty. Every lesson thereafter from start to finish must prove as surprisingly easy and rapid as the first one. The student must find his self esteem rising each succeeding day.

Unfortunately our ideal of a simple, brief, rapid course is not so practical in some languages as in others, as has already been stated. One wishes that he might reform the spelling of Arabic and the alphabets of the Indian languages, and adopt a phonetic alphabet for China, and make a drastic reform in English. But we recall the stubborn resistance which meets every proposal to reform English spelling, and can appreciate the well nigh impossible task which confronts the man who tries to reform spelling in other lands. We have to do the best we can with what we have. Here is an immense field for inventive genius.

The subject matter of a lesson must not only remain within the vocabulary of the adult, and consist of grown-up material. The lesson must also be built so that the adult student can take

1. It is a great mistake to suppose that even aged people cannot learn if they have good eyes, and if their minds are normal. At seventy they seem to do nearly as well as at forty-five, if the eye test shows that they can clearly distinguish the letters. The following case is altogether credible, though the age may easily be incorrect.

"Louisa Davis, a former slave living near here (Columbia, S. C.), is learning to read and write at 107 years. She can already write simple sentences, and use a beginner's reader.

"... At the present time, Louisa is being taught by adult teachers of the educational department of the Works Progress Administration in South Carolina. Her faculties are unimpaired and she has a very clear idea of what she wishes to accomplish. And that explains, according to her teacher, why Louisa is progressing actually faster than a child of six who has just entered school."  
—*Christian Science Monitor*, May 10, 1938.

the lead as soon as possible, for he does not like to follow long. There must be the fewest possible words on the part of the teacher and the greatest possible activity on the part of the student. Nothing so annoys an adult as for the teacher to get in his way.

Now these ideals are possible only if great pains have been taken in the building up of every step in the lessons. A chart, like a road, is only as safe as its most dangerous spot. The success of the chart depends upon the ease it attains in every stage. In building lessons in over forty languages, we have learned that infinite care has to be taken to make every inch of the way to the end of the chart easy for the dullest student.

The comparison to a road is not inappropriate. Chart building resembles the building of a road up a mountain side, the mountain being the language. Most adult lessons are still back in the age of dirt and stone mountain roads. They are not modern. Every foot of highway must be smooth, and the grade low enough for even a poor little old automobile to make the grade with ease. Roads are first surveyed and afterwards gradually brought to perfection by constantly working over every meter. There is a close analogy in making lessons. Months or years of patient experimenting will at last make the progress from start to finish as free from difficulties as the language will permit.

#### THE TEACHER'S ART WITH ADULTS

If the lesson is the road to literacy, the teacher is the chauffeur. He must stay on the road. There is usually one best track to follow. We drill our teachers in detail, so that they may never lead their students astray. Chart and method should fit like hand and glove. There will, to be sure, be variation in teaching after the teachers know the most approved method. We are tireless in our search for ever better and swifter teaching.

It is better to tutor adults one by one or in very small groups than to teach classes, such as are customary for children. There are many reasons for this. Every adult is sensitive about making

mistakes before other people. The illiterate adult chafes under class discipline and dislikes to await his turn. There is much more unevenness among adults in their speed of progress than among children. Many practically illiterate adults have been to school as children for some weeks or months and have picked up a little reading. It is for this reason that the lessons developed in this book later are intended primarily for tutorial instruction.

The teacher remembers that the student will be at his best in the beginning and will gradually grow weary as the minutes pass. So the moment the student is ready to begin, he must go straight to the point. No speeches by the teacher; no needless work; no digressions; no false leads; direct progress to the finish! It is amazing to find how much time can be saved by applying efficiency to his teaching.

The highest art of the teacher is to keep out of the student's way, neither pushing nor retarding him. For example, one should never try to dig deeper neuronc paths by repetitions like "Say it again, again . . ." Never that! It is unpleasant and it is not progress. On the other hand one should not ask the student questions which he cannot answer. There are no examinations to find out what he does not know. There are no embarrassing pauses. When the student needs help, let it be given in a gentle pleasant tone of voice, not the tone a teacher usually uses with a child, but the tone a man employs with his equal or superior. The remark "Don't you know that?" and the attitude it implies must be ruled out.<sup>2</sup>

Teachers of adults need to have their voices under control. They must avoid speaking louder or more emphatically than usual, though pronunciation must be clear. It is the nature of all of us to remember a whisper better than a shout. We forget a shout because it is disagreeable, and disagreeable experiences must be forgotten as soon as possible.

2. The average teacher of children makes a failure in teaching adults. He assumes a patronizing grown-up attitude like that which he used with children. It seems to have been the custom in most countries to make the school children feel wretched. The teachers' business appears to be to detect trifling mistakes and make trouble about them. Discipline is maintained by fear. Where these attitudes prevail the typical teacher of children will ruin any lessons prepared for adults.

What a student has already said correctly should not be repeated after him. We all know how parrots annoy us. If the student says "mala," the teacher may throw the word into a sentence, for example: "How *mala* [large] is your house?"

If a word is *incorrectly* pronounced by a student, one should not say "No, this way." Nearly everybody uses the word "no" to excess. It is well to eliminate it from one's vocabulary while teaching. If a student says *mula* instead of *mala*, you may say "Yes, you have a *mala* house." Say "yes" when you mean "no!" Many a New England conscience spoils the art of delicate consideration.

A teacher ought to strive for graceful teaching, free from superfluous motions and nervousness. The teacher must not use his pointer to hunt for a word. To do so is to lead the pupil's eye astray. Until the teacher knows exactly where he is going next, the pointer remains perfectly still and then it moves slowly and smoothly, so that the student's eye is led, not bewildered. There are no nervous jerks of the hand, no pacing the floor, no mannerisms. The whole process should be unhurried, poised, pleasant, and as free from vibration as a strong silent engine. Nervous men should not be asked to teach, at least at first.

All of these factors are far more crucial in teaching illiterate adults than in teaching children in school.<sup>3</sup>

If the student has been allowed to lead and has made rapid progress with the adroit and almost unnoticed aid of the teacher, he will finish the whole lesson even more enthusiastically than he began it. But if he yawns, one must stop and ask him to write what he has studied. It is fruitless to try to teach him when he is tired. One way to change the activity of the student is to have him teach somebody else at the end of each line. Usually weariness on the part of the student is an indication that the teacher has talked and led too much.

<sup>3</sup> A memorandum printed by the United States Department of Education (Memo. No. 9, Mar. 17, 1934) says:

"1. Adults are present in classes because they want to be, not because they have to be. The leader or speaker should present his material in such a way as to maintain interest in the subject from the start. 2. Adults are impatient of disciplinary restrictions. Fractious persons cannot be sent from the room. The leader will do well not to force an issue in disciplinary matters."

## MOTIVES FOR THE ILLITERATE

As the illiterate has a sense of inferiority and is very apprehensive lest he may not be able to learn, it may prove difficult to persuade him to try. He may offer false objections—too busy, not interested, does not need it, some other day, has an engagement—while his real reason is his dread of appearing stupid. We must find a rather powerful motive for study before we can overcome this fear of failure. The most potent argument is the fact that his neighbors are learning something he does not know and that they are enthusiastic about it. The pages they can read contain secrets he thinks may give them an advantage in business or in securing a government appointment. In the Philippines our teachers tell them about some of our "graduates" who are in government positions now that they can read and write. Or they talk about the Independence of the Philippines and how necessary it is to vote. Or they talk about being able to understand the titles to their lands so that they will not be swindled. Or they talk about the beautiful epics and lyrics which are being printed. Often they read a few lines of some coveted poem and tell people they can learn to read these by a few hours of study. Frequently they start by having illiterates write their own names, and perhaps the names of their friends. Women especially seem to enjoy writing first.

But in the beginning of a campaign nothing is more effective than to choose a man and tell him he is to become a teacher of the village. The fact that he is to teach somebody else in a few minutes keeps him alert. He does not worry about failing to learn the lesson because his mind is fixed on the method of procedure. There are several reasons why a student should be made into a teacher at once.

1. Knowing that he is to teach, gives purpose to his learning.
2. Teaching the lesson several times fixes it in his mind. We never really know a thing until we have used it.
3. The new teacher is given a higher status in his community. The ambition of everybody is to be called *guro*—"teacher."

4. He discovers that service can be a deep joy, and realizes that what one learns he ought to share with others.

5. By making teachers out of all students we teach the community at small cost by geometrical progression.

Illiterates think immediately of the use they are going to make of anything they secure. They often ask the teacher:

"When I am finished learning what will you give me to read?"

When a Moro student asks that question, the teacher reads a list of the books and booklets which are printed in his language. He tells the student:

"The wisdom of all the world has been collected in books, so that when you know how to read these books you can learn the world's deep secrets. You will be regarded as a wise man because you will know more than other people. You will be able to read every song Bantugan sang. (He is the Achilles of the Moro epics.) For example this song of Bantugan in the lesson. You will be able to read this two days from now. You will never be caught ignorant of the law for we are printing the laws in your language. There are wonderful stories from Mecca, Misir (Egypt), Sam (Damascus) and Mirika (United States), stories that will make you laugh and cry. You will learn how to be more successful in business. You are a very fortunate man!"

But better than any promotional talks, are real situations that demand ability to read. Many are stimulated in their desire to read by the labels which we have placed upon the seeds and plants to be distributed. An experimental farm conducted by the mission gives away or sells seedlings or citrus fruits, papayas, mangoes, avocado pears, cinchona trees, balsa wood, and bread fruit, and seeds, for better varieties of corn, sweet corn, beans, cabbage, potatoes, rice and many other plants. In order to miss nothing the Moros must read "Lanao Progress" regularly. Much practical advice is to be found in this paper about farming. Much also is prepared by doctors and nurses. The news of all large festivals and weddings is greatly coveted. Thus reading is made an indispensable part of health, industry, and social pleasure.

Illiterate Christians usually are eager to study so that they can read their Bibles, song books, prayers and other devotional matter. Among the Christians of India this motive is incomparably stronger than any other. Where this is the case the subject matter of the lessons should be religious.

#### THE SPIRIT IN WHICH PROGRESS IS MADE

Half the art of conducting a literacy campaign consists in "selling the idea" to the illiterate, so that he will go out of his recitation tingling with eagerness for more, and spreading the news to others. To produce this result the teacher needs something besides technical perfection, he needs a warm heart. He must call upon all the resources of refinement and courtesy. He must make the experience of learning thrillingly delightful. There is never a frown nor rebuke, nor a yawn, nor a gesture of impatience. The teacher looks pleased and surprised at the rapid progress of the student; with glances of admiration he pats the student on the back and says "That's fine!" The student is doing far better than he expected to do, and he hungers for applause. Of all things, what the humble, ignorant people of the world want most is to have some hitherto undiscovered ability revealed in them. If you find an uncut diamond in a man, he will die for you. One notorious character whom we taught in this delightful fashion, was so enthusiastic that he took me over to a corner and whispered in my ear:

"You are the best friend I have in the world, for you have taught me to read. Now I am going to do something for you. Is there anybody in the province you want me to put out of the way?"

Perhaps an observation made by Dr. Wilder brings us closest to the secret of teaching illiterates. At Madura in southern India the teachers of the city had gathered to witness a demonstration. Before them sat on the floor a row of children and illiterate women. The brightest boy was taught the Tamil chart, he taught another boy, he taught a woman, she another, until the row of students was finished. At the close Dr. Wilder said:



"I have watched this remarkable demonstration and have decided that the secret of it is love!"

Certainly love is a secret, an indispensable secret. The illiterate cannot read books, but he can read human nature as well as literate people can read it. If the teacher shows the least indifference or impatience or disapproval the student is likely to give up and go home, perhaps never to return. He keeps on studying because he is enjoying a charmed spell of success and interest such as he never before experienced. Learning to read can be the crowning thrill of his life.

For this reason one should teach illiterates only when one is at his best. It is not a question of the number of hours one spends with illiterates, it is a question of the overflowing good will he manifests. It is much better to teach a few hours or even one hour in the spirit of patience and good will, than to teach many hours with low spirits. If a literacy movement can but be kept radiant, it will spread with great rapidity without any strenuous labor on the part of a few, because everybody will be teaching everybody else. If the leader permits himself to be worn out and impatient his campaign may be ruined. It is quite as essential for him to be radiant as it is for an actor who appears before the public to be so. *Chart and technique* can be prepared with scientific exactness. But *love, courtesy, delicacy, and joy* are qualities in a personality which can be acquired only by long years of breeding.

In the ordinary school, the students are compelled to attend classes regularly, whether they like it or not. Hence, there may be disagreeable days and grumbling teachers, providing the general average is satisfactory. In a literacy campaign love has no substitutes, and when it fails everything fails. There must be no bad days. If we have been out late the night before, or have a headache or a cold or indigestion or irritating troubles, we should go into hiding until life sings for us again. Every man conducting a literacy campaign needs a convenient retreat. Fortunately we do not have to keep schedules, and can give our very best selves. The advice needed in this case is quite the contrary of

that given in other undertakings. Instead of saying: "Work hard and you will succeed," we say "Do not teach at all when it seems like work, or you will spoil your cause."

The reader may feel that this aspect of teaching is so self evident that it need not be labored at such length. The trouble is that, while every teacher agrees to what has been said, so few know the high art of teaching in this way. We cannot see our own faults, else we would at once mend them. There are unsuspected sources of irritation in the conduct of most of us. This is why we must be extremely particular about the training of our teachers in kindness and courtesy. Since students imitate their teachers, we are especially careful in the selection of our head teachers, and doubly careful to be the soul of delicate consideration ourselves.

Dinganuman, one of the most charming teachers we have had, is the daughter of a Chinese father and a Mora mother. At home since childhood, her low kindly voice, her sweet patience, her perfect courtesy, her gentle reserve, win the hearts of the people as true love and refinement always do. The reserve of her nature protects her from any of the glances or insults that might annoy another girl. She has the perfect personality for teaching illiterate women. The atmosphere she leaves does more to show the new teachers how to teach than a thousand talks on love. What she makes others realize how inadequate they are.

The teacher of illiterates ought not to make enemies. He ought to keep aloof from controversies and from politics. He should under no circumstances criticize the religion of the people with whom he is working. If he lives the life of loving service, his life will cause the people themselves to criticize whatever is wrong in their own customs.

What a teacher teaches more than the books he employs. The teacher who goes about with wishful leisureliness, alert for an opportunity to help, will presently have the joy of seeing others following his example. Love is contagious. We have never achieved our goal, we have never really helped anybody much, until our burning heart has set his heart on fire to help somebody

else. A literacy campaign in which we start everybody with work teaching others will change the atmosphere of a whole community, if the men and women at the center of the movement are unfailing dynamos of love.

Extreme care must be taken when the beginner is teaching another for the first time, not to interfere so as to cause the new teacher to lose face. We remain as quiet as possible, with an occasional nod and a look of enthusiastic approval. We help only when the new teacher forgets, or if he loses his place, help him back with the least possible interference. When he gets through, we say:

"You are going to make a fine teacher. The usual way we teach at this point is to say, . . ." In this way we avoid interrupting or correcting him. He will leave zealous to teach everybody. Spirit is more important than perfection in technique. A true gentleman will know how to achieve both. If there is much correcting to be done, take your student-teacher out of hearing of everybody else.

A really loving teacher interests himself in the future plans of his student. After the lesson is over one ought to ask questions and make suggestions. Portray to the student the new world of opportunity that reading may open before him. He must see how it will function in his life. If you can inspire him with new ambitions to serve his fellowmen near and far, you will have finished a great work. For a literacy campaign is a means to that end, or it is of no value at all.

## The Literacy Campaign Begins in Lanao

THE theses set forth in the preceding pages have been subjected to years of testing, first among the Moros of the Southern Philippines, then throughout the Philippines, and finally in many countries of the world, during which lessons were prepared in forty-two languages and dialects. An account of our experiences will be more interesting than an abstract statement of principles more useful to readers who wish to appraise the conclusions which we have reached. The present chapter will tell of the beginnings in Lanao, the home of the famous Moros.

To understand many of the incidents related here one must know something of the four-century-long conflict between Spain and the Moros. Columbus and Magellan had both set out in quest of a route to the Spice Islands, which are just south of the Philippines. Their former route through the Isthmus of Suez had been cut off by the Moslems. The Spaniards made two strange mistakes in nomenclature which survive to our day. Columbus made the first. Supposing he had reached the East Indies, he misnamed the inhabitants of America "indios." Thirty years later Spaniards made a second mistake. When Magellan reached the Philippines in 1520 he found Moslems in Mindanao, and misnamed them "Moros" or "Moors," because they were Mohammedans like the Moors of North Africa. Magellan found that the Moslems had been creeping around the world along the coast of Southern Asia, and had reached the Philippines about 1450, only seventy years ahead of his ships. The pagan Filipinos Spain was able to Christianize with great ease, but the Moslem "Moros" were found implacable and perpetual enemies. The Christians were in terror of the long vintas in which Moro pirates made annual expeditions even to the northernmost islands, surprising villages, killing the men and carrying off not only crops and animals but also women and children. Spain never completely conquered the Moros.

When the United States took over the Philippines in 1898, American soldiers had more trouble with the Moros than with all the rest of the inhabitants. In many a desperate fight Moros chose annihilation rather than surrender. To this day the Philippine Army comes into frequent conflict with bands of Moro-outlaws who entrench themselves in "cotas" (forts made of stone or living bamboo) and defy the government to dislodge them.

#### THE BEGINNING OF LITERACY EXPERIMENTATION

In 1929 Donato Galia, a Master of Arts of Teachers College, Columbia University, went with me to Dansaslan, Lanao, with the intention of starting a Teachers' College. Both of us were experienced teachers. We had been attracted to Lanao by the fact that the Moros presented one of the most acute problems in the Philippines from both a political and social point of view.

Although Lanao, a half mile above sea level, has a delightful climate, we were forced to realize that the ancient feud between Christians and Moslems made the place unsuitable for the mixed Moro and Filipino school we had planned to establish. Only a handful of Moros had at that time reached high school standing. Our question therefore was what kind of school we could establish. We found an answer in the Moro customs. Every night in almost every Moro house we heard people singing until late hours. A good way to learn their language would be to write down these songs. So we persuaded some of the Moros to sing for us while we copied what we thought we heard on the typewriter. Then we read to them what they had sung. Delighted, they urged us to teach them how to read. For a few weeks we experimented with the teaching of English, but our progress was so slow that our students began to desert us. We decided to teach them to read their own language.

We were at once confronted with a choice between two alphabets. A variety of Arabic common in Malay countries was taught by the Moslem priests and was written by a few thousand Maranaos. It differed from ordinary Arabic in that the vowels were

all marked above or below the line. Religious books and some epics and lyrics were *written* in this script, but *nothing* had ever been *printed*. Teaching Arabic letters would have been popular with the Moros, but unpopular with the government. Mrs. Lorillard Spencer, a Newport and New York society woman who had devoted her life to the Joloano Moros, having become interested in them through the late Bishop Brent, was printing a paper in the Sulu dialect using Arabic letters with vowel signs. Her chief printer felt the experiment should not be repeated elsewhere. The type was exceedingly expensive and unsatisfactory. The fonts were large since every syllable had to have a distinct character. The vowel marks often broke from the consonants, leaving the letters unsightly and difficult to read.

But the decisive consideration in favor of using Roman letters was our belief that these would best contribute toward the amalgamation of the Moros with the Christian Filipinos. Many Moros knew Visayan, the most widely used Filipino dialect. As soon as they could read their own language they would therefore be able to read Visayan. Some of them, we hoped, might have the ambition to learn to read English as well.

The only objection to using Roman letters was the fact that nothing had ever been printed, or (so far as we knew) even written in Romanized Maranaw. Every page of literature would have to be prepared by ourselves. This objection was, however, also an advantage, for we could control the quality of their literature, and feel sure for a time at least that everything the Moros read was not harmful.

Having decided to use Roman letters our next problem was to discover how many letters we needed. There was a great advantage in choosing our own letters, for we could select one letter for each sound and one sound for each letter. We could aim to make our written language perfectly phonetic.

Fortunately, the great Filipino genius, Dr. Jose Rizal, had led the Filipinos in a reformed spelling movement, giving their dialects an almost perfect alphabet. This we followed except at one point. Maranaw contained two sounds not found in Visayan or

Tagalog or Spanish: "ü" as in "us," and "û" as in "urn." After exploring other possibilities, we finally decided to diverge from the Spanish-Visayan spelling at this point and employ "u" for both of these sounds. We then had to adopt a sound for "oo" (as in "shoot") and chose the letter "w" as in "two." We later came in for a good deal of criticism for using "w" as a vowel, but I still regard it as a happier idea than turning "e" upside down for short "u," as is done in the international alphabet. However, we later yielded on this point, and now use "o" for the sounds in both "old" and "shoot." Thus we have four vowel letters for six vowel sounds. To our delight, experience reveals that the use of four vowel signs never gets us into difficulties with Moros, although foreigners who are learning the Maranaw language have a little trouble, one letter doing duty for two sounds. They need to be told, for example, that our word "totol" ("story") must be pronounced "totool." But the native Maranaw student never mispronounces his own language. Reluctantly also we adopted "ng" instead of the international letter ŋ, because the use of "ng" is employed in all other Philippine dialects. The majority of Moros know some Visayan, the dialect of Mindanao Christians. They can read Visayan as soon as they learn the Maranaw phonetics. In all countries it is highly desirable that neighboring languages employ the same phonetic system.

The problem of providing literature for our students was solved during the first month by borrowing stencils and the government mimeographing machine from the Provincial Superintendent of Schools and printing a two-page paper which we gave away as a prize to learners. Then we purchased an old printing shop which was on the point of closing its doors in an adjoining province. The printer came with the presses. He began the publication of many booklets and the enlargement of our free paper, the "Totwl ko Ranaw"—"Story of Lanao"—(soon we had to "misspell" it "Totol" because nobody excepting Moros could pronounce "Totwl"). The paper and booklets which we published made no effort to convert or uplift the Maranaw people in these early stages. We aimed to maké them eye-minded and

were content to print anything from their Koran or their songs so long as they found the material interesting and not objectionable to us—or them! (We found they had five taboos for every one of ours.) The Moros were inordinately proud of this their first literature, and many of them assured us day after day that they had read everything we had ever printed.

We also prepared large reading charts, along the orthodox lines employed in teaching English. We are using this method today in teaching English to Moros and Chinese. But we saw at once that the method was needlessly long for the Maranaw language, which has but twelve consonants, b, d, g, k, l, m, n, p, r, s, t, ng and four vowels, a, i, o, u, which do not vary in pronunciation, except as previously indicated. To devote weeks to teaching these simple sounds seemed like much ado about nothing. Was there not a shorter method that would reduce the time of learning to a matter of a few days or even hours? A dozen young Moros set forth with me on a voyage of discovery, with all the ardor of their pirate ancestors. At times the excitement became intense.

New ideas were tried and adopted, only to be replaced at brief intervals by better ones. The idea came to us that if we could find three key words or sentences employing the twelve consonant sounds and using each consonant only once we could build easy lessons around these keys. All our force went in quest of the desired key words. Many fairly good keys were presented but none of them proved ideal. Then one day as we were examining two sets of proposals we noticed that by taking one word from the first set and two words from the second we had exactly the key words we had been seeking. They seemed to us to be perfect, and years of experimentation have proven this to be true. The three words remind one of Plato's architectonic ideas—they seem to have been meant for exactly this purpose from eternity!

The three words are:

- ma là ba nga (*Malabang* is the name of a town in Lanao)  
 ka ra ta sa (*karatas* is the word for "paper")  
 pa ga na da (*paganad* means "study" or "learn")

Each of these words is employed as a skeleton upon which to hang a lesson, as will be described in the next chapter. A chart was prepared for each lesson with letters an inch high. Our teachers made their own charts and started through the Province teaching groups wherever they were interested.

The crude hand printed charts soon proved impractical, because they could not be manufactured fast enough to meet the rising demand. Lieutenant Don O. Carlton of the United States Army watched us using these charts during the first year of our experiment, and said: "If you will tell me exactly what you want on a chart, I will have it printed in Manila, in any size you desire."

Two months later four heavy boxes arrived containing a thousand beautiful charts. Beautiful, but all in capital letters! We informed the Lieutenant, and fine sport that he was, he had another thousand made with lower case letters. Printed on excellent cardboard, these charts cost the Lieutenant two hundred dollars. Later we were able to secure smaller charts on cheaper cardboard for twenty-five dollars a thousand, and distributed three thousand of these to our teachers.

Our day by day experience drove us to the conviction that individual teaching was better for our adults than class instruction. There are three important reasons why this is true:

1. The Lanao method gives the pupil leadership and freedom in the first five minutes of instruction. No class can be as free or lead as completely as one student can.
2. It is possible to know how the individual student is progressing at every moment because he is doing nearly everything there is to be done.
3. The individual adult is less timid than the student in a class. It is easier for everybody to talk freely after the first few words have been uttered than to say a sentence or two in a class under the critical eye of teacher and fellow students. This is especially true of an adult illiterate when young boys and girls about him can read.

The type we had available in our press was too small for a primer. We therefore purchased a portable typewriter with 36

point (half-inch) type, and made the charts we needed on the mimeograph machine. When the charts had been polished to the point where we could not improve them further, we had zinc etchings made for us in Manila, and printed the primers which will be described in the next chapter. Over a hundred thousand of them have been distributed free of charge.

#### THE PROCEDURE IN TEACHING

The heart of our campaign has been the careful training given our teachers. Having no previous experience they need to be drilled until they know absolutely every word to say at each step.

We go with a teacher to the town where we desire to start our campaign, and chat with the people until we have found an intelligent, generally respected man whom we can subsequently use as a teacher. (We select the bright students first.) We test our student's eyes by showing him these dots— : : —and asking him how many there are. If he answers correctly he can see the letters. If his eyes are defective we select another man. The teacher then says:

"I have chosen you because I observe that you are intelligent and influential. I propose to make a teacher of you. I will teach you a little of this lesson, and then watch you teach one of your friends. So observe how to teach *every word*."

If our man agrees to study, he and the teacher are comfortably seated at a table or on the floor, as free as possible from distractions. It is desirable for one other student to be looking on, for he will be needed in a few minutes. There should be no spectators who already know how to read and who may be tempted to interrupt or laugh at mistakes.

The first lesson is shown on the next two pages. The original used 36-point typewriter type. See page 174. (The English translations are not to be found in the original lesson booklets.)

"Malabanga," at the top of the chart, is the name of a town in Lanao Province. (The other syllables below "malabanga" are

MARANAW

LESSON I

a	ma	la
i	mi	li
o	mo	lo
u	mu	lu

ma ma	a ma	la la
man	father	to pat
mi mi	a mi	li li
girl	our	name
mo mo	a mo	lo lo
chewed	monkey	dull
ba ba	ba ba i	la ba
short	woman	profit
bi bi	bi ba i	la bi
duck	push	more
bo bo	ba bo	la bo
to pour	aunt	prefer
nga nga	ba nga	bo nga
open mouth	island	fruit
ngi ngi	la ngi	li ngi
corner of mouth	wait	to turn

derived by changing the vowels after the four consonant sounds, as ma, mi, mo, mu, which are read down the columns. We never read "milibingi" which has no meaning.)

Our first objective is to analyze the word "ma la ba nga" into four syllables. Every teacher is required to memorize the following dialogue:

Teacher: Have you ever been in Malabang?

Student: Yes, many times!

ba	nga
bi	ngi
bo	ngo
bu	ngu

a la	ma la	la ma
God	large	yard
a li	li ma	li o
name	hand	outside
a lo	ma lo	o lo
hello	pretty	head
ba la	ba li	ba lo
pair	a receipt	clang
i bi	o bi	lo bi
itch	a vegetable	cocoonut
bo la	bu la	bu l
ball	wide	smoke
lu nga	ma nga	o nga
plural	a fly	fruit
lu ngi	lu mi	lu mi
allow	smooth	make flat

T. Did you notice it has four sounds? I will put them on your four fingers. (Teacher writes the letters with a pencil or pen on pupil's fingers) *ma la ba nga*. Name them while you point at them.

S. (Pointing to fingers) *ma la ba nga*

T. Here they are on this paper *ma la ba nga*. Say them while I point. (Points to each slowly while student repeats.)

S. *ma la ba nga*

T. You point to them and say them.

S. (Points to each and repeats) *ma la ba nga*

T. Please point to *ma*.

S. (Points to *ma*)

T. (Runs pointer under word *mama*) Here is *ma* twice: say *ma* twice.

S. *ma ma*

T. (delightedly) You said *mama*. That's you—a *mama* [man]. Say it fast!

S. *mama*

T. (Pointing to *a* left of key word) Look! This letter has its mouth open toward the left. You remember how "Bantugan turned left and opened his mouth." Now you open your mouth wide, and say *a* [as in "father"].

S. (Laughing at their hero Bantugan, who in their epic poems always turned left to make important remarks) *a*

[Note: We never teach the name of a letter, only its correct pronunciation: *a* as in "father" is the only pronunciation of *a* in Malay languages.]

T. (pointing to *ma* in key) What is this?

S. *ma*

T. (Pointing to word *ama*) Say them together here.

S. *a - ma*

T. Yes, you said *ama* didn't you? Are you an *ama*? [father]. Can you read these words?

S. *Mama a ama* [The man is a father.]

T. What is this, in *malabanga*? (points to *ma*)

S. *ma*

T. And this? (points to *la*)

S. *la*

T. Here is *la* twice (points to word *lala*). Say *la* twice.

S. *la la* [meaning "pat me on the back"]

T. All right, I'll *lala* you. And you deserve it—you are so bright! (Pats student)

S. (Laughing) *lala*

T. (points to *a*) What is this?

S. *a*

T. Here it is again (points to *a* in the word *ala*.) And what is this? (points to *la* in *ala*)

S. *la*

T. Say them together fast. (runs pointer under *a la* left to right.)

S. *Ala*

T. Yes! Allah [God]

S. (Reverently) Allah

T. (Points to *ma* and then to *la*) What is this? And this?

S. *ma la*

T. Yes. (Points to word *mala*) Say this fast.

S. *mala* [meaning "large" or "great"]

T. Fine! *mala a mama* [The man is large], *mala a ama* [Father is large]; *mala a ala* [God is great]. Let us turn this word *mala* over. Say *mala* backwards. (points to *lama*)

S. *lama* [meaning "yard" or "campus"]

T. *mala a lama* [the yard is big]. Like yours there! You have a bright mind. That was wonderful! I know you can teach your *pagaria* [friend] '*malabanga*' the same way that I have taught you.

(The student teaches the first line to another person.)

We are now ready for the second line of the chart—*mimi*, *ami*, *lili*, etc., which introduces the vowel "i."

a ma la ba nga (key)

i mi li bi ngi

(1) ma ma a ma la la a la ma la la ma

(2) mi mi a mi li li a li li ma li o

T. (Pointing to *ma* in key) What is this?

S. *ma*

T. (Pointing to *mi* below *ma*) See, this begins the same but ends differently. So you start "mmm" but end with a smile, [sound of "e" in "me"] only quickly *mi*. Point to *mi*.

S. (Pointing) *mi*

T. Here is *mi* twice. (Points to word *mimi*) say *mi* twice.

S. *mimi* [girl]

T. What *mimi* do you like best?

S. (Smiles)

T. (Points to *a* in key) What is this? (Points to *a* in *ami*) Here it is again. Say it.

S. *a*

T. (Points to *mi* in *ami*) And this?

S. *mi*

T. Say it together fast. (slides pointer from left to right under *a mi*)

S. *a mi* [our . . .]

T. *ami mimi* [our girl], point to *ami ama* [our father]. Can you find *ami ala* [our God]? Find *ami lama* [our yard].

In this manner we proceed across line 2.

The third line of the chart is very easy because there is no new letter. It affords a breathing spell, and gives a feeling of rapid progress. "o" is the easiest letter to learn because it is pronounced by making the mouth round like "o." So we sweep through the line with little comment.

To teach line 3 below, the procedure is as follows:

a	ma	la	ba	nga
i	mi	li	bi	ngi
o	mo	lo	bo	ngo

- |     |    |    |   |    |    |    |   |    |    |    |    |    |
|-----|----|----|---|----|----|----|---|----|----|----|----|----|
| (1) | ma | ma | a | ma | la | la | a | la | ma | la | la | ma |
| (2) | mi | mi | a | mi | li | li | a | li | li | ma | li | o  |
| (3) | mo | mo | a | mo | lo | lo | a | lo | ma | lo | o  | lo |

T. (Runs down the column *ma*, *mi*, *mo*, repeating the syllables, points to word *momo*) Here is *mo* twice—say it twice.

S. *momo* [Note: A mother chews the rice very soft and puts it in her infant's mouth. This is *momo*, a laughable word.]

T. Now read this funny one (points to *momo i ama ami*)

S. (Laughing) *ami ama momo* [name of our mother]

T. This? (pointer under *a mo*)

S. *a mo* [monkey]

T. Read this (pointer under *ami amo*).

S. (Laughter) *ami amo* [our monkey]

The remainder of Lesson I is taught in the same fashion. Some laughable or surprising remark has been thought out about each new word. Every teacher learns the witty remarks and adds any new ones he can think of. The students also are encouraged to put words into interesting sentences.

It is evident that for this key-word method the teacher *must be drilled to perfection in all the steps* including those we are omitting here. Success with this method depends upon the painstaking care with which every teacher is trained, more than upon any other one factor. Wherever experiments have failed we have found the cause to be careless preparation of teachers. This, as we came to realize in other countries, is the chief difficulty with the use of the method where careful teacher training is not practicable.

The teacher says less and less as the student shows that he can go ahead without much aid. No necessary word omitted, no unnecessary word spoken—this epitomizes the high art of teaching.

With a skillful teacher, the student fairly speeds through lines 5 to 8 of Lesson I. Then we ask him to write: we furnish him with a pencil and help him to write in the blanks opposite Lesson I where appear the following words, selected from Lesson I, written with disconnected letters:

mama mimi momo lala lili lolol

We adopted this type of writing, slightly modified, at the suggestion of Mr. J. Scott McCormick, Academic Supervisor of the Bureau of Education for the Philippine Islands. We have found disconnected letters easy for the adult student to learn because the letters resemble those in the printed lesson (with the excep-



MARANAW

LESSON II

	a	ka ra
	i	ki ri
	o <sup>w</sup>	ko ro
		ku ru
ka ka	ka ma	ka la
older brother	bed	size
ki ki	ka mi	ki ma i
turn	we	club foot
ko ko	ko ri	ri ko
to crow	to bend	rich
ku ra	ku ri	ku ro
monkey sound	to touch	wrinkle
ta ta	ko ta	ta ro
to inlay	fort	wax
ti ti	ka ti	ku ti
urine	bantam	grass
to to	ta to	to ka
to prune	tattoo	bill
sa sa	ta sa	ra sa
smash	cup	mirror
si si	si aw	ra si
cut a fish	nine	pain
so so	so sa	so ta
nipple	cross a stream	disdain

tion of "a" and "g"). Being disconnected letters they are easy to make and easy to read.

After he has written, we ask him to teach somebody else to read, while we look on silently, helping him, when necessary,

ta	sa	[paper]
ti	si	
to	so	wa
tu	su	

ra ra	ka ra	a ra
weave	frying pan	plow
ri ri	ka ri	a ri
cut scratch	noise	young brother
ro ro	ka ro	a ro
shed feathers	face	to stir
ru ka	ru ka mi	ru ki o
to you	to us	to you all
ma ta	ma ra ta	wa ta
eye	bad	child
ma ti	mo ti	ro ti
empty	name	bread
wa to	tu ra	tu ro
rock	saying	say
sa ra	ki sa	sa ko
to strain	story	bag
si ra	ki si	si ko
they	turn	elbow
so ti	su ka	su ki
pure	you	legs

to keep his pointer on the track, and aiding him where he forgets. We look pleased at his teaching, and praise him when he is finished. Then we say:

"Now go out and teach three or four other bright people who

MARANAW  
LESSON III

	a	pa	ga
	i	pi	gi
	o	po	go
	u	pu	gu
pa pa	a pa	ba pa	
stem of taro	wait	uncle	
pi pi	pa pi	ma pi a	
to wash	dog	good	
a po	po ra	po ro	
grandparent	paddle	top	
pu ga	pu ro	pu sa	
orange	repeat	to sell	
na na	ga na	na ga	
pineapple	gain	dragon	
ni ni	ga ni	ni go	
a tree	anger	basket	
no no	no ri	no ro	
elf	parrot	ring	
da da	da na	pa da	
footprint	pus	grumble	
di di	di ka	di go	
bubble	don't	said	
do do	da do	do da	
put hand in hole	plow	spit	

will make good teachers, and bring them back to me tomorrow. Then they can help you teach this community. Tomorrow I will teach you Lesson II and you can teach this to your students.

na da  
ni di  
no do  
nu du

ga ga	pa ga	ga pa
compel	pay	land
gi gi	pa gi	gi po
wound	ray fish	stem of fruit
go go	go ra	go ro
genealogy	fez	teacher
gu pa	gu ba	gu mi
to be sure	destroy	to break
go na	pa na	o na
value	bow	first
ni pa	ni pa i	o ni
nipa	snake	sound
no sa	no ta	i no
name	accusation	why?
da po	an da	gu da
step	where?	feel
di po	po di	gu di
plant	praise	emotion
do po	pa do	pu d
flag	consume	companion

There are only three lessons, and after you know them, you will be able to read every word in the Maranaw language."

In this process the student-teacher must go over the same les-

son six or seven times, thus fixing it in his memory, and tasting the joy of making immediate use of his new knowledge.

Lesson II appears as on pages 38 and 39 (except that the English meanings are omitted):

The lesson is introduced as follows:

T. (Rubbing the paper with his fingers): What is this stuff?

S. *karatasa* [paper]

T. *karatasa* has four sounds. I will put them on your fingers. (Takes the hand of the student and writes on four fingers *ka ra ta sa*) Now say them on your fingers.

The teaching proceeds as described in Lesson I, and need not here be explained for Lesson II beyond this point. As soon as Lesson II is finished, the student copies the written exercises, teaches somebody else, and sets out to teach more students. Then he returns for Lesson III, which appears as on pages 40 and 41 (except for the English translations):

The lesson is introduced in this manner:

T. Isn't it fun to *paganada* [to learn]. How many sounds has *pa ga na da*? Four? Shall I put them on your fingers? (Prints them on four fingers of student)

So we continue, building up words and using them in sentences as before.

Lesson IV teaches the student to read and write the numbers. Since he can already count he can teach himself as he writes:

1 2 3 4 5 6 7 8 9 10 11 20 21 100

Then he learns the capital letters by having them placed beside the corresponding letters which he has already learned. He learns these capitals by seeing them at the beginnings of very familiar sentences. (The key words are printed on the same page for quick reference.)

a ma la ba nga m M Mala a mama  
(big) (is) (man) [The man is big]

i mi li bi ngi  
o mo lo bo ngo l L Lalo a mala a mama  
u mu lu bu ngu (more) (is) (big) (man)

b B Babai nian oto  
(woman or sister) (his) (that is)

ka ra ta sa k K Kaka a wata a mama  
ki ri ti si (oldest) (is) (child) (man's)  
w ko ro to so [He is the man's oldest child]

wa ku ru tu su r R Rira ka sa karatasa  
(cut) (you) (the) (paper)  
(imperative)

t T Tata-i ngka so loto-an  
(inlaid) (by you) (the) (betelnut box)  
[Let the betelnut box be inlaid by you]  
[Note: Malayan tongues strongly prefer the passive voice. The imperatives below are passive wherever "ngka" appears.]

s S Sisi-i so aso  
(here) (is) (the) (dpg)

pa ga na da p P Pud ako... ngka on  
pi gi ni di (a companion) (I) (will be) (you) (there)

po go no do g G Gunuk uka  
pu gi nu du (stop) (you) (imperative)

n N Naiaw ka  
(wait) (you) (imperative)

d D Dadowa ngka so lopa  
(plow) (you) (the) (land)  
(imperative passive)

a A Apa ka si-I  
(wait) (you) (here) (imperative)

i I Ilaia ngka si-i  
 (look) (you) (at this)  
 o O Oai, o miog siran  
 (yes) (if) (wish) (they)

During this fascinating experience of reading for the first time, the student learns the pronunciation of the hyphen, which we use in Maranaw to indicate a glottal stop between vowels. The student is now in a position to educate himself by reading. The first thing he reads is an old beloved song which every illiterate Maranaw has heard sung from infancy. He has gone to sleep night after night with the words of this song still echoing in his ears. Now for the first time he sees what he has been singing. His memory of the song aids him where he might stumble, and he has no trouble from start to finish. The first story he ever reads, he sings! One astonished student stopped and exclaimed wide-eyed:

"It is magic!"

And like magic indeed this song works. The Moro sings slowly, which gives him ample time to observe how each syllable falls into place as he sings it. New combinations have an old familiar sound and hence are easy to remember. One advantage in using this song is that the student will repeat it many times day after day, drawn by the fascination of seeing what his dearly beloved song looks like. He needs no outside incentive. The process does itself. He is drawn into reading by the content of the matter. We have reached the point where victory is assured.

The "Song which Lomna Sang in Heaven" is 150 lines long—too long to be printed here. It starts as follows:

Na kagia' maoto  
 na inodar a magaog  
 na kagia lomimbo ka  
 ko Dasolimbag a Rogong  
 na ino di kari munda  
 o gorangan sogo-o ngka  
 sa Malindai a Bumbaran

And tell us therefore,  
 Why did you depart  
 And make your journey  
 To the land between Two Seas?  
 And why did they not reply  
 Nor heed you when you spoke  
 In beautiful Bumbaran?

The last page of our little twelve page primer consists of short easy sentences which praise the student for his success and encourage him to continue his study. Translated into English they mean:

Now you are very happy, for you have learned to read.

This is good luck for you.

It is like your release from prison.

You are coming into a new world.

The wisdom of the world has been collected in books.

You will become very wise if you read these books.

If you do not read, you will soon forget what you learned.

Now you must read every issue of the Lanao Progress.

We are printing secrets from all the world.

We are searching through a thousand books, and a hundred magazines to find these secrets for you.

If you read every page you will become wiser.

Some day you will be a leader in Lanao.

If you read the laws we publish, you will become clever.

You will be able to read all epics, lyrics, sacred stories, romances, news, and wise counsel.

High pressure salesmanship is now called into play if possible to induce the student, or at least the home in which he lives, to subscribe for Lanao Progress. It must be read and it must be paid for. We accept rice, baskets, gold and silver finger rings, anything marketable, in payment. This is a crucial point, for if the student does not read regularly and acquire the habit he will soon forget what he has so easily learned.

## CHAPTER IV

## Results of the Lanao Campaign

We started the campaign with two teachers, but gradually expanded until we had nineteen paid teachers and five hundred others who hoped to be placed on the payroll if they proved expert enough. Each month we paid the fares of teachers who came to attend our great teachers' meetings. These resembled the councils of "datos" (chiefs) which are customary in tribal life. The highest datos of the province made impassioned speeches during the forenoon. The afternoon was consumed in training and examining teachers. All teachers who met our requirements were given certificates, and one or two teachers added to the payroll each month. Salaries ranged from two to ten dollars a month.

The cost of transportation for hundreds of volunteer teachers soon became prohibitive. We had to announce that no more transportation would be paid, but that a free meal would be given to those who came to the next meeting. We bought a cow. We were overwhelmed by the number of women who volunteered to come and help slaughter and cook and serve it. When the meeting was over we found that they had incidentally helped themselves so generously that there was not enough food for the teachers and datos! The Chinese bakery had to be bought out to meet the emergency. Thereafter we had no free meals!

The depression came upon us in December 1932. At our teachers' meeting I trembled as I faced a room crowded with fierce strong faces, and said:

"America has suffered from a great catastrophe, and cannot help us until she recovers. Your American friends request us to cut down all our expenses for the present. So I have to discharge all but two of these nineteen teachers. I am heartbroken about it, and hope the teachers will understand. Almost I am compelled to return to America."

Kakai Dagalangit, the leading dato of Southern Lanao, a man with piercing eyes, arose and said:

"This campaign shall not stop. We will make all these men teach without any salaries. From this time forth every person who learns must teach somebody else right away."

Then dato after dato arose and declared that this campaign was the best thing their Province had ever seen, that they would compel the teachers to continue teaching without salaries, and that everybody who learned to read must teach somebody else. There was no other way, one man declared, for Lanao to catch up with the rest of the world.

With that meeting in December 1932 began the volunteer teaching which has since been tried with varying success in many countries.

The experienced teacher has doubtless said to himself:

"I can imagine there is some terrible teaching!"

This, it must be confessed, is true. For example one boy came to our school reading quite well, though he had his paper turned upside down. When we turned it up straight, we found that he could not read it! He had been taught by some volunteer teacher who held the lessons so that he himself could see, while the pupil had to read from the opposite direction. After that we gave special instruction to our teachers in holding the lesson so that the pupil could read it.

With the hope of financial reward removed, we concentrated upon discovering other methods of stimulating the campaign. A large thermometer ten feet high recorded in red paint the percentage of literacy attained according to the report blanks furnished by the teachers each month. On this thermometer was printed the names of the countries of the world showing their percentage of literacy. As our record slowly crept past the countries of South America, the Moros studied the great maps of the continents which are on the walls of our central school to see where these countries are. In the next three years over forty-five thousand names were submitted by our teachers. Some of the teachers accused others of falsifying names of persons whom they had not taught thoroughly. Accusations, true or false, are serious matters in Lanao for they may lead to quick bloodshed. We took

our thermometer down because it was impossible with our meager resources to check this tremendous flood of new names from all parts of the province.

A thousand buttons were prepared for our teachers to wear. These were popular until they became too common. The list of our honor teachers was also posted on the walls of our Maranaw Folk School.

Diplomas were offered to the heads of families in which all those over ten years of age could read, and attractive frames for these diplomas were offered for sale at cost price, 15 cents. Bright painted tin signs were nailed on the outside of houses where all the people could read and where they were subscribing for "Lanao Progress".

We have an expert reader reading aloud in our central school, to set a goal of excellence for others to emulate. He asks visitors to read some article, and then says:

"That is fine. Before long you will be able to read like this. . . ."

Then he reads with beautiful speed and expression. He always selects the most fascinating stories or news articles he can find, to add to the eagerness of his hearers to be able to read these interesting articles to their relatives at home.

How many Moros have learned to read? We do not know the answer to that question. If you ask the Moros themselves they reply "ninety percent", or "everybody". This is a great exaggeration, though perhaps nearly that many have begun to learn a little. Time and expense have prevented our making a survey of the province to determine what percentage can read. We have taken samples in every town we visit, and believe that from fifty to seventy percent of the people can read, slowly in most cases, but intelligently. We have given away more primers and charts than the total population of the province, and are sure that in many instances a single chart has been used to teach a dozen or more people. The charts are to be found on the walls of nearly every important man's house in the province.

How many have begun to learn the letters, failed to use them, and forgotten them? Again we do not know, though we are sure

there have been thousands. Even if many people have forgotten, this is not a total loss, for they can learn the letters the second time very quickly, as soon as they feel the need for them—which they certainly will as literature becomes more abundant. The first experience in learning will give them confidence when the need arises. How often students in America learn Latin or French, forget it, and take it up again when they need it!

There has been a new friendliness toward the public schools, which teach only English. When we reached Lanao, practically no girls, excepting orphans, and a relatively small percentage of boys were in school. The school enrollment is increasing and a considerable number of girls are allowed to go to school.

The attitude toward women learning to read has been undergoing a great change in the past six years. At first the men would not permit women to study at all. "It is against Islam!" "They become bad!" "No man can live with two educated wives!" were common remarks. But in a few homes—those where the personalities of the women were strong enough to more than counteract custom—the women learned to read by demanding their rights or by subterfuge. There were also liberal minded datos who were proud of having educated wives and children. Other women clamored for the same privileges, paid frequent visits to these educated women, learned to sing the lyrics of their favorite poets, and became more interesting and contented wives than before. The husbands were boastfully proud of them and neighbors were envious. A new style was set, and the husbands whose wives could not read began to ask for teachers to come and teach them. We employed two young *mestiza* Maranaw women to answer these calls. These ladies went from village to village teaching the women of the entire neighborhood, whom they summoned to the home of the chief dato. The teachers soon had waiting lists of a dozen or more impatient villages. The majority of the women of Lanao live narrow circumscribed lives and are more in need of the mental stimulus they derive from an enlarged horizon than are the men. Today the women are learning in Lanao more rapidly than the men.

## A LITERACY CAMPAIGN MAKES FRIENDS

When we first went to Lanao in 1930 women sometimes snatched up the children and ran shrieking into the house. We were told that some *pandita* had spread the malicious fairy tale that we would gather six hundred babies, carry them off to a desert island and burn them, whereupon they would turn to gold and we would be the richest people in the world! Today we are embarrassed by women who urge us to take their children to America and give them a higher education. Quite often women bring their children and say, "He is yours. Give him your name and take him with you when you go away."

This illustrates the new tolerance toward Christians now exhibited by the Moros. Six years ago they would not have tolerated the presence of a Christian church. The Roman Catholics built a church once, but had the bell stolen and decided that it was not safe to carry on. Today one Catholic and three Protestant groups worship in the town where the former church was abandoned. Moros have found that the Koran praises "the people of the Book", that is to say, the Christians. They have found also that Moslems believe in much, if not all, of the Christian Bible. Why, they say, should Moslems and Christians fight when they have so much in common. The Moros who desire to cooperate with Christian Filipinos instead of fighting them are gaining in numbers with startling rapidity.

When we reached Lanao in 1930, trucks were just beginning to make regular trips through dangerous regions. Any car passing toward Malabang was likely to be shot at or stoned. Men always wore arms by night or day. Truck drivers seldom made a trip without wrangling or even fighting over unpaid or half-paid fares. Today all this seems like ancient history. There are a half dozen outlaws hiding in the forests, but the average man throughout the province is now a peaceful, quiet, and so far as he understands, law-abiding citizen. Many Christians are now immigrating into the vicinity of Dansalan, whereas a decade ago few

Christian Filipinos ventured to live away from the protecting guns of the Constabulary.

The young men who had learned to read were organized into "Societies of Educated Youth" under the leadership of the prominent datos and sultans for the purpose of teaching their communities and selling our fortnightly "Lanao Progress" to all who had learned. The Societies met on Sunday afternoons to take council. Almost immediately they began to enlarge their programs far beyond the scope of literacy. What, they asked, was the use of learning to read if the people did not progress beyond that? The people needed many things as badly as they needed to read. Now they could be reached through the newspaper and booklets.

What, they asked, could be done to improve health? They wrote to the Red Cross and Anti-Tuberculosis Society and received quantities of pictures which they distributed among the high datos. They accompanied the vaccination officers and government doctors to remote points, urging the use of medicine and hospital. They secured signatures for requests for a dozen government sanitarium. They started a campaign against the use of the lake as a latrine and secured a drill for the boring of deep latrines. The Moros say their religion requires that human excrement shall fall into water to be purified, and for this reason latrines must have water in the bottom.

When a dysentery epidemic was raging, these educated youths made a careful survey of the entire town of Dansalan and discovered that 2879 persons were using only contaminated lake water because they could not afford to pay for the city water, and that these were the people who were suffering from the epidemic. They petitioned the government for free water for the poor, and when this was declined, they cut up gasoline cans for eaves troughs, and caught rain water in crude oil tanks for the use of the poor.

What, they asked, could they do toward improving the food supply and thus stop beriberi, the disease of malnutrition? The

mission and the government furnished them with many kinds of fruits and vegetables, which they carried to all parts of the province. They distributed Ramai rice, the most productive rice in the world, hitherto unknown in the Province. They carried with them carrot, lettuce, lima bean, petani bean, and sweet corn seed. They introduced buckwheat for chicken feed. They worked for better marketing of Lanao products in distant cities of the Philippines. They sent for information about milch cows and milch goats and carabaos.

Believing that the people of Dansalan ought to have cheaper electricity, they worked for two weeks with an ex-surveyor in surveying a site for a hydro-electric plant on the mighty Agus River, which thunders from Lake Lanao to the sea, and then submitted their proposal to the government.

They went once a week to teach the prisoners and the lepers how to read, and to read the news of the world from "Lanao Progress".

They decided that it was intolerable for a boy of fifteen to crawl through the mud with his paralyzed legs, so they sent to Montgomery Ward and Company for four wheels, had a wagon built that fitted the boy. Then they taught him how to push it while he steered with what strength remained in one leg.

All of this social activity was given powerful stimulus by the fact that it was written up in glowing colors in "Lanao Progress" and was on the lips of everybody who could read. It proved excellent promotional stuff from the point of view of journalism. *Without the literacy campaign and the newspaper publicity, few or none of these efforts would have begun at all. With the literacy campaign as an entering wedge, the larger program was natural and almost inevitable.*

The new enlarged horizon which reading gave was revealed in the interest the Moros began to take in national and international affairs. They prepared an immense petition saying that since such a large percentage of the Province had learned to read, they desired the right to vote. This privilege has been granted.

In 1934 "Lanao Progress" said that war clouds hung heavy

over Europe. The Society of Educated Youth spent several Sunday afternoons formulating a fantastic but interesting plan to stop war. They proposed to establish "Peace Departments" in each government. Then all men who objected to going to war would be allowed to pair off with men in other countries. These peace partners would be encouraged to correspond with one another. The plan, printed on a large brilliant orange page, was sent to forty-five nations, as well as to the League of Nations, with the signatures of fifteen hundred sultans, datos, and citizens of Lanao. Ambassadors of ten countries delighted the Moros with notes of appreciation. *The Literary Digest* also gave this proposal an appreciative column. The Moros began to feel that they might take a real share in shaping the future of the world.

They wrote a drama in Maranaw which they presented before a packed house. In it they pictured statesmen, youth, mothers, wounded men, and their sweethearts all asking how war might be abolished. Then a Moro chieftain appeared with the great Moro orange colored proposal to stop war, and said: "Nations of the world, here is Lanao's answer!" The representatives of the nations thanked him and said that all men must become brothers and clasp hands around the world for mutual helpfulness. The widow of a dead soldier closed the scene by pleading with them not to kill her sons as they had killed her husband.

The Moros have been considered the most warlike people in the Philippines. They no longer like that reputation. In a meeting in our school Kakai Dagalangit arose and said:

"When you reach Manila tell the Governor General to change our name. When the word *Moro* is spoken, everybody thinks of guns, and swords, and fights. But we do not believe in these things any more. Now we stand for education. So give us a new name."

Another rather amusing incident illustrates how literacy may widen the interests of people to world affairs. When in December 1934 the French threatened to push soldiers into the Saar Basin to act as police during the plebiscite, "Lanao Progress" expressed the fear that this would probably lead to war and that neutral



armies only ought to be used as police. The Society of Educated Youth decided not to sit idle, but to lend their influence to that end. They went to Mr. Laya, the Treasurer of the Province, who did amateur broadcasting, with five radiograms to France, Germany, England, the United States and the League of Nations, and asked him to send the messages by his amateur radio. He sent the messages. When news came that neutral armies had policed the plebiscite, the young Moros gleefully told one another: "Our cables were successful. We *can* do something for the world!"

And they half believed it! In their new knowledge of world affairs they did not realize how devious and dark are the ways of diplomacy. After all, does not the world need such faith as theirs instead of the cynical despair which paralyzes so many of us!

Our experiences in Lanao illustrate the fact that while literacy *for its own sake* has little or no value, it can be of enormous value for two purposes. First, it can serve to reveal and preserve the finest traditions of the native culture like our Maranaw poetry. Second, it can become the instrument for service to the community and of a widening interest in world problems. Indeed, from the very first week a literacy campaign ought to be used as a means to other objectives, cultural, economic, social and religious. If it is not thus a means to some end it is likely to grow cold and die.

In 1937 the Lanao Youth changed their name to "The Good Life Movement". Lanao Progress on that date carried the following editorial:

"It is impossible to exaggerate the possibilities of the Good Life Movement which was organized in Dansalan on the afternoon of August 7th by a group of earnest young Maranaws. The purpose of the movement is exactly what the name indicates. These young men, among the finest and most high-minded and respected in the province are seeking to help one another to live The Good Life, and to bring to bear pressure and persuasion upon all young men in Lanao to seek the good life with them. Their major emphasis is upon trustworthiness, absolute

integrity, and loyalty to the government in every good effort for Lanao. They resolve to be 'matitw' (straight) in every act and purpose, 'isa isa' so honest in word that nobody will doubt what they say, 'kusarigan' (absolutely trustworthy) in every smallest detail of life.

"These young men are convinced, as we are, that when Christians and Moslems reach the highest levels of character they are very close together. The Moslem and Christian saints have the same spirit and the same loving attitude toward their fellow men. The members of this society hold out the hand of cooperation to all men of whatever religion who seek to live The Good Life. They have found the principal elements of a noble character in both the Moslem and Christian religions. These are seven in number:

1. To abandon evil habits of thought and action.
2. To be absolutely honest.
3. To be absolutely pure.
4. To be absolutely unselfish.
5. To be absolutely loving.
6. To seek and obey the Will of God in every detail of life.
7. To help their fellowmen to find The Good Life.

"Personally, I believe that this society may transform and save Lanao Province. If they can gradually persuade an ever larger circle to become honest, pure, unselfish, loving, and obedient to the will of God, a new era will come.

"I believe further that this society has begun something which may echo around the world. We know of no place on earth where Moslems and Christians have in this definite way set out to come closer by becoming better. Both Moslems and Christians have habitually sought to find arguments to prove that one was superior to the other. What this society believes is that both Christians and Moslems have miserably failed to live the highest life in which both profess to believe, and that the men and women seeking The Good Life in both religions really belong shoulder to shoulder. If they can have love and courage and vision to persist, this new movement may become the beginning of a new era in the history of Moslem-Christian relations."

The new society has entered upon a wider type of adult education, by taking one hundred copies of lectures on a large vari-

ety of subjects and delivering them to large audiences or small wherever they could get a hearing. Mr. Moradi Difatuan, the President of the Good Life Movement, has been appointed by the government to conduct the Adult Education Campaign in this Province, and in his official capacity he now directs the members of the Movement. Adult Education has now come to include much more than literacy. It has added projects and lectures in health, sanitation, agriculture, animal improvement, cooperation with schools, and all that goes with an adult education program. It is opening schools for adults in English, arithmetic, singing, and citizenship. It is studying adult education throughout the world, and attempting to adopt as much as is practicable in this Province.

## The Campaign Spreads Throughout the Philippines

VISITORS to Lanao from adjoining provinces saw the Moros learning to read in the market places and along the roadsides. A demand began to be expressed for similar campaigns elsewhere. Visayan scholars from the Northern Coast of Mindanao and from Silliman University on the Island of Negros and within sight of Mindanao, cooperated in building charts in Cebuano, one of the three Visayan dialects. Subsequently similar charts were prepared in Ilongo, and Samarino, the two other dialects of the Visayan language. These three together constitute the tongues of more than half of the Filipino people. All three Visayan dialects employed the same key words:

dalaga . . . . .	[girl]—a picture of a girl appears on the chart
manga bata . . . . .	[children]—“bata” alone is “child”. “manga” is the plural sign
harana . . . . .	[to serenade]
pasa ka . . . . .	[come in]

Each key word becomes the framework for one lesson. A story weaves the four key words together. For example, in introducing lesson three we say: “The children are serenading the girl.”

Four years of experimentation and polishing have made the Visayan charts smooth and as easy to teach as those in Lanao. They are now in extensive use.

Meanwhile, through newspaper and magazine accounts, and through personal visits, interest spread throughout the Philippines. When distinguished officials and other visitors came to Lanao, special literacy receptions were held in their honor. Moro leaders bedecked the Maranaw Folk School with very gorgeous and typically Maranaw bunting and flags. They made speeches which exaggerated the facts, saying they could learn to read in

an hour, and that practically the entire province was now literate. While we found it necessary to correct this hyperbole, our visitors were impressed by the boundless enthusiasm of the Moros, and carried much of this enthusiasm home with them.

Secretary E. K. Higdon of the National Christian Council of the Philippines arranged for us to make a series of four tours through the Islands, during which we met experts in the various languages, prepared charts, and launched campaigns.

There are about two hundred sub-dialects in the Philippines, but most of them are used by only a small number of people. In many instances the people of one or two villages have a language of their own. Of all the dialects, only twelve are of really great importance. There are three major languages, one or another of which is spoken as a primary or secondary language by ninety-five percent of the people. These are Tagalog, Visayan, and Ilocano. Tagalog and Visayan are closely related.

Groups of linguists have cooperated in the preparation of literacy charts in seventeen dialects, which we arrange in approximate order of their importance:

Tagalog	Bicol	Ibanag	Magindanao
Ilocano	Pampango	Maranaw	Bukidnon
Cebuano	Pangasinan	Joloano	Bontoc Igorot
Ilongo	Samarino	Kalinga	Manobo
			Gaddang

It was possible during journeys over the Islands to attempt to answer the interesting question whether one can supervise the building of literacy charts without himself knowing the languages in which the work is being done. The answer proved to be "Yes, if our collaborators spoke English, if they were complete masters of the language under consideration, if they possessed originality and were swift and sure in their response." These clever linguists really did the work.

We went at our task in some such fashion as this: First our team of linguists heard the plan of the charts explained, then they went in search of the best possible key words. When these

had been found, the next process was a slow painstaking exploration of the language for the best possible series of two syllable words. For example, to build up a lesson out of the key word *da la ga*, we held before us this scheme:

a	da la ga
i	di li gi
o	do lo go

Then we asked about every possible combination containing the vowel "a"

Is <i>dada</i> a word?	Is <i>laga</i> a word?
Is <i>ada</i> a word?	Is <i>gaga</i> a word?
Is <i>da-a</i> a word?	Is <i>gala</i> a word?
Is <i>dala</i> a word?	Is <i>aga</i> a word?
Is <i>lada</i> a word?	Is <i>doga</i> a word?
Is <i>lala</i> a word?	Is <i>gada</i> a word?
Is <i>ala</i> a word?	Is <i>ga-a</i> a word?
Is <i>la-a</i> a word?	

Then we repeated questions about combinations containing the vowel "i."

Is <i>di</i> a word?	Is <i>dadi</i> a word?
Is <i>didi</i> a word?	Is <i>dila</i> a word?
Is <i>adi</i> a word?	Is <i>ladi</i> a word?
Is <i>dia</i> a word?	Is <i>diga</i> a word?
Is <i>dida</i> a word?	Is <i>gadi</i> a word?

Then the possibilities of the syllable "do" were explored. All the well-known words were recorded and arranged in the easiest possible manner.

The fact that we do not know the language is a handicap, but the handicap proves to be an advantage, for it enables us to detect difficulties which those well acquainted with the language might not suspect. Our previous experience with many other languages enables us to anticipate the points at which trouble is likely to be encountered.

## CAMPAIGNS THROUGH CHURCHES

During these tours through the Philippines experiments were conducted with three types of campaigns.

The first type of campaign is conducted through churches. There is a natural interest in literacy, not only because people are interested in enabling other people to read sacred books, but also because the campaign affords an opportunity to make new friends.

In Naga maps were drawn and distributed to volunteer members of the church. The task of each volunteer was not only to teach illiterates but also to keep a record showing: (a) How many persons were illiterate in the houses he visited; (b) How many he taught; (c) How many Bibles and tracts he sold.

Everybody was extremely hospitable and willing to study. The people who cannot read are in general the most kindly and hospitable of all people, and the most grateful for every favor.

The National Christian Council has since received many interesting reports from the Bicol region:

"Our literacy work in this place is now beginning to have good results. My wife taught Cipriana Rodriguez, a girl of 14 years. She learned to read the whole chart and the twenty-third Psalm in thirty minutes. I taught Felix Delfin, 18, who learned to read the whole chart and the twenty-third Psalm in three successive nights. He is quite dull, but his interest to learn helped him very much. In Abiegon, a barrio where I have services every Saturday, I have three students. Two of them are dull, but one of them by the name of Leoncio, learned to read last Saturday the first two groups of syllables in the chart in thirty minutes. There are many who want to study."

"In connection with my pastoral work, I have already taught three. The first was a girl of 14, not a church member, who was enabled to read the twenty-third Psalm from the Bible in one hour. She was so happy about it that her mother told me she talked in her sleep, uttering some syllables in the chart. Her name is Rosario de la Cruz. Another, a boy of 15, mastered the chart in one and a half hours. After he had learned to read, he asked me to teach him to write, and now he is able to do both, and is happy about it, too. Aniceto Albaitar, 15, learned to

read in two hours; he says he is going to teach others so they can read like himself."

"For those who have recently learned to read we are making a special offer. They may subscribe to the 'Mensajero Evangelico' at half rate."

At Baoguen, Ilocos Sur, Miss Virginia Hayes collected fifty delegates, who represented churches in remote and rather primitive mountain valleys. Some of them had walked ten kilometers, others twenty, a few fifty, to learn to teach and carry their new knowledge back to regions which are still largely illiterate. The Presidente of the Municipality brought his illiterate officials and taught them to read himself. Six of the illiterate delegates were pronounced able to read by the end of the second day.

In Anabu, a barrio of Imus, Cavite, Felicisima Ledesma, a servant girl, learned to read the second day, and on the third day taught another illiterate the entire chart without any aid. The tears ran down her cheeks as she taught; the women in the audience wept and the men blew their noses. When the bottom of the chart was reached, the pastor of the church said:

"We must now sing 'Praise God from whom all blessings flow'."

Campaigns by churches are scattered over all the Philippines today, quietly but effectively aiding in conquering illiteracy.

Miss Maria Dayoan became Director of Literacy for the National Christian Council in 1935. She has travelled in many parts of the Islands, stimulating campaigns. Her reports, published in the National Christian Council Bulletin, April 1936, contain many useful suggestions:

"My trips and literacy work gave me wonderful, thrilling experiences. In most places a public meeting is called, a big crowd gathers, and I speak about the illiteracy problem in the Philippines and give a demonstration of the teaching. . . . In one demonstration a woman was taught to read in twenty-five minutes. She was very much pleased and went home full of delight. Not long after she left, people came and flocked into the building. Many came because they wanted to learn the method so they could teach their brothers, sisters, parents and relatives. Others came because they themselves wanted to learn to read and write. After seeing their quickly acquired ability, I became enthusiastic about the

work. . . . Illiterates in different places were taught far more rapidly than I had ever expected. . . . The interest of many people has been aroused in busses, boats, and trains and even in the stopping places along the roads while waiting for transportation. . . . Teachers have been trained not only in the churches and women's clubs but also in other organizations such as parent-teachers associations, community assemblies, public and private schools, colleges and secondary as well as elementary schools, in Knights of National Heroes, municipal councils, dormitories, student centers, etc. The fact that I was unofficially representing the Federation of Women's Clubs enabled me to work with all sorts of organizations, Catholic, and Protestant groups as well as those connected with no church. . . . I have been successful in some places in having all the different groups in a town cooperate in the literacy work. This is well illustrated in Dumangas, Iloilo. In this place I first appeared at the meeting of the parent-teachers association and then at the church. A number of the members of the World-wide Guild and the Sunday School were trained how to teach. The advisor, Miss Dorimdis, is a dreamer and is burning with enthusiasm. We had a conference with the vice-president. He promised to support and be responsible for the survey and to provide a place in the municipal building for literacy classes. . . . In other towns the clubs have asked the deaconesses to give demonstrations. . . . Miss Lucas, who was with me in Bayombong, started a better fellowship with the women's club and school teachers and others through the literacy work. On many occasions later she was asked to give demonstrations in the presidencia, teachers' meetings, club gatherings and the like. . . . Clubs have told me that they depend very much on the evangelical Christians for making the work a success. They say that these people have the sacrificial spirit. . . . The nurse in charge of the community health center in Iloilo asked me to assign one whom I had trained to become the volunteer teacher for them.

"The biggest groups I spoke to on literacy were in the high schools where they had regular convocations which all pupils were required to attend, and we also had large crowds in the municipal halls in Tacloban and in Sibalom where the public was invited. In each meeting we had an attendance of more than 200. I consider the literacy work very valuable. Greater interest has been created as indicated by the sale of materials, the requests for help, and the reports of those engaged in promoting the campaign. The sale of material this year has amounted to almost as much as the combined sales for 1931 to 1934. It took years

to create enthusiasm, and it requires someone who really gives attention to it to keep it going."

Miss Dayoan writes that some of the churches train illiterates during the Sunday school period. In one church the class decided to start saving their pennies so that by the time they were able to read they would have enough money to buy Bibles and hymn books. But to their surprise many of them were reading long before they had enough money for the books they wanted. "Protestant churches saw that the literacy movement gave opportunity for wider community service than they had previously rendered. It has proven to be one of the best means of introducing Christ to the people.

"This is shown in the work of a deaconess, Miss Tita Allego. She was forced to live in a barrio for her health. In this place there was no church. She could not work very much, but tried the method she had learned in school in Manila. After a year she wrote: 'I have taught more than thirty illiterates how to read and now we have a congregation of forty-five members.' . . . Another friend wrote: 'I was very anxious to win a friend to Christ. I tried to talk to her about the love of God and invited her to Sunday Schools, but she always answered: "What is the use of coming when I cannot read the Bible?" We made an agreement that when she was able to read she would go to Sunday School. I taught her and she became a convert.'"

#### CAMPAIGNS THROUGH SCHOOLS

A second type of campaign was attempted through the public and private schools. A letter from the Director of Education authorizing the experiment assured whole-hearted cooperation on the part of the teachers. Children were delighted at the prospect of returning home and teaching their relatives and neighbors. One delighted boy cried:

"To-night I will teach my mother."

As a rule the principal of the school cooperated by placing the ten brightest and most influential students in the school at our

disposal. We gave them a thorough drill in the procedure of teaching. Each of these students was allotted from five to ten other students whom they were instructed to teach in the same manner we taught them, and so on until the school was completely covered. Results varied in proportion as the principals of the high schools were or were not interested in the welfare of the entire community. In the University of the Philippines President Jorge Bocobo collected sixty of the University's leading students. These at once taught seven hundred others, each of whom promised to teach five or more illiterates during vacation. In the Philippine Normal School in Manila, after a demonstration, ninety percent of the students volunteered for training and promised to engage in experimental teaching of illiterates.

In the year 1932 the Mary Brown Townsend Memorial Training School of Lingayen, Pangasinan, introduced literacy teaching as a part of its permanent course. The months of September and October were set aside for campaigning and teaching, meeting illiterates in their own homes during Wednesday and Saturday afternoons. The aim was for every girl to teach ten illiterates before graduating as a Bible Woman. This they can easily do during vacation if not during the school term. In 1934 they asked the cooperation of the Municipal President, who enlisted the councillors in the campaign. The results after the girls left the school have been gratifying. "Every now and then," says their report, "we receive letters from our girls telling us of their literacy work. These letters are full of inspiration. Teaching illiterates, they say, helps them to gain friendships with the people among whom they are working. I know of a family not one member of which knew how to read or write. Mother, father, and children were all taught by one of our girls, and now all of them can read and even write a little."

#### MUNICIPAL AND OTHER CAMPAIGNS

A third type of campaign was organized by municipal officials, who called upon private individuals as well as all government

employees to cooperate in carrying on the campaign. The training of *tenientes* of *barrios* and other persons who were to become teachers was usually carried on at the office of the *presidente* in the municipal buildings. A large map of the municipality was drawn from the Bureau of Lands blueprints, and hung on the wall of the town hall. Gold stars were put on houses as soon as 100 percent of the people in those houses became literate.

It became increasingly clear that there was needed a source of supplies where people of all types might send for the materials they needed for campaigns. Packets were prepared by the National Christian Council, containing supplies for teachers in the leading dialects, Cebuano, Ilongo, Tagalog, Bicol, Pampanga, Pangasinan and Ilocano. These teacher's outfits contained:

1. A manual of four typewritten pages, giving directions for a campaign
2. A large wall chart
3. Ten primers on thin paper
4. Procedure in teaching
5. How to teach writing
6. Teacher's report blank
7. Surveyor's report blank
8. A history of the literacy campaign

Mrs. Josefa Martinez, who at that time was directress of Public Welfare institutions, arranged for literacy classes to be started in all the institutions under her charge. Colonel Santos, Director of Bilibid Prison, had some of the prisoners trained in each of the major dialects so that they might continue to teach others.

When Mrs. Martinez became Executive Secretary of the Young Women's Christian Association, she carried her enthusiasm for the literacy movement with her. For about a year Miss Dayoan worked for the Y.W.C.A. in promotion of the literacy movement. The success attained captured the attention of the very powerful Women's Club of Manila, which is one branch of the Federation of Women's Clubs of the Philippines, a great organization including seven hundred branches. In February 1935, at the Biennial Convention of the Federation, Miss Dayoan

demonstrated the system. The Convention adopted the slogan "A More Literate Philippines" and inaugurated a campaign which has extended to all parts of the Philippines.

Under what they call the "block system," they give one or two members of the Club the responsibility for one block or street in a town. They aim at securing from such volunteers three hours of work a week. At the end of three months a literacy graduation is held. The Federation offered materials free of charge, including certificates for the graduates. The local clubs were expected to offer free service. Every one of the seven hundred clubs agreed to sponsor a class.

The following excerpt from a Manila paper illustrates the type of commencement exercises which the Women's Clubs hold every few months throughout the Philippines:

"The National Federation of Women's Clubs will hold its third literacy graduation exercises at its headquarters tomorrow afternoon Sunday, January 23. Certificates will be granted to those who have successfully attended the diet and homecraft classes conducted by the Federation in Manila. These include 29 volunteer teachers, 220 literacy graduates, 139 diet kitchen graduates, and 60 homecraft graduates. Twenty-two diplomas will be given to the women who carried out most successfully the suggestions of the National Federation of Women's Clubs' block-housekeeping for the improvement of their homes."

In 1936 the New Philippine Commonwealth Government established a National Council of Education, which set up a Department of Adult Education, with the express purpose of promoting literacy and a general community betterment program in every district in the Philippines. A handbook was prepared describing Adult Education in other countries and outlining a program for the Philippines, which included the liquidation of illiteracy. The book is full of suggestive material gleaned from all parts of the world.

It also happened that army cadres were opened throughout the Philippines for the training of all young men of twenty-one years of age as reserve soldiers and officers. About thirty percent of these young men—the statistics varied in different cadres—

were found to be unable to read and write. The conditions were ideal for classes. All illiterate trainees were required to attend and to do the work assigned to them.

The so-called "Book for Citizens," prepared for the instruction of illiterates, explains the range of matters with which it deals as follows:

"This book for Citizens has four parts and the first is divided into five parts: (1) Regarding reading, (2) Regarding good habits and behaviour, (3) Regarding care of body and cleanliness, (4) Regarding folk customs, (5) Regarding arithmetic in daily use. The lessons for writing and how to make a living are in another book. The purpose of the first book is to teach how to read. There are twelve lessons in this section. Each one has a key word from which the lessons are drawn."

This method is exactly like that which will be described for the lessons prepared in India during our second visit. The newest African and Indian lesson methods were not yet available in the Philippines when the government lessons were prepared, but are now being used by a number of superintendents of Adult Education in various provinces.

Departments of Adult Education are being set up in most of the provinces of the Philippines, but as yet are suffering chiefly from lack of funds. In Lanao the literacy campaign received a new and mighty impetus when in 1938 the government Adult Education department threw its men and resources into the promotion of the program which had already gone so far. In Lanao all municipal officials, excepting in four large towns, are appointed by the governor. Mayors, vice mayors, and councillors thus vied with one another to organize adult education committees in cooperation with government school teachers. When an efficient government gets behind a campaign its success is assured. As this goes to press, education for childre and adults is marching forward in Lanao Province with unprecedented enthusiasm.

## CHAPTER VI

## The First Tour Through Southern Asia

MISSIONARY journals and other periodicals, especially in the more illiterate areas, gave the Lanao campaign considerable publicity, with the result that letters of inquiry came from many parts of the world. The acuteness of the illiteracy situation in many countries, as revealed in these letters, and the eagerness, sometimes desperate eagerness, of hundreds of religious workers and educators for new light on their baffling problem, brought to view a vast unmet need. The magnitude of this is realized by few people in America or Europe. Over half the human race is still illiterate. These are truly the "forgotten people" of our planet.

We sent literature concerning the Lanao and Philippine experiences in response to these appeals, but correspondence proved to be unsatisfactory. The charts which were prepared and sent to us for criticism were generally too long and too complicated. One who makes such charts must not only know how to build them but must understand the need for simplicity and must be prepared to go over the charts again and again until the greatest possible simplicity has been attained. It was evident that good results could be expected only through days or weeks of work with local committees.

Many hours were spent with foreigners visiting the Philippines, experimenting in Malayan, Sindhi (spoken in and near Bombay), Siamese, Mandarin, Spanish, and Arabic, until we believed that our method could be adapted to any language written phonetically. We were drawn by the need of the billion illiterates as nothing had ever before drawn us. Our journey was undertaken not because we had any final solution of the literacy problem, but only in an effort to glean from every country what it had to give about adult literacy methods, and to pass on to other countries the best experience we could find in the world.

When we left Lanao to make a six months tour through South-

ern Asia, two hundred of the leading datos of the province followed us to the seacoast in trucks. They swarmed onto the large deck of the ship and asked the captain for permission to hold a meeting. After speaking for a half hour, paying tribute to the literacy campaign with all the superlative language at their command, they chose their highest Sultan to offer a prayer. There was no room on the deck to kneel even if they had brought their prayer rugs. So they stood holding out their hands, with palms turning alternately up and down, while the Sultan prayed that this American friend, whom *they* had "helped prepare the easiest method on earth," should have the blessing of "Allah-ho-ta-Allah" as he carried *their* Lanao charts to teach the illiterate half of the world! They hugged me and kissed me goodbye with their Arab whiskers, as they solemnly promised to pray for their campaign and ours in every mosque in Lanao. Judging by the results, their prayers are being answered.

Our first stop was in Singapore, which has a very large population of Chinese, Tamils and other foreign born peoples. Indeed Malay is not much used in the city. To reach the heart of the Malay speaking people we went to Malacca. Some preliminary work had been done by correspondence with a great missionary scholar, Dr. W. G. Shellbear, one of the leading Malay linguists. His daughter, Mrs. R. A. Blaisdell, and her husband collected a dozen Mohammedan boys to help us work. When they were told that Mohammedans in the Philippines had cooperated in building the Lanao charts, they all plunged with *finé* zeal into the grilling task. The charts, when finished, were mimeographed and left to be subjected to the months of practical experimentation which must always precede widespread use. Malay had proven just as simple as the Philippine dialects had been. Enthusiastic reports of results have since been received.

Our charts could not be used, however, by Malays just across the Straits of Malacca in Sumatra. This was because the Dutch, who control that island, have introduced the spelling employed in the Netherlands. This is so different from English spelling used in Singapore that when educated Malays on the English



side of the Straits write to educated Malays on the Dutch side of the Straits, they employ Arabic letters so that they can read each other's spelling. It was necessary to go to Sumatra and re-write the charts using the Dutch spelling, so that they could be taught in Sumatra, Java, and Dutch Borneo.

When we expressed our regret at this unfortunate lack of uniformity, the assistant inspector of schools in Singapore said: "That doesn't worry us at all. Variety, you know, is the spice of life!" His flippant remark reflects what multitudes of educated people seem to think, if we may judge by their actions. Why worry about difficulties—if they are other people's troubles, not our own?

## EXPERIMENTS IN HINDI

On the ship which took us from the Straits to Bombay two highly competent persons, one a Hindu, the other a Christian missionary, joined in an examination of the Hindi language, to determine whether it could be taught by the Lanao method. Hindi uses the Nagari or ancient Sanscrit characters, which always appear to the foreigner to be upside down. Fortunately the spelling is perfectly phonetic. The customary arrangement of the alphabet is regarded by the Indians as more scientific than any other alphabet in the world. Tradition says it was handed down from heaven by the gods, and that it is therefore perfect. The letters (with Roman equivalents) appear opposite:

Observe that ten consonant sounds have their "aspirate" twins, indicated in English by following the letter with "h." "Aspirate" means that there is a push of breath after the sound of the letter.

It would indeed be difficult to find a more logical arrangement of letters in any alphabet. They have however one serious objection. Each consonant in Hindi must be pronounced with an "inherent" vowel sound—the short sound of "u" as in "us." Thus if the word "star" were Hindi, it would have to be pronounced "sūtar." How then, shall we represent the conjunction of two consonants (when the sound of "u" is lacking)? The Indians do it

by putting one consonant *above* the other—only they usually cut off the top of one letter and the bottom of the other when they splice them so that in many instances the new "conjunct," as

अ ँ आ ऌ उ ई इ ऋ ए ऐ ai

	ओ	औ	i	n	:	h	ऋ	rri
	क	ख	kh	ग	घ	gh	ङ	ng
	च	छ	chh	ज	झ	jh	ञ	ny
(cerebral)	ट	ठ	th	ड	ढ	dh	ण	n
(dental)	त	थ	th	द	ध	dh	न	n
	प	फ	ph	ब	भ	bh	म	m
	य	र	र	ल	व	व		
	ह	स	स	श	ष	shh		
	ड़	र	rh	ज्ञ	ngy	क्ष	ks	क

THE HINDI ALPHABET  
showing its scientific arrangement

this spliced letter is called, cannot be recognized. The Indian languages could be simplified enormously if the "inherent" vowel "u" could be abolished and "conjuncts" eliminated. If only! But only a miracle will accomplish this.

There are fifty letters in the Hindi alphabet,—entirely too many to be fitted into four or five key words. By arranging closely similar sounds into family groups it was possible for us to reduce the letters to thirteen *families*. Key words were found for these thirteen families with no difficulty. On the ship we made a complete set of lessons. It could be made! But could it be taught?

The first day we reached Nagpur, Mahatma Gandhi happened to be dining with Mr. J. Z. Hodge, Secretary of the National Christian Council. The Mahatma invited us to his ashram in Wardha the following week. A group of intelligent Indian teachers worked with eager haste for a week to prepare a preliminary chart in Marathi, which, like Hindi, employs Sanscrit letters. Thanks to the preliminary work which had been done on ship board enroute to India, we were able to prepare a few lessons and lay them on the floor before the famous Indian saint. Mr. Gandhi opened the conversation with this characteristic statement:

"I do not think that the teaching of illiterates is the greatest problem in India. The economic problem is far more pressing. Education may do more harm than good. It often puts men in contact with the bad literature and with customs of western civilization which we do not wish to adopt. For many minds, also, reading has become a substitute for thinking. Some of the world's greatest prophets were unable to read or write."

I replied:

"Mr. Gandhi, almost all good things have their perils. Your writings and the story of your saintly life which is printed throughout the world have blessed countless people. If they had been unable to read they would never have heard of you. Furthermore the world would know little or nothing of the life and teaching of Jesus Christ if it had not been written and men had not been able to read. His life I regard as incomparably the world's greatest treasure."

The Mahatma nodded his head as though he approved of this answer, and replied:

"Of course I realize that literacy is desirable, and I have probably been instrumental directly or indirectly for the teaching of thirty thousand people. But I want to place my main emphasis upon the relieving of India from hunger and want."

The answer, we think, to Mr. Gandhi's magnificent desire to relieve India's poverty, is that the best way to help people is to give them the tools and the training that will help them to help themselves. Teaching men how to tap the wisdom of the world

which is stored in books, is one way to do this,—we are convinced it is an indispensable way.

About one third of the world's illiterates are in India, 325 millions according to the 1931 census. The literacy of India rose nine tenths of one percent between the 1921 and the 1931 census.

For the Christians of India the problem is most acutely felt, for according to the census reports, the percentage of literacy among the Christians fell from 34 percent in 1921 to 28 percent in 1931, notwithstanding the fact that the Christians spend relatively more effort and money on education than any other group. This surprising decline is due to the mass movements into Christianity of outcastes who are but seven tenths of one percent literate. The Christian population rose from 4,754,064 in 1921 to 6,296,763 in 1931, an increase of 32.5%, and the vast majority of these new Christians were recruited from the outcaste tribes. As many as two hundred thousand of them have become Christians in a single year.

The outcastes are increasingly determined to break out of their untouchable status in the Hindu religion, and are debating freely what other religious group they should join. Christian missionaries see that the way to win the hearts of the outcastes is to serve them and lead them to a larger outlook. The desire to find an inexpensive and effective method of teaching new Christians to read and write, and a desire to befriend the outcastes and others as they hesitate as to which way to go, are compelling motives which make the missionaries and all Christians in India eager for experimentation in this field. The old methods have involved too much time, effort and expense.

Professor H. A. Dharmaraj of Hislop College was extremely interested in the new lessons. The College is carrying on a social service program through its students in order to teach them "selfless" service, and desired to find a really efficient method of making literacy teaching a major feature of their program.

At the Mennonite Mission at Dhamtari, in central India, the District Superintendent of Schools joined in the building of Hindi charts. Every evening we visited outcaste villages and ex-

perimented until we were sure the charts were workable. At the end of a month an eight page primer was printed, and the experimental work was left under the efficient supervision of Rev. J. D. Graber. The first lesson of a revised edition of these lessons is printed here. We suggest that the reader try to read it all.

## १ पाठ

## Lesson 1

वाजा बजा *beat the drum*

*baja bija*

बाबा वाजा बजा *Baba, beat the drum*

*Baba*

बाबा जा *Baba, go*

जा वाजा बजा *go, beat the drum*

जा बाबा वाजा बजा

राजा जा *Raja, go*

राजा आ *Raja, come*

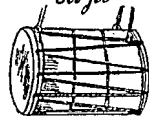
*raja a*

आ राजा वाजा बजा

बाबा आ वाजा बजा

आज आ

राजा आज आ



राजा  
*ra ja*




## TAMIL AND TELUGU

Our next experiment was conducted in Southern India. Six weeks were spent at the Arcot Mission at Vellore, where Dr. Mason Olcott gathered twenty Indian teachers in his Central School. Half of them spoke Tamil and half spoke Telugu. Each day charts were built and rebuilt in these two languages, and each evening they were tried and retried in the adjoining caste and outcaste villages. It was an unforgettable experience to visit village after village where not a soul could read and to see the pathetic eagerness with which men and women learned and taught one another, crowding about the great bright Mazda lantern as far as its rays would reach.

Telugu is regarded as the most musical language in India, the "Italian of the East." The letters too are beautiful, all of them complete or partial ovals and circles. Telugu scholars say that all their letters are curved because originally all Telugu was written on papyrus leaves with a pin point and would have broken through if they had run parallel with the grain of the leaves. Hundreds of thousands of papyrus volumes of Telugu written in this manner are now to be seen in the college of Dr. Rabindranath Tagore in Bengal. An old man may be seen patiently building up a dictionary of Telugu words from those manuscripts. He has been at it all his life and is not half finished.

It did not prove difficult for our committee to find six key words and prepare a remarkably simple set of lessons which seemed easy to learn and not very difficult to remember. Unfortunately the vowels are attached to consonants in a very irregular manner, so that complete mastery of the phonetics is not as speedy as one is led to hope by the fine progress of the first lessons.

Tamil is very proud of its ancient literature, which sets the style for all writing. The vocabulary which is employed in well written Tamil is very different from that which is spoken in ordinary conversation. This constitutes the greatest difficulty for the illiterate. The words are on the average longer than in other

అ [a]	య [ya]	మ [ma]	వ [va]	ప [pa]	న [na]	న [re]	 పానాసా అంజులఫ్రూట్
ఆ [ā]	ఐ [āi]	ఘ [gha]	ఘ [gha]	పా [pā]	నా [nā]	నా [rā]	
ఇ [i]	ఐ [āi]	అ [a]	అ [a]	అ [a]	అ [a]	అ [a]	ఇ
ఈ [ī]	ఐ [āi]	ఇ [i]	ఇ [i]	ఇ [i]	ఇ [i]	ఇ [i]	ఈ
ఉ [u]	ఊ [ū]	ఉ [u]	ఉ [u]	ఉ [u]	ఉ [u]	ఉ [u]	ఉ
ఊ [ū]	ఊ [ū]	ఊ [ū]	ఊ [ū]	ఊ [ū]	ఊ [ū]	ఊ [ū]	ఊ
ఋ [rī]	ౠ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ
ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ
ఋ [rī]	ౠ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ [rī]	ఋ
ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ [rī]	ౡ

TELUGU CHART

Indian languages and are spoken with lightning rapidity. Ten syllables may be pronounced in a second.

Tamil proved more recalcitrant to the key method as employed in the Philippines than any language we had thus far investigated. Relatively few common words were found which end in open vowels.

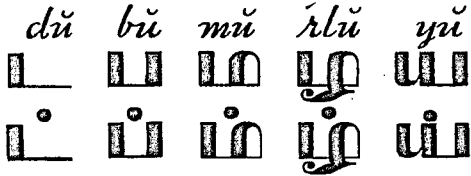
There are two methods in common use which are well adapted to the peculiar characteristics of the Tamil alphabet. Mr. S. G. Daniel of Tanjore has spent more than forty years in experiments, principally with children. His lessons, which resemble the key method in building words from syllables, are interesting and very easy to understand, but progress is too slow for the voluntary teaching which we do in Lanao. Lesson I consists of only one letter, pronounced as "e" in "be", and which is the word for a "fly" or "bee." The letter, consisting of two small circles under the arms of a T-shaped frame, is made to seem like the two eyes of a fly. We saw a class fascinated at Mr. Daniel's beautiful presentation of the lesson, and keen to return for another.

Another ingenious method in Tamil is that of Mrs. A. Devasahayam. Properly taught it achieves swift results. Mrs. Devasahayam groups the letters according to their *shapes*. She teaches the sound of the several letters first and then uses them in words. To the objection that this is the old "abc" method now so largely discarded, Mrs. Devasahayam replies that the grouping of the letters by *shape* introduces a new and valuable aid to memory. Her most convincing reply is not argument, but the remarkable progress which her students make under her own expert teaching. We saw her teach a group of students so that they knew the forty elementary symbols in five days of study. Evidently this was in large measure due to the perfect finesse which she has acquired by many years of experience. She writes each letter upon the blackboard while weaving stories about it, and then illustrates it in words and sentences.

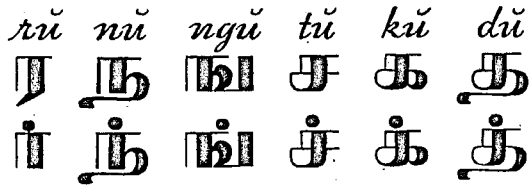
The student is deceived by his rapid progress during the first

1. For a detailed study see "First Steps in Tamil" by S. G. Daniels, Christian Literature Society, Madras.

MRS. DEVASAHAYAM'S TAMIL CHART



LETTERS TAUGHT IN LESSON I



LETTERS TAUGHT IN LESSON II

How Mrs. Devasahayam groups letters according to shape for teaching. (The dot over letters indicates that they are not followed by the sound "a.")

week into supposing that he is nearer literate than is really the case. For after the first forty symbols are learned, the vowels are attached to them in such a variety of ways that they constitute 247 distinct shapes to be memorized. This fact, coupled with the fact that the student must learn a new vocabulary of several thousand words before he can read intelligently, renders learning to read in Tamil vastly more difficult than it is in the Filipino languages, where a student is reading intelligently as soon as he learns twenty or less letters and their vowel combinations. It has become clear that one of the major reasons for India's high percentage of illiteracy is the tremendous difficulty that confronts the illiterate before he can understand the vocabulary in books and newspapers. Had we realized what a world of

difference this makes, we probably would never have had the temerity to undertake adapting the Lanao key idea to Tamil.

But I was blissfully ignorant of most of these difficulties as we toiled for two months in the country school building near Vellore. We were delighted at our success in preparing lessons which the illiterates in our vicinity found easy to learn.

EXPERIMENTING IN URDU

The last two weeks of that busy period, the headmaster of the Mohammedan Government School of Vellore brought his faculty to work on the Urdu language, which is spoken by Moslems. We found our powers of concentration taxed to the limit with three new languages and three different alphabets, all entirely new, going at the same time. Urdu employs Arabic letters. Never have we seen a more enthusiastic group than these Urdu scholars. They argued and struggled day after day with magnificent devotion until they were all satisfied. No second rate work could get by their critical eyes. When finished they mimeographed the charts with great care and summoned a group of illiterates for a demonstration. It exceeded their highest expectations. They sent letters to Madras which resulted in a large gathering of Moslem educators at another wholly successful demonstration.

Mr. W. H. Warren of the Christian Literature Society in Madras agreed to publish the primers that had been completed in five languages in India, and to act as distributing agent.

We found throughout Southern India a mingling of desperate eagerness and despair on the part of the missionaries as they confronted the stupendous problem of illiteracy. Everybody wanted improvement, but many doubted whether any stranger with a foreign idea and no knowledge of Indian languages could help them.

At the summer resort on the seven thousand foot high plateau of Kodaikanal some two hundred missionaries who gathered one afternoon to discuss illiteracy, ordered, sight unseen, ten thousand copies of charts in the five languages in which our lessons

had already been prepared, but not yet printed. One of the missionaries consented to act as a student before the whole assembly. Though he knew no Marathi he went through Lesson I almost like an old reader. With tears in his eyes—and mine—he said: "If I had a million dollars I would invest it in this literacy program." What could not India do with a million dollars invested in literacy!

Dr. E. Stanley Jones, who was with us for a week in a Kodakanal Ashram, caught the vision that has stirred us and has since been urging literacy campaigns wherever he travelled in India.

The ten weeks which we had allotted to India were now ended. We had prepared experimental lessons in Hindi, Marathi, Telugu, Tamil, and Urdu, and left the long process of testing and improving in the hands of deeply interested and competent missionaries. We had seen and done enough to realize something of the magnitude of the task that India confronts. What had at first been a vague whisper in our ears was now re-enforced by the multitudes of illiterates whom we had seen. The reader will perhaps feel something of the emotion that gripped us then and grips us now as we write. India's 360 millions of people speak 225 distinct languages, of which seventy-five are important enough to justify the building of lessons. The languages spoken by over a million people each in order of numerical importance, are as follows:

Hindi	77 millions	Burmese	8 millions
Bengali	53 millions	Lahnda	8 millions
Bihari	28 millions	Sindhi	4 millions
Telugu	26 millions	Kherwari	4 millions
Marathi	21 millions	Pahari	3 millions
Tamil	20 millions	Bhili	2 millions
Punjabi	15 millions	Gondi	2 millions
Rajasthani	14 millions	Assamese	2 millions
Gujarati	11 millions	Pashto	1½ millions
Kanarese	11 millions	Kashmiri	1½ millions
Oriya	11 millions	Karen	1½ millions
Malayalam	9 millions	Oraon	1 million

#### INVESTIGATIONS IN ARABIC

Our next experiment was in Egypt, where 92 percent of the people were recorded as illiterate by the census of 1921. We arrived in Cairo in May 1935 during a session of the Intermission Council. Missionaries everywhere find Moslems difficult to reach excepting through the medium of literature, and yet only eight percent of the people in Egypt could read. Eager to aid literacy, the Intermission Council selected forty missionaries and Egyptians to cooperate in the building of Arabic charts. The committee was one of the most brilliant group of linguists with which we have ever worked in lesson building. Nowhere else can one find among missionaries a greater number of profound language scholars than in Cairo. It is a city of great learning in spite of the fact that nine-tenths of the people are illiterate. Here indeed is the world's chief center of Arabic scholarship.

The Arabic language is spelled phonetically but it is far from easy for the illiterate. Indeed its difficulty is a chief cause for the low literacy in all Arabic countries.

The language is difficult to read because:

1. Like Tamil and several other Indian languages the written Arabic employs a classical vocabulary of which half the words are not used in conversation.

2. Books are often written by hand, not printed, and many letters look practically alike to the untrained eye. Ornamental flourishes frequently add to the difficulty.

3. Vowel sounds are omitted. One must be familiar with each word before one can pronounce it.

4. Consonants are written in three ways, one form for the beginning of a word, one for the middle, and one for the end.

Our committee grouped the Arabic letters into families, following the arrangement of the late Canon Gairdner. Key words were discovered in an hour, and chart building proceeded not only with speed but also with keen enjoyment, thanks to the humor of some members of the committee who kept the rest of them roaring with laughter much of the time. It was humbling for us

to be compelled to listen to this fun without understanding what any of it was about.

The charts were swiftly completed and mimeographed. Then they were given a preliminary testing at the large Cairo mission hospital. Fifty convalescents were brought into the room, and each member of our committee of forty was given a convalescent and asked to go to some secluded spot and teach for forty minutes. The doctor warned us that we might find many bad eyes. "For," he added, "we have a saying that there is not a good pair of eyes in Egypt."

While some of the convalescents made good progress, there was disappointment on the part of missionaries at finding that Arabic cannot be taught with the same ease and speed we attain in Lanao. Such speed probably can never be attained because of the innate difficulties of the language and writing. Yet there was one needless difficulty with those early lessons which we discovered later. This was the fact that many words used in our lessons were taken from written Arabic and were unknown to the illiterates. *No first lessons ought to contain unfamiliar words.*

One task for scholars in Egypt and other Arabic and Indian countries will be to construct if possible lists of words which are *both written in periodicals and spoken by the illiterates*. A periodical (or a page in some existing periodical) ought to carry short stories using only these "common-denominator" words.

We found that Palestine has a spoken language very unlike that of Cairo. In Jerusalem, an interdenominational institution called the School of Missions became our workshop for the adaptation of the Arabic charts to the colloquial of Palestine. The classical language is the same as that used in Egypt and Syria. Indeed written Arabic is everywhere the same, but each country has its own peculiar spoken dialect. For this reason nearly every word, even the key words, had to be changed. The British Director of Education for Palestine brought his seven Mohammedan aids to see the charts demonstrated. He sent two specialists in primary education with us to Ain-Karim, the traditional

birthplace of John the Baptist, seven miles out of Jerusalem, where they experimented successfully on illiterate men and children.

In Beirut, Syria, where still another dialect of Arabic is spoken, the same process of adaptation needed to be repeated. Several members of the faculty of American University and other institutions cooperated in some original experimentation based upon the shape of the Arabic letters. Thereafter teaching illiterates became a major project in the "Village Welfare Service" carried on in a number of centers in Syria under the direction of the American University. Good results have been reported. In one center a sheik objected, saying: "If my people learn to read I will lose my prestige, for I am now the only man here who can read." Later when a few women discovered how easy and pleasant it is to read, the sheik ordered the whole town to learn!

It was a thrilling experience while at the American University in Beirut, to come into contact with a hundred students from Iraq and Persia, all of them impatient to return and teach illiterates in their fascinating young-old countries, now largely in the control of men with youthful minds. The supporters of that influential school should be congratulated on the fact that the pulsation of this Moslem Renaissance is more felt in the American University, established by Christian missionaries, than in any other place.

Dr. Samuel Zwemer believes that the Arabic dialects ought to be transliterated into Roman letters, adopting the Romanized alphabet of Turkey or one similar to it. As a Christian missionary he hopes thus to encourage the Moslems to forget their large Mohammedan literature and to be more thoroughly exposed to Christian tradition. A perfectly phonetic Romanized alphabet would be much easier than the Arabic alphabet. Indeed it could be taught easily in a week. On the other hand the disadvantage (or, from Dr. Zwemer's point of view, the advantage) would be that an entirely new literature would need to be prepared. The policy we have followed is to prepare charts in *both* Arabic and Roman letters, and "let the best horse win."

Our next lessons were constructed in Stamboul, Turkey. Kemal Ataturk, who has probably introduced more new ideas than any other dictator, adopted one of the most perfect alphabets in the world. Between the close of one school term and the opening of the next, every school book using Arabic letters was thrown out and replaced with Romanized texts. Compulsory education for children has been accompanied by a more or less voluntary program of adult education. The teaching of adults is left in the hands of "The People's House" (as the only political party in Turkey is called). Mr. Nusret Kaymen, President of this organization, gave a most cordial welcome to the attempt we were making to prepare charts in Turkish. Six Turkish scholars participated in this work. The lessons, when completed, were left with "The People's House," since there is a law in Turkey to the effect that adult education must be carried on by the government only.

When we reached Geneva, Dr. G. G. Kullman, Secretary of Intellectual Cooperation for the League of Nations, had just returned from an extended tour of Africa, and expressed his conviction that almost every area in that continent would welcome experimentation in improving methods of teaching illiterates. He gave me valuable letters of introduction. Dr. D. Westerman of Berlin, the greatest of all African language scholars, offered his enthusiastic cooperation in case we should go to Africa. He urged that we begin with Swahili, since that language, he said, is sweeping across Central Africa, and will become the *lingua franca* for many millions. Mr. Arthur I. Mayhew, C.I.E., Secretary of the Educational Committee of the Colonial Office, and other officials of the British Government in London offered every encouragement and pledged their cooperation in case we should visit British Colonies in Africa.

Later we spent a month travelling through Florida with Dr. Baez Camargo, Secretary of the National Christian Council of Mexico. He studied our Lanao charts, and upon his return to Mexico cooperated with other Spanish scholars in building experimental charts in Spanish. A hundred teachers have since

been testing out the charts in preparation for their use on a larger scale. Mexico is at present engaged in an adult education program as promising as any in the world. Meanwhile several teachers in Brazil have been at work attempting to adapt the Philippine Method to Portuguese, which is as easy as Spanish.

At the end of this first world tour we realized that we live in an age when things are possible that never could have happened before. The countries which were stagnant for thousands of years, as General Smuts says, "have struck their tents and are on the march." A century ago the sleep of stagnation hung over Japan, China, Russia, Siam, the Philippines, Persia, Afghanistan, India, Irak, Turkey, Egypt, Tibet, and Africa. Now nearly every country in the world has become dissatisfied and is undergoing rapid evolution or genuine revolution. A new world is waiting to be born. All nations and all the people in every nation have a right to a voice in what this new world is to be. Taking from their eyes the blind scales of illiteracy is one way to assure that justice and not despotism shall characterize the world that is to be.



## The Second Visit to India

DURING a year of travelling throughout the United States we found that Americans were thoroughly interested in the idea of a world effort to help illiterates. Educators encouraged further experiments in many countries.

In the fall of 1935 a World Literacy Committee was constituted as a special committee of the Foreign Missions Conference of North America.<sup>1</sup>

Two thousand dollars were provided by interested friends for a second tour. Our committee first planned a visit to South America, thence to Africa, and a return visit to India. This plan was altered, however, so that we might accept an invitation extended through the courtesy of Dr. Charles T. Loram to attend a Seminar of sixty-six educators and social scientists, conducted at Honolulu under the joint auspices of the University of Hawaii and Yale University.<sup>2</sup> The Seminar had made the most thorough study of education among the dependent peoples of the Pacific that has yet been undertaken. One was impressed by reports of the tremendous change which has taken place in the smaller islands of the Pacific since missionaries first risked being eaten by the cannibals. We had not realized that scientists held missions in such high esteem. In the Gilbert and Ellice Islands, the British Commissioner, Mr. Maude, said: "The people hate illiteracy as they hate a dirty house or a fractious child. The whole community brings pressure upon an individual who cannot read and write." For this he gave missionaries the whole credit. That American Samoa had the same literacy statistics as the United

1. Dr. Eric M. North became Chairman and Dr. A. L. Warnhuis, Secretary. Professor Charles T. Loram of Yale University, Dr. Fred S. Hall, formerly of the Russell Sage Foundation, Mr. John H. Reiner of the Agricultural Missions Foundation, Dr. Thomas Jesse Jones of the Phelps Stokes Foundation, Mr. Arthur Y. Meeker for the American Board, Dr. T. S. Donohugh for the Methodist Board, Miss Florence Tyler, Dr. Leslie B. Moss, and Mr. E. K. Higdon for the Foreign Missions Conference, and Dr. Samuel Guy Inman, representing South America, now constitute the committee. Mr. E. K. Higdon is now the secretary.

2. The findings of this conference are summarized in "Education in Pacific Countries" by Felix M. Keesing, Kelly and Walsh Ltd., Shanghai, China.

States (96 percent) was a startling revelation of what missions can do when they are untrammelled.

The Netherlands East Indies (Sumatra, Java, Borneo, Celebes and half of New Guinea) are less than seven percent literate. Only recently have Dutch government officials ceased to fear that much education might make the people rebellious against low wages and the simple life. The East India Company first controlled the country and did nothing for schools. In 1798 the Dutch government took possession. For the next fifty years they educated only white people. For fifty years after that they educated "notables and the well-to-do." Only in the twentieth century has there been education of the rank and file. Forty percent of the native children now get a three year course. The government would probably permit a literacy movement by missions.

We reached India in November 1936. A year had elapsed since the former visit. We found that many people had experimented with the charts prepared the previous year in Hindi, Urdu, Tamil, and Telugu. The charts had not yet taken on in any large way, but enough success had been achieved to make the method widely and favorably known. The great majority of missionaries and educators were eager to cooperate in further efforts.

One could quote many pages of advice as to just what our function during this trip should be. Some believed it was to "stimulate interest" since the major trouble with India was apathy "deadening and hopeless." With this we did not wholly agree. The disease appeared to be "despair" rather than apathy, and what seemed most imperative was to try to find out what chains bind India's education and help cut them if possible.

We travelled sixteen thousand miles from Bombay to Calcutta, and from Madura to Lahore. Forty conferences were held in swift succession, each in a different area of India. These had been arranged under the efficient direction of Miss Alice B. Van Doren, a secretary of the National Christian Council, with the splendid cooperation of a large number of leading missionaries. These conferences gained in interest and fruitfulness. The first few were disappointing, for they were groping too much in the

dark. They were, however, indispensable for the success of those which followed. Each conference brought out a few valuable facts which were passed on to the next. Thus a large body of experience was gleaned from all parts of India with surprising rapidity. Had these experiments been confined to one area, with the limited numbers who would have been able to attend, many years might have passed before as much could have been accomplished. Certainly the advertising of literacy was alone worth more than the effort.

This experience proved that constant experimenting with illiterates must accompany conferences. Had the conferences been held without continuous experimentation there would have been a tendency to adopt untested theories. If only experiments had been conducted without conferences, there would have resulted a failure to develop a comprehensive program for India. The combination of experiment and conference carried from region to region, remaining from one to four weeks in each region, has proven so stimulating to literacy in India that it can be recommended for trial in other parts of the world.

The problem of literacy was attacked from a wide variety of angles. A volume could be written (perhaps will be written) on the themes discussed in these conferences. The agenda of the Jubbulpore Conference, held in January 1937, is printed here to indicate the range of subjects which called for consideration.

1. Progress of the literacy campaigns
2. In the Philippines, Africa, Mexico, elsewhere
3. New World emphasis on Adult Education
4. The literacy situation in India statistics
5. Experiments being tried in India
6. Handicaps to literacy
7. Difficulty of alphabet
8. Use of classical language
9. Lack of literature in colloquial
10. Vocabulary load excessive in present readers
11. Lapsing of children of illiterate parents
12. Superstition
13. Fatalistic philosophy of life

14. Opposition of landed and industrial leaders
15. Opposition of men to women learning
16. Failure to see any value in literacy
17. Psychology of adults
18. Main difference in interests of adults and children
19. Love and genuine interest on part of the teacher needed
20. What are the chief interests and vital problems of the adult?
21. Motivation in the learning process
22. Sense of achievement
23. Protection from fraud
24. Desire to vote intelligently
25. Desire to read and write letters.
26. Appreciation of non-objectionable native songs
27. Literacy as a servant of uplift  
Illustrations of Mexico, Russia, Brazil, elsewhere
28. Methods of teaching  
Story method combined with phonetic drill  
Chart preparation
29. Proposed lines of procedure
30. Can the alphabet be simplified?
31. Word counts: various methods and their value
32. Need of colloquial literature
33. A periodical in colloquial language
34. Listing the sub-dialects in the Hindi area
35. Study of how far they diverge from Hindi
36. Need of an all-India agency to supply material for colloquial papers
37. Classes for training people to write in colloquial
38. Available literature on Adult Education for the teacher
39. Bibliography of simple literature for new literates
40. Planning a campaign for literacy advance
41. Training of specialists in Adult Education
42. Co-operation of Governments and private enterprises
43. Use of educated students as teachers of adults
44. Use of educated unemployed as teachers
45. Emphasis of patriotism as a motive for teaching others

46. Best time in the day and year for literacy campaigns
47. Future plans for co-ordinating the work
48. A future conference to pool experiences
49. Necessary organization for promotion of literacy
50. Permanent groups for experimentation
51. Report of the Committee on Findings

The first question to be answered was this: Why had no literacy campaign in India ever made deep inroads into illiteracy? Was the trouble with India or with the Indian languages?

#### OBSTACLES TO LITERACY IN INDIA

The Conferences revealed a serious difficulty. The trouble was the same as that we had discovered in Arabic lands. In each language area of India there are *two* languages under the same name, one *written* and the other *spoken*. In Tamil, for example, newspapers and books print one vocabulary while the illiterate people speak another. In order to read, the illiterate man must practically learn a new language,—the language of print. He might almost as well learn English,—perhaps better, because Tamil is burdened with difficult rules of rhetoric. For example, there are a dozen synonyms for “heaven.” It is bad rhetoric to use one of these synonyms twice until the other synonyms have all been used. Imagine writing English like that! To a greater or less degree every one of the major Indian languages follows the same custom of overburdening the *written* vocabulary.

These conferences all agreed to adopt a principle to which we have rigidly adhered, of never using a word in teaching illiterates that they had not learned in conversation prior to their study—no matter how the grammarians might complain about slang or bad grammar. The teaching of unknown words was to be postponed until *after* the student was familiar with the phonetic symbols. When the letters were familiar he could pronounce unfamiliar words phonetically, and could gradually learn their meaning. Thus one difficulty is attacked at a time, the easier first.

A second obstacle to progress in India is the fact that among illiterates, life is static. It is considered dangerous and almost wicked to do new things. If a method has been used for a thousand years, that is convincing proof that it is best. The “zest and quest for better and best” has not yet taken hold of the masses of India at all. There are, to be sure, millions who have caught the spirit of progress and who are battling against the sleep of ages. While they do not yet constitute one in ten of the population, their influence is far greater than their numbers.

A third reason for India's slow educational progress is that so many school children lapse into illiteracy again after they have left school. They return to almost wholly illiterate villages and having nothing to read or write, forget almost all they knew. In many villages it would be impossible to find a post-office, and difficult to find a book or newspaper. Unless a student continues to make use of the knowledge he has gained in four or five years of schooling, he will forget it all—even as you and I have forgotten our Latin and Greek, unless we have used it since leaving college.

If parents are literate, their children never lapse into illiteracy because they find books and papers in their homes, and because their parents realize the value of education.

Another more tragic result of educating children while their parents remain illiterate is common. Often educated children come to feel ashamed of their parents and move into some city where they hope to find what they consider honorable positions. Not infrequently they cut off all communication with their ignorant relatives. Because this has happened so frequently, it has fostered widespread dislike of schools for children. For this and other reasons it has not been wholesome to put a wide educational gap between parents and children.

To quote a leading educator:

“Agriculture and handicraft are the foundations of civilization. Only when those foundations exist are the conditions given for the formation and persistence of a stratum of population which can occupy itself with commercial and intellectual pursuits. But with the natives in the

colonies—and they themselves demand it—we proceed as if not agriculture and handicraft, but reading and writing, were the beginnings of civilization. From schools which are mere copies of those of Europe they are turned out as 'educated' persons, that is, who think themselves superior to manual work, and want to follow only commercial and intellectual callings. . . . It is the misfortune of all colonies . . . that those who go through the schools are mostly lost to agriculture and handicraft instead of contributing to their development. This change of class from lower to higher produces thoroughly unhealthy economic and social conditions. Proper native education means educating the natives in such a way that they are not alienated from agriculture and handicraft but attracted to them. Intellectual learning should in every colonial school be accompanied by the acquisition of every kind of manual skill."

The right procedure, and by far the most economical, would be to raise parents and children together to higher educational and cultural levels.

A fourth ever present reason for India's slow educational progress is poverty. The people must work hard planting their crops during the rainy season in order to stave off starvation during the dry months. When the tremendously hot, dry months come they lack energy because they have neither proper protection from the heat nor proper food to make them energetic. Daily the temperature rises during the hot months over one hundred degrees Fahrenheit, and in places to 120 degrees in the shade. Nowhere is air-conditioning so much needed as in India, yet nowhere are the people so hopelessly unable to afford luxuries of any kind, even proper roofing.

The illiterates for the most part are caught in a vicious circle—they are ignorant because they are poor, and they are poor because they are ignorant. The place to attack this vicious circle most effectively was a moot question throughout India. It seemed clear to these conferences that it is a major mistake to improve the economic condition and leave the people ignorant. The eight percent of literates in India who are trying to lift the 92 percent who are illiterate must combat inertia at a tremendous cost of effort with but meager results.

A literacy program ought to accompany any reconstruction program, acting as the handmaid of progress. When illiterates first learn to read, they believe everything they read,—until bitter experience tells them that the printed page is not infallible. If they are given instruction along the lines of health, sanitation, agriculture, morals, recreation, industries, laws, world affairs, or any other topic, they are likely to read and reread this instruction many times, and to attempt to carry it into practice. Therefore newspapers for semiliterates are necessary aids to social reconstruction.

There is indeed, not a social program in India which would not multiply its efficiency if literacy could become a central part of the program. It has already proven valuable in the reconstruction program of Mr. S. R. Bhagwat near Poona, in the uplift movement of the Sir Daniel Hamilton Estate at Gosaba, Bengal, and in the famous reconstruction program of Miss Lillian Picken at Satara, Bombay Presidency. The need of it was evident in many other social efforts which we visited.

Mr. F. L. Brayne of Lahore is carrying on a well known campaign of social reconstruction for the government. He attacks problems of sanitation, hygiene, agriculture, better buildings, beautification, and the like by what he calls "reform by ridicule." Such energy and ingenuity as he manifests could not fail to bring some results. He would achieve far more, it seems probable, if literacy became a major project. However, he is intent upon pressing the Romanization of Indian languages, and has no desire to educate them with Indian letters. He thus shuts himself off from striking at illiteracy, which another social reformer called the "Minotaur of Rural Reconstruction," and the President of Mysore University well calls "Public Enemy Number One."

#### CONFERENCE DISCOVERIES

These Conferences, while attempting a diagnosis of the disease, were also seeking an effective cure. A number of facts came out in bold relief: The first was that India was ready for a literacy

campaign. The Findings of the Nagpur Conference say: "We acknowledge that we have been insufficiently aware of the deep interest in the movement prevailing throughout India, and of the valuable experiments being carried on by pioneers in many language areas."

A second fact was that we need a very large program at very low cost, and therefore must make a success of the principle of asking each student to teach others. If the cost of teachers' salaries can be struck from the total bill, then the cost of printing and management of the campaign can be carried without large expense to government or private educational enterprises. There were many skeptics as to the possibility of using volunteer teachers, but the facts are crushing out all doubt. With proper lessons it can be accomplished.

A third fact is that the literacy problem is inseparable in India from literature. The books and papers now available will not serve the purpose. Even the Bible is written so as to conform to the classical rhetoric and vocabularies, and is far too difficult for new literates. Everything available needs to be made simpler. The great advance steps taken in these conferences are discussed in the chapter on literature.

A fourth fact which emerged in the conferences is that there was great need of word-counts of *spoken words*, so that lesson builders will know what words the illiterates use. We cannot depend upon counting words used in books and magazines or even in primers. Miss Van Doren says "a large proportion of the words even in first and second readers are not only unknown to village children but are not even in use by the teachers themselves." Rev. J. C. Koenig of Bismampur had counted the one thousand most important Hindi words as found in text books, but these were *book words*. Rev. E. W. Menzel prepared a similar list in spoken Hindi. In Persian Punjabi Rev. R. A. Ewing has the one thousand most used words. A practical method of getting words from the illiterates themselves was much discussed. One method not too cumbersome or expensive for India, is for several experts in a *spoken language* to mark in the dictionary the words they

*believe* illiterates know, then for each expert to call together ten illiterates and find out how many of them actually do know each word. If all do, put "10" after the word, if five do, put "5," etc. Then the findings of all the experts in one language area may be compared.

The fifth fact which grew clear was that it would be necessary (1) for normal schools to prepare specialists in adult education to direct campaigns, and (2) for colleges to conduct courses in journalism which would teach men to write a simple, clear, terse style that illiterates could read. Nearly all Indian journalism has tried to be formal and profound rather than clear and simple. Happily there was a distinguished example for the rest of India to follow in the great poet Rabindranath Tagore, who wrote in Bengali as clearly and simply as he did in English. It would be difficult to find another great journalist who could be understood by the masses. As Miss Van Doren says: "Up to the present time literature in the languages of India has been largely a closed preserve belonging to the pundits. The same condition obtained in Europe in the middle ages, but the Renaissance and the Reformation opened the gates and changed the language of books for the vernaculars of the common people. A literacy campaign may be an important factor in doing the same for India."

A sixth fact is the desirability and difficulty of simplifying the unnecessarily cumbersome alphabets. Yet in building lessons, in Telugu in only two cases did anybody dare to touch a single letter! Dr. S. C. Bowden printed a good primer with simplified script, but nobody used it. The foreigners, missionaries and government officials alike, would have been glad to see Roman letters adopted, but they had been sobered by past experiences. Missionaries, like Dr. C. J. Lucas, Dr. J. H. Lawrence and Mrs. Robert Wilder had devoted many years of their lives to Romanizing the scripts of various languages. Their efforts had been largely frustrated by a cold blanket of indifference on the part of nearly all Indians. The rising tide of national feeling makes the adoption of any outside alphabet seem improbable. What seems more within the range of possibility is the adoption of a

reformed Hindi alphabet and language as the *lingua franca* of all India. There is a very strong organization teaching Hindi throughout southern India. The Hindi alphabet, like all the other alphabets of India, has many needless difficulties which could be removed but for the sentiment which always resists spelling reforms.

A subcommittee of the Indian Congress on the reform of Hindi script had spent ten years in reaching an agreement. Kaka Kalikar, the chairman, courteously asked us to be present at their final meeting in Allahabad on March 14, 1937, when they formally adopted a new alphabet. It removes the line *above* the Hindi letters, and avoids the use of combined consonants. The chairman of the committee held in his hand a scheme which would have made it possible to pronounce every sound in India with only sixteen distinct character forms, and he lamented that his committee was too conservative to go with him in adopting it. With an alphabet as simple as that would be, and with the aid of the other principles here developed, illiteracy would melt from India like a fog. But we must not be severe on Indian conservatism, since English is spelled worse than any other language in the world!

Bishop J. W. Pickett was consulted about the idea of asking the depressed classes to have a magazine of their own in this simplified alphabet. The Bishop, who has written a great book on Christian Mass Movements in India, is a close friend of Dr. Bhimrao Ambedkar, the leader of the depressed classes. We pointed out to Dr. Ambedkar that if this alphabet were adopted the depressed classes could become literate with the greatest ease. Dr. Ambedkar felt that he could not take such a drastic step without the approval of the Indian Congress. One of the great typewriter companies is willing to cast type for this if the purchase of fifty typewriters were guaranteed.

A seventh very important fact which emerged in these conferences was that if there are to be successful literacy campaigns, there must be full time directors. In the Telugu region, whole time workers have been appointed by the Episcopal Mission,

the Methodist Mission, the Christian Missions Society, and the Society for the Propagation of the Gospel, with others to follow when funds are available. What can happen where there

संघ प्रांतीय भाषाओ माटे  
 आज अन्वषरो अपुयोगमां  
 आवे अे आदर्श छे। अेना  
 प्रांतीय रूपो घणा होइशके।  
 कभग घ ङ ह अआ अिओ  
 च छज झजय अअअअ-अ  
 ट ठ ड ढ णर अ'अ'अ'  
 तथ द ध न ल अ'अ'अ'  
 प फ ब भ म अ२अ० अ३अ२  
 य व र ल लं री ० १ २ ३ ४ ५ ६  
 ष स ऊं श्रीक्षि ७ ८ ९

THE NEW HINDI ALPHABET

as adopted March 14, 1937

by the Revision Committee of the Indian Congress.

is adequate supervision is illustrated by this report from Miss Van Doren:

"Very recently I had the privilege of spending a Sunday in Vendanayakupuram, a village in which the literacy movement is strong. The literacy conference which Mr. K. J. G. Sundaram held in this village in July was attended not only by teachers but by the villagers themselves,

and their enthusiasm was aroused. Out of the 120 inhabitants of the village, all but 22 are now learning, although it is the busy transplantation season. The pupils with very few exceptions have paid for their own charts. The age of the learners varies from 10 to 80. The women began first and now wives are teaching husbands, and children parents. The little herd-boys carry their charts with them to pasture, and teach one another in the intervals of grazing their cattle. Each family in the village feeds the visiting teacher a day at a time. It was an amazing sight to see the big verandah of the village store-house filled with men, women and children of all ages, each absorbed in reading to himself his own lesson, for all are at different stages of advance—no waiting here for the backward pupil to catch up; "individual work" suits the village. One after another came up to the three visitors to read and receive approval. And they really *did* read, even the grandfather of 80; and went back to their places with faces aglow with a new pride of achievement.

"I may here admit that up to that day my faith had been weak as to the possibility of inducing Depressed Class villagers in India to teach one another. It worked in the Philippines, but wasn't the Indian village different? Now I have seen and believed; what Mr. Sundaram has achieved in Vedanayakapuram and several other Dornakal villages can be done elsewhere. What we need is the appointment of many full-time literacy workers, with Mr. Sundaram's gifts and enthusiasm."

At the All-India Conference of Indian Christians at Delhi in December 1936, Dr. D. P. B. Hivale electrified the delegates when he proclaimed the slogan: "Every Christian a reader by 1941." This, he declared, was possible if they would adopt another slogan of Christian service: "Each one teach one." The idea has taken hold in all parts of India.

Whatever the members of other faiths may do about literacy in the next few years, one thing is certain—among Christians there will be a vigorous and triumphant onslaught on illiteracy. Indeed the battle has already begun. There are indications that the Mohammedans will join this battle. It is only a matter of time until all India will be engaged in one of the mightiest educational programs the world ever saw. Her chains are being broken.

In every state and province of India the directors of Education

extended special courtesies and manifested great interest in this campaign. They frequently sent one or more competent men to participate in the building of lessons. Their contributions were invaluable in many places, notably in the building of Hindi lessons at Dhamtari, Jubbulpore, and Allahabad; Marathi in Baroda Bazaar; Urdu in Moga; and Kanarese in Mysore; and in publishing lessons in Bombay and Poona. A number of other directors requested assistance in states which it has thus far been impossible to visit. The Indian Congress, the lovely spirited Servants of India, and the highly efficient Women's Indian Association also cooperated with enthusiasm. The 1937 Conference of Indian Women voted to make "Literacy" first among its objectives. The Indian Congress has also recently organized a committee to put illiteracy to an end.

CHAPTER VIII

Building Lessons Throughout India

THE major problem in India was the making of better lessons and securing better teaching. What India needed most was not more discussion but *invention*. Words without deeds would not meet the issue. It became more and more evident that the solution could not come from a simple adaptation to India of any foreign method. Nor could committees meeting for a few days or weeks make perfect lessons, though they could (and unquestionably did) drag India out of her rut and stimulate leaders in undertaking a large variety of fresh experiments. India needed a jolt, an awakening, that would give her passion for efficiency and rapid progress.

At Capron Hall Training School in Madura the teachers were confronted with this challenge: "Select ten or a dozen of the keenest students you have, men and women who have shown that they have creative minds, and make a Seminar of them. Let half the period each day be devoted to examination of methods being used in India and elsewhere, and the other half of the period devoted to experiments with illiterates. If this kind of laboratory work, seeking to help India find the answer to her riddle, is carried on for a period of a year, it should result in great progress. Add a new department—the department for training specialists in adult education. When India begins in real earnest to solve the problem of adult illiteracy, she will look about in vain for persons who are trained specialists in this field, and thoroughly up to date."

The teachers in Capron Hall liked the plan and promised to devote a year to this type of experimentation. Thereafter training schools in all parts of India were asked to undertake laboratory work in lesson making, and in every case promised to begin. They are getting large results. From training schools in most provinces have come new lessons, many of which are achieving success, some of them striking success. India is no longer in a rut!

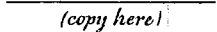
Three years ago original experimentation with teaching adults was confined to barely a dozen persons – Lawrence, Baghwat, Daniels, Mrs. Devasahayam, Miss Dongre, Badheka, Shah, Hislop College – today hundreds are engaged in this fascinating voyage of discovery.



pi dū m  
LIL iō



ru  
LIR iō



yu  
LIUI iō  
(fear)



LI iō



LI iō



LI iō

(write the missing letters)

TAMIL. LESSON I  
(Original size, 8 inches wide)

The Tamil chart prepared at Vellore the previous year, as Mr. C. C. Lorbeer said, "is cheap, but except for that merit, offers no improvement over many books and charts now in the field. It has not taken hold." There were but two things to do, admit



defeat or make drastic changes. The second course was chosen at the Madras Literacy Conference.

The committee which was then appointed brought out a new and quite original set of Tamil lessons, easy to understand and easy to teach. Lesson One appears on page 101.<sup>1</sup>

#### NEW EXPERIMENTS IN TELUGU

In a very enthusiastic conference in Bezwada (north of Madras), at which over a hundred Anglican workers and missionaries were present, approval was expressed of the Telugu chart prepared the year before, but it clearly needed revising so that all words not used by illiterates might be omitted.

A committee of Christians and non-Christians met in Guntur for making this revision. Instead of revision, they achieved revolution. There were fifty persons present at the first meeting of the committee. That was entirely too many, and their views were entirely too far apart for united action. Some days were consumed in trying to find a common ground, and finally the members divided into three groups. The "Story method" committee spent their time translating Miss Grace Chapman's fine little "Gospel Primer" into Telugu. Another group attempted to build up a wholly new set of lessons along the "key-word" lines. The third group attempted a compromise between the "story method" and the "key-word method."

The difference between the story and key-word methods consists not in what they *do*, but in what they do *first*. The "story method" uses a story to build up a vocabulary first, teaching the letters and syllables later. The key-word method tears down words into syllables and rebuilds them so as to master the phonetic symbols before acquiring a vocabulary. One strong argument for the story method is that it teaches the student to grasp phrases from the start, so that he becomes a fast reader, while on the other hand a man who learns to pronounce *syllables* must unlearn the habit of reading slowly, and may never read as fast

1. The latest Tamil chart will be described in Chapter X.

as the man who had followed the story method. The argument for the "key-word" method is that in a phonetically spelled language the student should be able to pronounce *any* word he has ever heard after his first few hours or days of learning to read. The rest of our visit to India saw us wrestling with these two divergent views. The compromise which we made at Guntur consisted in trying to *teach both ways at once*. In Lesson I we devoted half the time to a key-word lesson, and half to a Bible story. No illiterates were convenient, so we built our lessons on a new theory without proper experimentation. This was of course wrong. Good lessons must always grow out of infinitely painstaking experiments.

Fortunately for Telugu illiterates there were a few persons who were willing to pay the price of long, patient toil. A very successful set of lessons which combines both ideas was that of Mr. K. G. Sundaram, headmaster of the Training School at Dornakal. Because of his fine results, among the best in all India, the Bishop of Dornakal set him aside for a year to work exclusively on adult literacy classes. He held many conferences, trained scores of teachers in his method and started hundreds on their way toward literacy. A second set of lessons following similar lines was prepared by Mr. B. E. Devaraj, who also had good results.

During the Guntur Conference Miss Grace Chapman arrived fresh from Australia, her home country. She had been a missionary in Sholapur but in a mystical experience had heard the call of India's Christian illiterates and had decided to devote her life to meeting their need. She had already prepared a "Gospel Primer," the one which was translated into Telugu by one of our Guntur committees. A very devout Christian, Miss Chapman was interested almost wholly in preparing people to read the Bible. She campaigned for the use of religious material from the first lesson. The hearty response which she received from missionaries and Christian leaders revealed that the desire to read the Bible, the hymn book, and the prayer books, is the strongest possible motivation for the Christian community.

Miss Chapman, like all teachers trained in modern teachers colleges, knew the "story method" and believed in it with all her soul. She did not, however, believe in the use of "The Little Red Hen," which had been promoted by W. J. McKee,<sup>2</sup> and others throughout the schools of India. She wanted a Biblical story, and she wanted it to be adult, not as childish as the Little Red Hen story.<sup>3</sup> Several good Bible stories with limited vocabularies have been written under her inspiration. She travelled through India at great personal sacrifice for over a year. When she died in December, 1937, Indian illiterates lost one of their best friends.

The experiences in Guntur led us for a time to believe that the combination of story method and key-word method might prove to be the final answer for India. Our idea was that where the alphabets were so long and complicated, interest could be sustained only by carrying a story along with the phonetic drill. It was what Mrs. Harper later called the "eclectic method," and was to become one of the four rival methods which are still in the race for supremacy.

A group of enthusiastic missionaries and Indians at Poona in the Bombay Presidency prepared lessons of the key-word-story type. They had already worked out good Marathi key-words before our arrival. Within two weeks a set of lessons was ready to be printed. Dr. D. P. B. Hivale, a man with the vision of a prophet and the drive and energy of an American business man, invested five hundred rupees of his own money in the publication of these lessons, and a newspaper to go with them.

Our enthusiastic committee took the lessons home, gave them a thorough trial and found them disappointing. The experimenters reported that the key-words were satisfactory, but that the story was too hastily constructed. "The Little Red Hen" would have been a wiser choice. When the story was abandoned, the results were better.

Mr. S. R. Bhagwat, chief executive of Poona City, south of

2. The book by McKee, "Teaching Primary Reading by the Story Method," is still the best work on that subject available for India, Christian Literature Society, Madras.

3. Miss Chapman's "Story Method in Teaching Women to Read," published in *Moga Journal for Teachers*, January, 1924, is the best exposition of her ideals.

Bombay, has the same great social passion that Mahatma Gandhi has so wonderfully revealed. Mr. Baghwat makes social reconstruction his hobby. In it he sinks all the money he can earn or solicit from others. One indispensable part of this reconstruction, he sees clearly, is literacy. He and the brilliant men grouped about him have developed a very original and ingenious method of teaching the Marathi alphabet. Each letter of the alphabet is compared in appearance to some noun beginning with that letter. The teacher memorizes a story about the entire alphabet. By the time the student hears that story and sees each letter drawn, he has them firmly fixed in his memory. To illustrate in English we might teach the letter "o" like this:

"Once a wise man wanted to make shapes for every sound our mouths can make. So he said to his boy: 'Say o while we watch you. Now hold still until I draw your mouth. It is round like this—O.' So he wrote 'o' for the sound you make with your mouth round like this. Now please make O on the blackboard."

If you were to invent a clever talk for every letter you would have the English version of the Baghwat method. He has translated it from Marathi into Urdu, Telugu, Hindi, and other Indian alphabets.

The second step, consisting of combining the consonants with vowels is mere drill. Here Mr. Baghwat says he has trouble in holding his students. They need an invention to get them past this stage. His third stage is very good. A series of graded stories in good large print, continues the course until the student reads fairly well. Mr. Baghwat says that hundreds of students have become literate through his method.

Two organizations exist in Bombay to attack illiteracy. One is the "Bombay City Literacy Association," a semi-governmental movement organized by Mr. K. F. Nariman, former mayor and "citizen number one" of Bombay. The Association is under the direct supervision of Mr. C. V. Parulekar, secretary of the Municipal Schools of Bombay. Mr. Nariman presided over a public meeting in behalf of literacy at the end of our visit, when Mr. Parulekar was made responsible for the publication of the

lessons in Urdu, Marathi, and Hindi which our committees had completed.

For some years this Association has been teaching adults by the use of children's primers. There were thirty classes for men and women when we visited Bombay. Miss Shanta Bhalerao, of the Servants of India Society, was carrying on a unique type of literacy campaign among laboring women, teaching them at odd times in their homes—a perfect example of the one-by-one method. Miss R. Dongre had prepared a modern and successful set of lessons.

The other Bombay organization, called the "Adult Education Association," headed by President John McKenzie of Wilson College adopted the Marathi lessons which Dr. Hivale had just published, for purposes of experimentation.

#### FURTHER EXPERIMENTS IN HINDI

The Hindi lessons which had been prepared in 1935 at Dhamtari had achieved enough success to have made all the missionaries and educators favorable to further experiments. In January 1937, the original lessons were much improved under the skillful direction of Rev. J. C. Koenig of Baroda Bazaar. A story was introduced with much better success than that prepared in the Marathi area. Another set of lessons was attempted in which we removed the "aspirate" letters, which are spelled in English kh, gh, th, dh, ph, bh, jh, chh, by putting an old Nagari symbol for "h" after the letters. In English they would look like this: k: g: t: d: p: b: j: ch:. But the opposition of educated Indians proved too formidable and the idea was at last abandoned.

In Calcutta we found two men deeply interested in the problem of illiteracy. Mr. B. A. Mukerji and his wife had prepared a set of lessons in Bengali intended for children and adults. Their new book for adults, "Parar Bai," is reported to be a success. Dr. J. H. Shah had been teaching illiterate adults for some years. He set to work the day of our arrival on a new set of lessons

which have since been published and have found general favor.<sup>4</sup> He did not attempt to employ a story.

Rev. J. H. Lawrence at Mainpuri is doing the most effective teaching of adults in the Hindi language that we have seen. He brings adults into his compound and keeps them at work every day for a year or more. He teaches words and short sentences to illustrate the use of the letters and syllables. He was not interested in new experiments for he believed that the method which he had evolved twenty years before was as good as the nature of the language permitted. For teaching classes of adults in school it would indeed be difficult to improve upon his lessons. They do not seem so satisfactory for voluntary teaching in homes.

Five busy days at Moga were among our most joyous Indian experiences. It seems incredible that they could have been but five days, for they were so crowded with interesting work. Moga is famous as the foremost educational training school in all India. Dr. and Mrs. A. E. Harper breathe an atmosphere of love and cooperation that is one of the school's secrets. What is known throughout India as the "Moga Method" starts with sentences, gradually increasing the vocabulary and introducing phonetics incidentally, making much use of the blackboard. It is indeed an adaptation of the modern method used in teaching English-speaking children. For the Urdu language, employing the Arabic script, there can be no question that this is the right method for children. The first lesson contains a picture of a cow, a goat, a water-buffalo, and a sheep. The lesson translated into English is as follows:

The cow gives milk  
The goat gives milk  
The water buffalo gives milk  
The sheep gives milk

To what extent should this method be modified for adults? Could phonetics come at an earlier stage with advantage? And

4. Bengali Primer for Adults, J. K. Shah, B. A. Nandan Press, Calcutta.

if volunteer teachers are to be depended upon could they teach phonetics properly or at all? These were some of the questions that our excellent committee sought to answer.

Two sets of lessons were prepared, one following the "Moga

دا را اک راجا سی  
 دا را راجا داتا سی  
 راجے دا دا داتا سی



راجا



दादा

दा दा रاجा जा

#### FIRST LESSON OF THE NEW MOGA LESSONS FOR ADULTS

Combining the story method with phonetics from the outset.

(Original size, 9 x 7 inches)

Method," the other employing key-words. Both were left with continuation committees to be finished and printed later. The final result of their long brilliant labors was a compromise set of lessons which combines both the story method with phonetic drill in every lesson.

#### BREAKING NEW GROUND IN GUJARATI

In the Gujarati language Mr. Gijubhar Badheka had prepared easy graded lessons for "The Crusade against Illiteracy in India," and reported good results in the vicinity of Bhavnagar. His lessons seek to introduce three or four new letters by words and short sentences. It was a well worked out combination of story and phonetic drill.

Our Gujarati committee at Godhra, Panch Mahals, resolved to launch forth in wholly fresh lines. We said frankly that our lessons in India had not thus far measured up to the ideals we had set for them. The committee rose to the challenge. We started with a suggestion from Roth's memory system: "If you desire to remember an object, imagine it *large, moving, and funny*." Roth also says that if you wish to associate two objects you should put them together in the same picture—thereafter, if you see one, it will tend to recall the other. What we needed was an Indian *Mickey Mouse* artist.

For the first time during our experiments in India we did have on our committee a talented drawing teacher who could make funny cartoons. We selected nouns which began with the consonants of the alphabet (arrangement of letters like the Hindi) and had our artist draw a row of pictures for each row of letters (see chart). Then we related the pictures on the first row by telling a story: "The pen is in the ink-well, the donkey is looking at the ink-well, the donkey is kicking the water-pot." Thus we associated the four words, *pen, ink-well, donkey, water-pot*. (In the Gujarati language these four words begin with the letters ku, khu, gu, and ghu.) See the chart on page 111.

Experiments with both men and children proved that this



became key words, with one lesson built about each word. The first lesson (translated into English) is this:

I will write wa ba cha ka  
 This is wa ba cha ka  
 This town is Wa ba cha ka  
 Wawa (hurrah) wa ba cha ka  
 I will write ba ba (boy's name)  
 This is Ba ba  
 Wawa, Ba ba, wawa!  
 I will write cha cha  
 This is cha cha  
 Ba ba, this is cha cha  
 Wawa, cha cha, wawal.  
 I will write ka ka  
 This is ka ka  
 Cha cha this is ka ka  
 Wawa, ka ka, wawa!

Every lesson is as simple and interesting as that. The illiterates all found these lessons as easy as our Lanao charts had been, though the Hindi alphabet was much longer than are alphabets in the Philippine dialects.

We had now completed four varieties of Hindi lessons for adults in addition to those used by Dr. Lawrence in Mainpuri, and the many texts already in use for school children. All four types were printed by the Jubbulpore Mission press and are being tried throughout the Hindi area. The last set receives the most favorable mention.

## URDU LESSONS

One of the members of the Allahabad committee was a Mohammedan, Mr. Reyazul Hassan. He was eager to try a similar arrangement of letters in Urdu. We found it possible to group the Urdu letters into nine groups of four letters each. These gave us nine nonsense words. Mr. Hassan constructed a *song* for each

wa व	ba ब	cha च	ka क
na न	ma म	bha भ	pha फ
ta त	ta ट	ja ज	oo ऊ
la ल	gha घ	dha ध	chha छ
ra र	sa स	kha <sup>s</sup> ख	rna ऋ
ā ए	ai ऐ	pa प	pha फ़
ī इ	ī ई	ō ओ	ag अग
ga ग	y य	tha थ	sha श
tha ठ	dha ढ	rra ऌ	da द
da ड	ra र	i इ	e ए
	ḍ ड़	ḥ ह	ḥ ह

## THE HINDI OR NAGARI LETTERS

Arranged according to their shape as a convenient method of learning to read and write them.

nonsense word, and built nine easy lessons, each beginning with a song. They were the best lessons for teaching phonetics in Urdu that had yet appeared. Today I write after more than a year in which I have given Urdu letters no thought, yet I find myself able to read and write this alphabet without assistance. It sticks!

The nine nonsense words can be memorized easily and will serve to hold all the letters in mind. In the land of "wadazada"—which is nowhere!—lives a raja named Razazhara (second row of letters), who has a queen named Natasata (third row), and a mother-in-law named Bayapaha and a lovely daughter named Mahafaka. (See the chart opposite.) If you remember these five words you know more than half of the alphabet. The king has a lovely rose bush—sashalala—a priest named Hajakacha, a crow named Agakaga, and he calls his two feet "sazataza." (Any reader of these pages who desires to know Arabic letters may memorize these nine names.) If anybody objects to learning nonsense words because they are hard, how can he learn four or five thousand new words used in the classical vocabularies of India?

If this type of lessons proves to be the answer to the peculiar difficulties of Arabic, not only will the Urdu speaking people be helped, but the people of Afghanistan, Iran, Irak, Syria, Arabia, Egypt, North Africa—a hundred million and more people, who use the Arabic alphabet.

It was a keen delight to be able to present this set of Urdu lessons to Pundit Jawaharlal Nehru who, next to Mr. Gandhi, is India's greatest leader. In a previous interview he had expressed eagerness to have lessons made in Urdu, which had been the language of his youth.

Our experience in India intensified the sense of brotherhood with the Moslems which had begun in Lanao, and increased our desire to help them. No group in all India is more eager for education and progress. The most precious interview we had was with a Mohammedan, the District Inspector of Ferozapore. Pouring out his heart full of wistful love for his country, he said this surprising thing:

da دا	za زا	da دا	wa وا
ra <sup>b</sup> را	zha <sup>b</sup> زا	za زا	ra را
ta <sup>b</sup> تا	sa سا	ta تا	na نا
ha <sup>b</sup> ها	pa پا	ya <sup>b</sup> یا	ba <sup>b</sup> با
ka <sup>b</sup> کا	fa <sup>b</sup> فا	ha <sup>b</sup> ها	ma <sup>b</sup> ما
la <sup>b</sup> لا	la <sup>b</sup> لا	sha <sup>b</sup> شا	sa <sup>b</sup> سا
cha <sup>b</sup> چا	ka <sup>b</sup> کا	ja <sup>b</sup> جا	ha <sup>b</sup> ها
ga <sup>b</sup> گا	ka <sup>b</sup> کا	ga <sup>b</sup> گا	a <sup>b</sup> ا
za <sup>b</sup> زا	ta <sup>b</sup> تا	za <sup>b</sup> زا	sa <sup>b</sup> سا
		za <sup>b</sup> زا	sa <sup>b</sup> سا

## THE URDU ALPHABET

Arranged according to the shape of the letters. Read from right to left. The vertical up-stroke is "a."

"The greatest story in the world for India is the meeting of Jesus and the woman at the well. That is the story I want taught to every school child in our country. For in that story is the destruction of caste, the breakdown of walls between strangers, and the highest ideal for a man's attitude toward women."

Convinced that we at last had found a better method than any we had hitherto tried, we returned to Sholapur and worked for a week on the beginnings of the same idea for the Marathi language. That is to say there are pictures on one page, words for the objects they represent on the next page, and letters which begin these words on a third page (see Marathi chart on page 117). The student learns to pronounce the syllables with great ease in the first lesson, though he knows them as yet only in their order on the lesson. The second lesson describes the pictures, and hence is very, very easy. The sentences translated into English are:

(First row of pictures:)








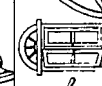







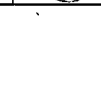
The crow is looking at the squirrel  
The squirrel is looking at the cow  
The cow is looking at the water-pot  
The tiger is looking at the water-pot.

(Second row of pictures:)

The knife is under the umbrella  
The grinder is under the umbrella  
The grinder is under the tree  
The man is saying "Come!"

The rest may be surmised. The third lesson teaches the student how to write words containing the letters on the first lesson.

These lessons were printed by Mr. S. R. Bhagwat of Poona at his own expense, and may be obtained from him in any quantity. Good pictures and very large sized letters were possible because Mr. Bhagwat used a hyloplate machine. Ten thousand sets of these lessons, sixteen pages to a set, cost him \$300.

वा	या	णा	ना
घा	झा	ढा	धाना
गा	जा	डा	दा
खा	छा	ठा	था
का	चा	टा	ता
वाघ	या	खण	नाग
घागर	झाड	ढग	धाव
गाय	जाते	डास	दार
खास	छत्री	ठाण	थापी
ककणी	चकू	टाळ	तार
			
			
			
			

MARATHI CHART  
(Original size, 11 1/2 x 24 inches)



## CHAPTER IX

## The East African Method

AFRICA is the most illiterate continent in the world. There are no statistics to prove this, to be sure, but neither are there any people to contradict it. All of Africa excepting Liberia and Egypt is under the rule of "Christian" nations. Liberia too is under the rule of Christians. They are Africans who were freed from slavery in the United States and accepted the offer of the American government to send them to Liberia. The present educational condition of nearly all Africans is one of the unanswerable illustrations of the fact that the Christian ideals have not yet penetrated far into racial relations.

There are men in every country now dominating Africa who feel the full force of this fact, and who are doing all they can to give the Africans a fair opportunity. Two such men wrote letters of introduction which insured us cooperation among officials of East Africa. The two men were Mr. Arthur Mayhew, Secretary of the Educational Committee of the Colonial Office, London, and Dr. Charles T. Loram, formerly Director of Education for the Transvaal, and now Sterling Professor of Education, Graduate School, Yale University. They had written to the Directors of Education in Zanzibar, Kenya, Uganda, and Tanganyika, all of whom showed us every courtesy and made excellent plans for our itinerary. Dr. A. L. Warnshuis had prepared the way among missionaries, who generously sacrificed their other duties in order to assist.

The East Central region of Africa has three main groups of languages, the Bantu, the Sudan, and the Hamitic. The Kiswahili (Swahili for short) is a Bantu language with a mixture of Arabic. Our New York Committee had urged us to work on Swahili only. Dr. Westerman of Germany had also urged us to concentrate upon it, since he felt that it was the *lingua franca* of central Africa. Whether it is to become the ultimate *lingua franca* or not was much disputed. The English are strong for

Swahili, but the Africans are strong for English! The reason for this extraordinary situation is that Africans have discovered that learning Swahili never qualifies people for government positions, while men educated in English are being employed as teachers and in some cases even hold "white men's positions." A feeling was expressed by several English speaking Africans that Swahili was therefore a red herring across the trail of African aspirations. Only in Zanzibar, where Swahili is the prevailing language, and in Dar es Salaam and Mombasa, did we find nationals enthusiastic for it.

It will be extremely interesting to follow this government effort to promote a native language. In many countries fairly successful attempts have been made to introduce foreign tongues—the Philippines, French, Portuguese, Italian, and Japanese colonies, for example—but not often has a foreign government attempted to promote a native language which the natives themselves did not welcome.

Very few illiterates in Kenya Colony knew any Swahili. It was obvious that if they were to learn to read at all they would have to be taught in their own dialects. That was what mission schools were all doing. We too strongly favored teaching through the language of the people. Had we not learned that the chief handicap of India was the fact that the written language was not spoken by illiterates? We must not fall, it was clear, into a similar trap in Africa.

## EXPERIMENTS IN DHOLUO

With this point of view Mr. E. G. Norris, director of Education for Kenya, concurred. He sent us to Lake Victoria to work on a Sudan language called Dholuo (language of the Luo people). Father Rolands, a Catholic priest in Kisumu, had prepared a grammar and dictionary which made the building of charts child's play. Dholuo, like all the languages of Africa, is spelled phonetically with Roman letters. There were twenty-five letters to be learned, the consonants j, l, k, t, f, r, n, h, m, y, w, b, p, ch, d, g, s, ng', th, dh, and the vowels a, i, u, o, and e. At the

Meseno School for Boys nouns were found beginning with these letters. Because the new Godhra picture-word-letter lessons required less time and skill for their construction than did the Lanao key-word lessons, and were proving successful everywhere, we decided to introduce them in Africa, in spite of the fact that they required artists, and that the picture lessons, when completed, would be larger and more expensive than the key-word lessons would have been. For Dholuo pictures were drawn in rows of five each, making five rows. The words corresponding to the pictures were on the next page and the letters on another. The remainder of the lessons were sentences describing the pictures, and training the student in phonetics. Each lesson was tried on patients in the near-by hospital. In four days the introductory lessons were completed.

#### DIALECT DIFFICULTIES AT BUNYORE

Quite eagerly we accepted an unexpected opportunity to work on another dialect at Bunyore, only four miles from Maseno. This language, called Olunyore, belongs to the Bantu group of languages. Rev. and Mrs. J. S. Ludwig and their colleagues are doing remarkable work under conditions which few people would find tolerable. Their courses of study are practical, meeting the real needs of the primitive Africans, who live all about them. On a tiny printing press they had printed really high grade primers, making their own cuts for pictures out of linoleum. With an extraordinarily fine committee it was possible to finish and try out a preliminary set of lessons in three days. Olunyore did not lend itself to the use of nouns, hence many verbs of action were used. Mrs. Ludwig was a real artist and made these action pictures even better than the pictures of nouns.

Two difficulties with which Africa must struggle emerged in the making of the Olunyore lessons. The first is that only a few thousand people speak that dialect. All about them are numerous other dialects, four or five miles apart, using many common words and yet with enough different words to be classified as

distinct dialects. Mr. Ludwig's mission plans to cooperate with four other missions in making a word list of Bantu words which are common to all the dialects of that region in an effort to find a basic Bantu vocabulary for papers and books. The little four page Olunyore paper which is to be printed to accompany the literacy campaign has no room for expansion, unless this is accomplished.


A second difficulty with Olunyore and all Bantu languages is spelling. There are some sounds which do not exist in European languages and for which there are no letters. One of these is midway between a "d," an "r" and an "l." If you start to make "r" but end up with "l" with your tongue far back, you are somewhere near the sound. In Olunyore the missionaries used the letter "d" for that sound. It seemed to us that "rl" would have been nearer.

#### IN KIKUYU

As one travels from area to area he encounters a lamentable lack of uniformity in orthography. For example, in Kikuyu, the principal Bantu dialect, there are two unfortunate uses of vowels. An early Protestant missionary decided to employ the letter *o* for the sound as in our words *all, call, walk, wrong, toss, boss*. Then this missionary needed a letter for the long sound of *o* as in *old*, and used the letter *u*. So in Kikuyu *old* would be *uld* and *coal* would be spelled *kul*. For some unknown reason the same missionary started the use of *i* to indicate the sound of *a* in *play*. There is no other part of the world in all probability where *u* is used for long *o* and *i* is used for long *a*. In Kenya the dispute about orthography has divided along religious lines. The Roman Catholics have adopted the vowel sounds of Southern Europe, and are on the right side of this question.


The Kikuyu primer for children, published by the Italian Catholic mission at Nyeri, is the most attractive to be found in the Colony. The pictures are in colors. The large, clear type is pen-print and so can be imitated in writing. Neither the material, nor the method of this primer meets the needs of adults.

ndundu



nd Nd. nd Nd

Nduta are na ndutura.



Nde na ndutu.

Ndunda ire na moreo.

LESSON FROM KIKUYU PRIMER  
 Roman Catholic Mission, Nyeri  
 (Original size, 10 x 7 inches)

The Kikuyu adult lessons were prepared in the Alliance School at Kikuyu with a committee of two very competent African teachers and an intelligent African evangelist. All were consumed with eagerness to help their people out of ignorance, and were overjoyed as they saw their charts taught with unexpected ease to illiterate men and boys.

The Director of Education summoned thirty-six leaders to a conference in the important Jeanes School at Kabete, north of Nairobi. Ten of those present were Africans, the rest nearly all missionaries. Mr. Eliud W. Mathu, one of the three men who had helped make the Kikuyu lessons, moved some of us to tears as he said that every African wants to learn to read, and that they will teach one another if they can have the moral support and cooperation of the European population. The chief inspector of schools said later that the Bureau of Education is being hard pressed because the Africans are demanding adult education.

What haunts the visitor in Kenya more perhaps than any other thing is the sight of women with straps across their foreheads and tremendous loads on their backs, toiling up and down the hillsides. They are beasts of burden. If a literacy campaign proves to be the first step toward the emancipation of African women, it will be worth much effort.

Among the institutions of East Africa the Jeanes Schools seemed to be making the deepest impression upon adults. They train young men in rural reconstruction and then send them out to put into practice the ideas they have acquired, and to teach their communities. Adult education is therefore a part of their program. These young men will have greater permanent influence now that they are making literacy part of their program. If their neighbors see these boys reading they will want to read also. It was appropriate that the campaign in Kenya should be launched in a meeting called by the Principal of this School.

This African experience differed from that in the other countries which had been visited, since the financing and leadership for the new campaign rested with the Director of Education. Missions and other private agencies would work under his super-

vision. There is likely to be much red-tape under these circumstances. The Director said that his first problem now was to find money for publication of the lessons. He proposed to conduct a word count in an effort to find basic vocabularies for groups of languages and so reduce the number of necessary lessons.

The printing of the Kikuyu lessons was delayed for some months because the Kikuyu African Teachers' Union and the Director of Education desired the spelling to be revised, while some European language experts desired it to remain as it had been.

#### ZANZIBAR SWAHILI

The Island of Zanzibar is the home of the Swahili language. It was formerly the most important slave center of Africa. Slaves were collected from the heart of Africa by Arabs and brought to this Island to be sold and shipped to all parts of the world. The Arabs did not capture the slaves themselves, as a rule, but paid handsome rewards to chiefs of one tribe to make raids upon other tribes and capture their most promising young men and women. In this hideous trade the Arabs carried their own language into the interior and acquired many of the African words. The mixture became the present Swahili, simple in grammatical construction with practically no irregularities, rich in vocabulary and admirable for communication in Africa. It would be much easier to make Swahili the *lingua franca* of Central Africa than any other language if only it were the language employed by government officials. All the social and financial advantages, however, come from learning English. What the promoters of Kiswahili still lack is powerful motivation of an economic or social nature.

Zanzibar has long since ceased to trade in slaves, and is now an unusually clean city, from a moral as well as from a sanitary point of view. The Arabs are now law-abiding and progressive citizens. Mrs. Johnson, wife of the Superintendent, is conducting one of the largest and best Mohammedan girls' schools in the world.

Excellent books and papers are being printed in Swahili. It is

indeed the only native language in East Africa that possesses what deserves to be called printed literature, though some or all of the Bible is found in several languages.

They did not have a simple modern method of teaching adults to read. Superintendent G. B. Johnson, a progressive educator, summoned the best linguists in Zanzibar to aid in lesson planning, the English Principal of the Training School, two Arab teachers in the same school, two Africans, one an Anglican teacher, the other a teacher in the Roman Catholic Mission. A happy aspect of literacy promotion is that people of widely different races and religions and castes work together like brothers. This does not mean that the committee was easily satisfied. Mr. Hollingsworth, the chairman, was more exacting and critical than any man we have ever had. He demanded perfection, and deserves much credit for the final excellent lessons. After some discussion it was decided to attempt building lessons like those used in Lanao, since Swahili seemed to resemble the Malay dialects more than any language we had met in Africa. Experiments with two illiterates revealed that this was not very satisfactory, so we shifted over to the new picture-word-letter idea which had been used in Dholuo, Olunyore, and Kikuyu.

We called in our illiterates and found that they did not know the Swahili names for the pictures! We asked where they came from and found that they had recently arrived from Nyassaland and knew very little of the Swahili language. We had again encountered our old trouble in India and Egypt, the use of words unfamiliar to the illiterate. When natives of Zanzibar were asked to learn the charts they could do both kinds equally well. This experience reenforced the principle that we had been enunciating—that if the British government desires to make its African colonies literate, the efficient and economical way to do it is to teach them to read in the language of their homes. After they have learned their own language Swahili can be acquired much more quickly because eye can help ear. The majority of us humans remember what we see far better than what we hear, and we remember best what we both see and hear.

To teach illiterates to read their own native tongues will re-

quire a rather staggering amount of work on the part of lesson builders, for experienced men would have to help construct "first step" lessons in all the important languages of Africa. There are over three hundred languages and dialects involved, but the number of lesson charts can probably be greatly reduced by careful word counts and the use of words common to the Nilotic family of dialects, to the Bantu, the Hamitic, and the Sudan.

Government cooperation in Zanzibar was perfect. His Excellency the British Resident entertained us in his home and took the deepest interest in our progress. The District Commissioner attended the important meeting held to launch the campaign and became a member of the Continuation Committee.

The scene of our next experiments was Dar es Salaam, the capital and chief town of Tanganyika. There a new set of lessons was built in the government school for African boys. One of the boys was a fairly good artist, and what he lacked in skill he supplied in patience. An advance was made upon any previous lessons, because a word and a picture were made for every syllable. This required sixty pictures, with a corresponding increase in cost of production, but that there was a great improvement was proven by tests on illiterates.

Two very good places were found for conducting experiments. One was "The Old Comrades Club House" for African men. The first two days twelve men took the lessons like old readers, and taught them to others. In the African Girl's School a group of adult women met every afternoon for a week. They seemed to be even more eager to learn than the men, and their progress was astonishing to us all. African women are reputed to be stupid, but these experiments found them quite the opposite.

Saturday afternoon came, when the school was to be locked. These women begged us to continue the classes. Monday was a holiday, but not for them! They wanted the classes to continue. After we had taught them for two hours, they said: "We are not tired. Can't we go on?"

The two leading Africans of Dar es Salaam, Mr. Martin

Cayamba, the only African with "a European position," and Mr. Hurbut Hiza, a gifted teacher, watched the experiments whenever they could get away from their offices. Illiterates came in crowds. Not even in Lanao did we see such eagerness to learn. Nor had we ever seen such rapid progress. Every man, including two over fifty years of age, learned without showing the slightest strain. One young man, with a new light in his eyes, suddenly exclaimed: "Give me a book! I can read!" And he read, slowly but with perfect understanding, the easy second reader that was handed to him.

Before sixty persons who had been gathered by Mr. Isherwood, Director of Education, six men who had been wholly illiterate the day before, demonstrated their remarkable progress. These illiterates remained through the entire meeting, evincing the utmost interest, although they could not understand what was said. What visions of a new world were filling their minds, could be guessed by their radiant faces.

The Governor of Tanganyika gave his hearty approval of the plans which came out of that meeting. It was decided to cooperate with Zanzibar in publishing the lessons without further delay. No presses were available in East Africa with the proper type, but the government mimeograph proved to be fairly satisfactory, though the type is entirely too small.

Mr. John, editor of a school paper called Mamba Leo, was given the responsibility of preparing adult material for the new adult literates. At the three important conferences called by government officials literature was recognized as the next indispensable step, if the campaign is to have genuine value.

The Swahili lessons as prepared by the director of Education in Zanzibar appear, with translations where necessary, on pages 128 to 134.



LESSONS IN  
SOMO LA I (Lesson I)

aga	ita	embe	omba	uso	a	i	e	o	u
<i>to point</i>	<i>to beckon</i>	<i>mango</i>	<i>to beg</i>	<i>face</i>					

mama	miti	meza	moto	muwa	ma	mi	me	mo	mu
<i>mother</i>	<i>trees</i>	<i>table</i>	<i>fire</i>	<i>cane</i>					

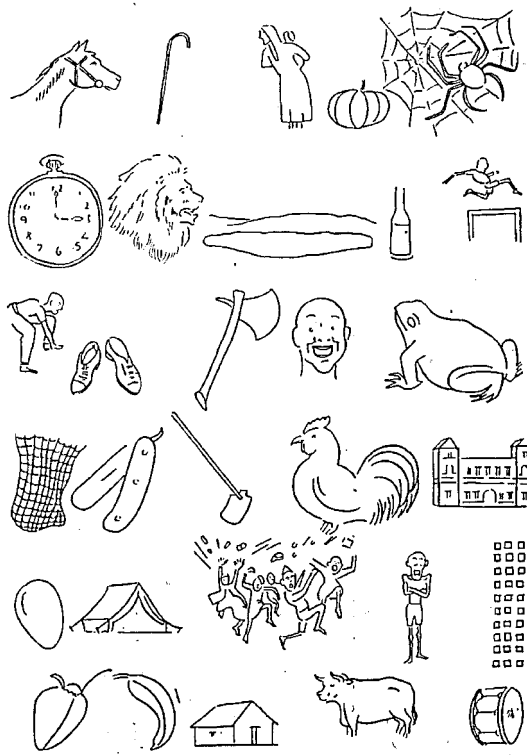
taa	tikiti	tembo	toa	tuta	ta	ti	te	to	tu
<i>lantern</i>	<i>water- melon</i>		<i>pull out</i>	<i>flower bed</i>					

kaa	kiti	kekee	kofia	kuku	ka	ki	ke	ko	ku
<i>to sit</i>	<i>chair</i>	<i>auger</i>	<i>fez hat</i>	<i>chicken</i>					

paka	piga	debe	dobi	dudu	pa	pi	de	do	du
<i>cat</i>	<i>to strike</i>	<i>box</i>	<i>washer- man</i>	<i>worm</i>					

lala	lima	gari	gogo	gunia	la	li	ga	go	gu
<i>lie down</i>	<i>to dig</i>	<i>cart</i>	<i>log</i>	<i>sack</i>					

ZANZIBAR, SWAHILI  
(Original size, 13 x 24 inches)



LESSONS IN  
(Lesson

farasi <i>horse</i>	fimbo <i>walking stick</i>	beba <i>to carry baby</i>	boga <i>melan</i>	buibui <i>spider</i>	fa fi be bo bu
saa <i>watch</i>	simba <i>lion</i>	ziwa <i>lake</i>	risasi <i>bottle</i>	ruka <i>to jump over</i>	sa si zi ri ru
vaa <i>put on shoe</i>	viatu <i>shoes</i>	shoka <i>ax</i>	cheka <i>to smile</i>	chura <i>frog</i>	va vi sho che chu
wavu <i>net</i>	wembe <i>razor</i>	jembe <i>hoe</i>	jogoo <i>rooster</i>	jumba <i>palace</i>	wa we je jo ju
yai <i>egg</i>	hema <i>tent</i>	ghasia <i>a mob</i>	dhafu <i>pauper</i>	thelathini <i>thirty</i>	ya he gha dha the
nazi	ndizi <i>banana</i>	nyumba <i>house</i>	ng'ombe <i>cow</i>	ngoma <i>drum</i>	na ndi nyu ng'o ngo

ZANZIBAR SWAHILI  
I—continued)

## SWAHILI

## SOMO LA 2 (LESSON 2)

mtu anaaga  
(*man points*)

mtu anaita

embe liko karibu na mtu  
(*mango is near the man*)

mtu anaomba

uso uko karibu na mtu  
(*face is near the man*)

mama naitazama miti  
(*mother looks at trees*)

meza iko karibu na miti  
moto uko karibu na meza  
muwa uko karibu na moto

taa iko karibu na tikiti  
tembo analitazama tikiti  
(*elephant looks at watermelon*)

mtoto anatoa mto sandukuni  
(*boy pulls cloth from box*)  
tuta liko karibu na mtoto

mtu anakaa  
kiti kiko karibu na mtu  
kekee iko karibu na kiti  
koffia iko karibu na kekee  
kuku anaitazama koffia

paka anamtazama panya  
mtu anampiga panya  
(*man strikes rat*)  
debe liko karibu na mtu

dobi yuko karibu na debe  
dudu liko karibu na dobi

mtu analala  
mtu analima  
gari liko karibu na gogo  
gogo liko karibu na gunia

## SWAHILI

## SOMO LA 3 (LESSON 3)

aga	linaanzia	a	
	( <i>begins with</i> )		
	nionyeshe	a	mara tatu
	( <i>point to</i>	"a"	three times)
	andika	a	mara tatu
	( <i>write</i>	"a"	three times)
ita	linaanzia	i	
	nionyeshe	i	mara tatu
	andika	i	mara tatu
embe	linaanzia	e	
	nionyeshe	e	mara tatu
	andika	e	mara tatu
omba	linaanzia	o	
	nionyeshe	o	mara tatu
	andika	o	mara tatu
uso	linaanzia	u	
	nionyeshe	u	mara tatu
	andika	u	mara tatu
mama	linaanzia	ma	
	nionyeshe	ma	mara tatu
	andika	ma	mara tatu
miti	linaanzia	mi	
	nionyeshe	mi	mara tatu
	andika	mi	mara tatu



meza	linaanzia	me
	nionyeshe	me mara tatu
	andika	me mara tatu
taa	linaanzia	ta
	nionyeshe	ta mara tatu
	andika	ta mara tatu
tembo	linaanzia	te
	nionyeshe	te mara tatu
	andika	te mara tatu
tuta	linaanzia	tu
	nionyeshe	tu mara tatu
	andika	tu mara tatu
	nionyeshe	tatu
	nionyeshe	mara
	nionyeshe	linaanzia

Other men have been working on lessons like those described here. Dr. S. G. Ziegler, after a visit to Sierra Leone, West Africa, wrote: "I am sure you will be interested to know that the Union College, supported by the Anglican, British Methodist, and United Brethren, has introduced the method and worked out a very fine series of charts. It was my privilege to accompany one of our African workers on an itinerary into a village. There he conducted a class in this simplified method. Many gathered to receive his instruction. It was inspiring to see how quickly these native bushmen caught on. Their faces sparkled with joy with each new achievement. It never occurred to me when you were presenting the plan here in America that I would actually have the privilege of seeing it put on in a native village."

One left Africa with the feeling that an immense responsibility rests upon a few shoulders. There was a calm faith that these few men would not fail the millions who have thus far nowhere else to turn in their darkness.

## Recent Advances in India and the Philippines

ALTHOUGH this visit to Africa had lasted less than two months, it had seen a very important advance in method. Our Marathi chart, printed by Mr. Bhagwat, had shown pictures for nouns in which each consonant was followed solely by the vowel *a*, thus: *kardawa khar gay glagar wag*. The Swahili chart employed words with consonants followed by each of the five vowels in that language; thus: *mama miti meza moto muwa*.

This change proved to be so important that upon our return to Bombay we were eager to make this improvement in as many Indian languages as possible, although we had but fifteen days before sailing from Colombo. When we told Dr. Hivale about these improvements he desired to incorporate them into Marathi at once. At the home of Mr. William Hazen in Sholapur, where we had worked on two sets of Marathi lessons before, we swiftly made the changes that we had found successful in Africa, and mailed the new lessons back to Dr. Hivale.

This finished, we hurried on to Hyderabad, intending to attempt to make Urdu lessons along the new lines. But Dr. F. C. Sackett of the Methodist Mission sent us off to Medak, sixty miles north of Hyderabad, where stands the most magnificent Christian church in all India. No other Indian edifice excepting the Taj Mahal so clings to the imagination as that great cathedral standing on an open plateau. They called it there "The Cathedral of World Methodism." We were in the center of the mass movement.

With amazing eagerness the missionaries closed their classes, dropped all their other work, and gave themselves up to the preparation of lessons along the newest lines. The committee of fifteen by whom the new lessons were made was the most efficient we ever have seen. Six worked on the lesson building, while seven

others did the copying by hand—there are as yet no typewriters for Telugu,—and two others did the drawing of pictures. In three days we had a set of lessons as fine as any we had ever made. This achievement is due in part to the generalship of Miss Sally Anstey, but even more to the zeal with which Indians and foreigners worked all day and far into the night.

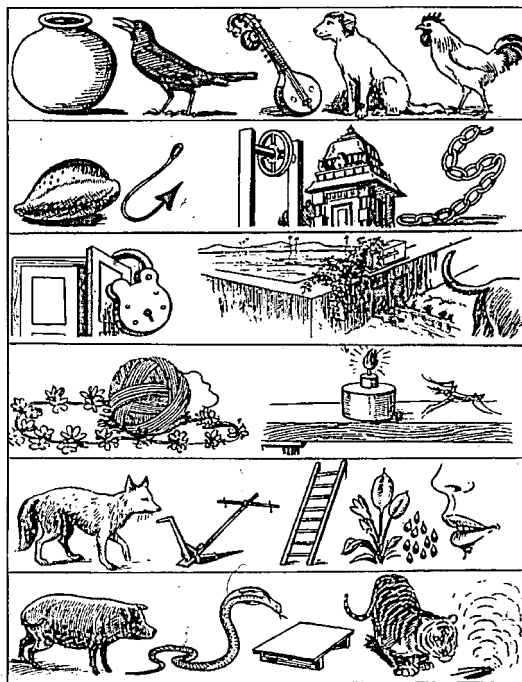
Reports from those lessons have been enthusiastic. Finding the lessons very easy, Indian illiterates were eager to learn. The Mission has appointed a full time literacy man, the Rev. John Wesley, and have divided their district into thirty circuits, where demonstrations and experiments are proceeding in six hundred villages.

"I have realized," writes Miss Anstey, "in using the charts that they are really inspired. The joy one gets when the pupil suddenly realizes that she can read and pushes one's finger away in her eagerness to get on, is a joy quite unsurpassed in all my experience of teaching. I could tell you many stories of how Christians now come to learn to read. Non-Christian caste people who have never sat near Christians before, become friendly over the charts and stay and join in the evening prayers. This is a uniting movement for the good of the whole land."

When the Director of Public Instruction for Hyderabad State saw these Telugu lessons, he requested a set along exactly the same lines in Urdu, the official language of the Nizam's State. But the following day was a holiday, so his committee could not work. We could not wait but took the train for Bangalore, in response to a telegram from the Director of Education in Mysore State.

Doors flew open at once. One of the most competent educators in all India, Mr. K. Sreenivasa Achar, M.A., Headmaster of the Government Normal School, was requested to drop his college work and build these lessons. Kanarese is so similar to Telugu that it was possible to follow the Telugu lessons as a model. The Kanarese lessons were as good as those in Telugu, possibly better. Their completion and publication was left with the government.

Seventy-five Indians and missionaries gathered for an evening



HYDERABAD ADULT READING CHART

Part I, Lesson 1 (See pages 138, 139)

రాటి పాఠము

కడవ	కాకి	కన్నెర	కుక్క	కొడి
గడ్డ	గాలము	గిరిక	గుడి	గొలుసు
తలుపు	తాళము	తీగ	తూము	తోక
దండ	దారము	దీనము	దూలము	దోప
నక్క	నాగలి	నిచ్చెన	సచ్చలు	నోరు
పంది	పాము	పీట	పులి	పొగ

HYDERABAD ADULT READING CHART (CONT'D)

Part 1, Lesson 1

(Original size of the three sections together on one sheet, 9½ x 23 inches)

క	ఖ	క	ఖ	క
గ	గ	గ	గ	గ
త	త	త	త	త
ద	ద	ద	ద	ద
న	న	న	న	న
ప	ప	ప	ప	ప

HYDERABAD ADULT READING CHART (CONT'D)

Part 1, Lesson 1

conference and organized committees to teach illiterates in Kanarese, Telugu, Marathi, Tamil, and Urdu, all of which languages are spoken in Mysore State.

There was just time to finish one more set of lessons, this time in Tamil. Mr. W. H. Warren and Miss V. K. Black of the Christian Literature Society at once set aside their two best Tamil writers and their drawing artist. With eagerness and skill the committee worked for three days, and had the lessons finished by Saturday noon, when it was necessary to rush off for Colombo, leaving the printing of the lessons in the hands of the Christian Literature Society.

In Colombo we had time to see the Director of Education who wanted the system applied to Singhalese. As the boat was to sail that day this was impossible. The Director at once summoned Mr. H. S. Perera, a genius in phonetics. Mr. Perera requested permission to try the method in Singhalese, which was more than one could have anticipated. It was astonishing to note how people had thrown aside all their other pressing duties to "seize an opportunity" to attack illiteracy. It was gratifying to find that people everywhere are tiptoe with expectancy.

#### SUMMARY FOR INDIA

India now has the advantage of experimenting with a considerable variety of lessons for adults, at least thirty-two being tried at the same time. Five are methods which have been tried for many years and have proven successful.<sup>1</sup> These are:

In Tamil, the Daniel and the Devasahayam methods

In Marathi, the Bhagwat method, Miss R. Dongre's Bombay course

In Hindi, the Lawrence series of lessons

In Gujarati, the Badheka series

In Urdu, Chapman's "Gospel Primer," McKee "Little Red Hen" stories.

<sup>1</sup> All lessons named above may be procured through the National Christian Council of Nagpur, or Christian Literature Society of Madras.

The new series, which have been stimulated by the efforts described in this book are:

In Tamil, the Olcott lessons, the Thrower-Thangish lessons, the picture-word-syllable lessons

In Telugu, Chapman "Gospel Primer," the Sundaram, and Devaraj key-word-story lessons. The picture-word-syllable lessons of Hyderabad

In Kanarese, new picture-word-syllable lessons

In Marathi, the "Gospel Primer," the Hivale key-word-story lessons. The picture-word-letter lessons, (Bhagwat), new picture-word-syllable lessons

In Hindi, "Gospel Primer," the Graber primer, the Koenig primer, the Allahabad picture-word-letter lessons (two kinds)

In Urdu, the First Vellore lessons, the Moga story-phonetic combination, the Allahabad picture-word-letter lessons, the Bombay picture-word-letter lessons

In Bengali, the Shah key-word-story lessons, the Mukerji key-word-story lessons

In Gujarati, the Austin picture-word-letter lessons (Godhra)

In Punjabi, the key-word-story lessons

In English, for translation, Story Method "Treasure Chest" Other languages will have lessons prepared in the picture-word-syllable method during 1939.

Upon our return to the Philippines in July 1937 we prepared picture-word-syllable lessons in Tagalog, Ilocano, Visayan, and Maranaw. In interviews with leaders of education the new lessons were given entire approval. The Women's Clubs, however, preferred to continue with the older "key-word" method, because it was inexpensive and because teachers were having good success with it.

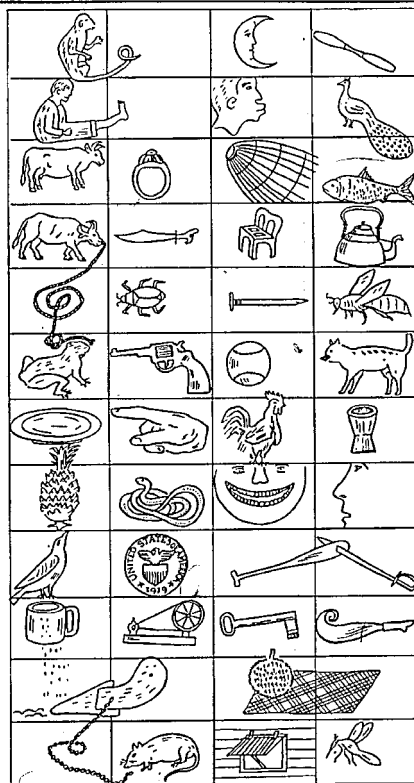
In Lanao both methods are now in use. The new method has the great advantage of requiring less training of teachers than the old method required. The procedure which the teacher learns in the use of the new Maranaw lessons applies to all lessons prepared since our African experiments. Observe how brief it is, and how easy to learn:

amo monkey	ikog tail	olan moon	undo pestle
mama man	miti heel	modol lips	murra peacock
sapi cow	sising ring	sokob fish net	suda fish
karabao water buffalo	kiping short sword	korsi chair	kundi teakettle
tali rope	tiganga beetle	totok nail	tumboan bumble bee
babak frog	birbir pistol	bola ball	budong cat
lapad plate	lima finger	lomusud rooster	lusong mortar for rice
nanas pineapple	nipai snake	ngari mouth	ngirong nose
papanok bird	pirak money	pora paddle	pudang sword
gantang grain measure	gilingan spinning wheel	gonsi key	gulat bolo knife
dado plow point	dinding plow share	dorian durian fruit	dumpas mat
rantai chain	ria rat	roasan window	rungit mosquito

## LESSON I

## MARANAW PICTURE - WORD -

(Original size, 14½ x 23 inches)



## SYLLABLE LESSONS

(including pp. 142, 143, 144 on one sheet.)

a	i	o	u
ma	mi	mo	mu
sa	si	so	su
ka	ki	ko	ku
ta	ti	to	tu
ba	bi	bo	bu
la	li	lo	lu
na	ni	nga	ngi
pa	pi	po	pu
ga	gi	go	gu
da	di	do	du
ra	ri	ro	ru

(SEE PAGES 142, 143)

## LESSON 2

So amo na pugilain ian so ikog ian.  
The monkey is looking at tail his.

So olan na somisindao ko kaporo-an o undo.  
The moon is shining above the rice pestle.

So mama na pugilain ian so miti nian.  
The man is looking at his heel.

So modol na itotoro ian so murra.  
The lips are pointed toward the peacock.

So sapi na pugilain so sising.

So sokob na kusokoban ian so suda.  
The net is catching the fish.

So karabao na pugilain ian so kiping.

So korsi na mao-obai nian so kundi.  
The chair is near the teakettle.

So tali na pulaiog on so tiganga.

So totok na pulaiog on so tumboan.

So babak na kasasangoran o birbir.  
The frog is being pointed at by the pistol.

So bola na pugilain o budong.

So lapad na itotoro o lima.  
The plate is being pointed at by the finger.

So lomusud na pugilain ian so lusong.

So nanas na pugilain o nipai.

So ngari na marani ko ngirong.  
near to the

So papanok na marani ko pirak.

So pora na liasoagan o pudang.  
The oar is pierced by the sword.

So gantang na marani ko gilingan.

So gonsi na marani ko gulat.

So dado na sisi-i ko kabuba-an o dinding.  
The plow point is below the plow share.

So dorjan na sisi-i ko dumpas.

So rantai na pukukubun o ria.  
The chain is chewed by the rat.

So roasan na pulaioq on so rungig.  
Into the window is flying the mosquito.

### LESSON 3

The student can piece out these words when he knows the syllables.

ama i mama.  
The father of the man

amo ami.

ama a-i.  
father toe (big toe)

si-i si ama.  
This is father

ama ami.  
father of us (our father)

amo i mama.

si-i so amo.  
This is the

si-i so amo ami.

si-i so ama o amo.

saia so ama ami.

si-i si kaka.  
uncle

kaka, si-i si ama.

si-i so kisa ko.  
book

so kaio i kaka.  
of

kusasa so sako.  
can be tied

kati-i so kati.  
Here is the bottle.

si-i so soti a kaki.  
clean cloth

mababa a mama.

so bibi o babai.  
duck

saia so bota a mama.  
boat

oai, bota bus.  
yes indeed

matas a bukao a-i.  
loong this

kati-i so bola.

malala mambo a mama.  
also

so lama nio sa walai.  
outside the house

saia so amo.

There is  
suka i ama ami.

You are  
suka i kaka ami.

ama, si-i si kaka.

saia so kaio.  
cocoanut

si-i so sako ami.  
sack

si-i so tata i ama.  
ornament

kaoto so titai.  
There is the bridge.

mababa a wata.  
short child

mababa a babai.

sisai a babo ami.  
aunt

ba bota a mama oto?

kati-i so bukao.  
root of tree

lalakao ka sa lama.  
you walk in the yard

mala a bola.  
big

mala mambo a lama.

ilai ka sa lama.  
look you at

malo mala a lama. rather large	mala a nanas a-i.
oai, mala a tanto. large very	so lata na mala. can
nonoi ngka piapia. observe you carefully	so nganga o malong. edge of the sarong
so ngingi o wata. corner of mouth of child	so ngipun na maitum. tooth black
ilaia ngka so papanok. you look	antona-a papanok? which?
papas. papas bird	anda ka song? where you going?
sa Momongan. to Momongan	antona atup oto? What kind of roof is that?
nipa. nipa palm	so wata na pukun. is eating
andai ka kun uka. when you eat	amai ka gugawi-i. This evening
so sapi i kun sa gi. grass	ngguga-an ka. You stop.
ngguga-an ka nggulubuk. stop your work	antona i gona nian? What is the use of him?
mala i gona.	gi ngka anan. do not do that
duku ka. you rest	di ka ndoda si-i. do not spit here
dadoa ngka so lopa. spit you on the ground	rara ka sa dumpas. you weave the
gari, roro ka sa hiog. friend make the cocoanut fall	

## LESSON 4

Mama Sising Totok

Karabao Babai Lalakaw

Nanas Papanok Gonsi Dado

Rungit Roro ka sa niog

1 2 3 4 5 6 7 8 9 10

Ngaran  
Ingud

WRITING LESSON



HOW TO TEACH THE NEW  
PICTURE-WORD-SYLLABLE CHARTS

(following the Maranaw lessons, pp. 142-149)

PICTURES

Tell the student, (do not ask him): "This is a *amo* [monkey] ... this is his *ikog* [tail] ... this is the *olan* [moon], this is an *undo* [pestle to husk rice]."

WORDS

Say: "Here are the words for the pictures." Ask the student, (do not tell him): "What is this word, like this" (pointing with left finger to the word *amo* and with right finger to the picture of *amo* [monkey]).

So across that line. So on down the page until finished. Then return to top of page and point to word *amo*, and (if necessary) to the picture of *amo*. "What is this?"

Student answers.

Teacher: "The word *a mo* begins with the sound *a*. Here is *a* alone (pointing to *a* on the right hand chart). What is the first sound of *i kog*? (Teacher pronounces the *i*, as in "machine," very plainly). Pupil may say *i*. If he does not say it, tell him at once. After finishing line 1, the teacher points and says rapidly: "*a, i, o, u.*"

Thus down the whole page. For example on line 2. Teacher asks: "First sound of *ma ma*? Here it is, say it." (pointing to syllable chart on right. Pupil says and points: "*ma.*"

When they reach the end of line two, teacher points and says "*ma, mi, mo, mu.*"

So down the entire page. Presently the student will discover that every syllable across the line contains the vowel sounds *a, i, o, u; ma, mi, mo, mu; sa, si, so, su.* . . .

We desire to enable the student at once to pronounce every syllable on the page *without looking at pictures*. To do this we next teach the pictures down the first column on the left, pic-

tures of monkey, man, cow, water-buffalo, rope, frog, plate, pineapple, bird, rice measure, plow point, chain.

As a memory aid we group the pictures, two at a time. To group monkey and man, say "The monkey is seated on the man's head. So the man is under the monkey."

To group man and cow: "The man is mounted on the cow's back. The cow is under the man."

To group cow and carabao: "The cow is standing on the carabao. The carabao is under the cow."

So down the page, with a different story for each two pictures, as "The rope hangs from the carabao's nose. The rope is under the carabao." "The frog is biting the rope. The frog is under the rope." "The frog will fall into the plate." "The plate will spin on the pineapple"; "the bird likes to eat sweet pineapple"; "the bird stands on the gantang"; "rice falls out of the gantang to the ground . . . we plow it"; "the chain is under the plow."

If well taught a student will know the entire column of pictures from top to bottom in two or three minutes. Then test whether he can say them covered up.

Teacher: Now say the beginning only of each word, like these, (pointing to syllables "*a, ma, sa, ka,*"—[we suggest the reader of this book try this on himself]).

When that is done successfully teacher says: "Now say the whole of each line—like *a, i, o, u; -ma, mi, mo, mu; -sa, si, so, su, -try it!*"

Thus the majority of our students know the page of syllables without looking at the pictures, in less than half an hour. Of course they know them only in their proper place. They can now drill by themselves at home. Packages of syllable cards the same as these on the page—forty-eight little cards—are given them to play with as they wish.

The next day Lesson 2 is taught by comparing the pictures, across the page this time, with the sentences. The sentences are learned. Each word is learned. For example:

Teacher: Point to the word *amo* in this sentence. To *pugilain*—to *ikog*. (This is the usual sentence method of teaching words.)

Lesson 3 in the Maranaw chart makes use of the knowledge of syllables. Adult students go through this lesson with eagerness and ease, taking the leadership as soon as they are shown how to find the syllables on the syllable page. Children cannot do this, as a rule, but may be taught the sentences.

In the Visayan lessons, as in the latest Indian lessons, we skip this page, and focus the attention of students upon writing the syllables. If the reader of this book (who does not know Visayan) will glance down Lesson 3, he will be delighted to find that he can now read, and understand the entire page, by comparing each sentence with the one translated at the top. The illiterate can do the same, and better, because it is his own language.

Lesson 4 is a continuation of the same process with variations. Lesson 5 is a story.

### LESSON 3 (Visayan)

Ang polong nga *amo* nagsugod sa *a*

The word begins with

Itudlo mo makatulo ang *a*

You point three times at

Isulat mo makatulo ang *a*

You write three times

Ang polong nga *ikog* nagsugod sa *i*

Itudlo mo makatulo ang *i*

Isulat mo makatulo ang *i*

Ang polong nga *olod* nagsugod sa *o*

Itudlo mo makatulo ang *o*

Isulat mo makatulo ang *o*

Ang polong nga *uhay* nagsugod sa *u*.

Itudlo mo makatulo ang *u*

Isulat mo makatulo ang *u*

Ang polong nga *manok* nagsugod sa *ma*

Itudlo mo makatulo ang *ma*

Isulat mo makatulo ang *ma*

Isulat mo makatulo ang *mi*

Isulat mo makatulo ang *mo*

Isulat mo makatulo ang *mu*

Ang polong nga *sakayan* nagsugod sa *sa*

Itudlo mo makatulo ang *sa*

Isulat mo makatulo ang *sa*

Isulat mo makaupat ang *si*

You write four times

Isulat mo makaupat ang *so*

Isulat mo makaupat ang *su*

Ang polong nga *kabayo* nagsugod sa *ka*

Itudlo mo makatulo ang *ka*

Isulat mo makatulo ang *ka*

Isulat mo makaupat ang *ki*

Isulat mo makaupat ang *ko*

Isulat mo makaupat ang *ku*

Ang polong nga *tambor* nagsugod sa *ta*

Itudlo mo makatulo ang *ta*

Isulat mo makatulo ang *ta*

Isulat mo makaupat ang *ti*

Isulat mo makaupat ang *to*

Isulat mo makaupat ang *tu*

It is instructive to observe the original key-word method and the new picture-word-syllable method being used daily side by side. No effort is being made to persuade volunteer teachers to adopt one rather than the other. It is thus possible to discover which they prefer. Thus far we have found that they use the one with which they themselves were taught. The older key-word method is more rapid, indeed much more rapid, for those who handle it without difficulty. It does give trouble to all children and to adults who still have the mental age of children. It gives trouble also if the teacher does not use it properly.

On the other hand the picture-word-syllable method never gives the least trouble for adults and does well with many children. It is interesting because the pictures hold attention. It is more expensive than the key-word lessons and a little more bulky, but the difference is not great until lessons are to be given away or sold by the thousands. One decided advantage of the new method is that newly literate learners need almost no instruction in teaching. Where it is impossible to exert strict supervision over the campaign and train teachers perfectly, it runs on by itself better than the key-word method. A second advantage is that it is in *most* languages (but not in all) easier to make *good* lessons by this method than by the key-word method. In some languages (Siamese for example) pictures cannot be found to illustrate many syllables.

Readers of this book who are planning to prepare lessons in a new language can ascertain whether the picture-word-syllable method is practicable by preparing a page of syllables in squares, consonants down the page, vowels across the page, as in the new Maranaw lessons shown on page 144. Then seek for picturable nouns or action words for each syllable. If they cannot be found, this picture-word-syllable method may need some new invention to make it workable.

One should not hesitate to try new schemes, making sure to experiment with illiterates until the new idea is proven good or valueless. There is too much fear of departing from orthodox lines, too much fear of failure on the part of most educators.

On the other hand there is no reason for haste or extravagance. One enthusiastic friend very generously printed some thousands of lessons we had prepared. A thousand lessons should perhaps be the maximum until thorough tests have been carried out and revisions made. Otherwise the wheels of progress are likely to stop until the edition is sold out. Quantity production *seems* like economy, but is really a mistake until we are sure our lessons are practically perfect.

#### SUMMARY OF THE FEATURES OF THE ADULT TEACHING METHODS DESCRIBED IN THIS BOOK

1. It aims to teach the student to read every syllable in his language as swiftly, easily, and pleasantly as possible, for then he will be able to read without the aid of a teacher. Since a perfectly phonetic language like Maranaw has but one sound for each letter, the prevailing word and sentence method employed to teach English is needlessly difficult.
2. As a framework for the memory we employ two types of lessons (1) key-words (the number of key-words differs in various languages). These key-words contain the syllables used in the language. As soon as a syllable is introduced it is employed in well known words about five times in quick succession, so that it may be recognized wherever it may occur. (2) Picture-word-syllables, read and written until familiar, and used in easy sentences.
3. Each lesson is short, requiring from a half hour to an hour; easy to learn, because new syllables are introduced one at a time, always tied to old familiar words. The charts are simple to teach, — follow the line, and let the student lead nearly always. The process is progressive and replete with surprises.
4. There are no questions the student cannot answer, no examinations, no tests, no frowns, no haste, no unpleasantness of any kind; only praise, fun, enthusiasm and delightful progress.
5. The teaching is preferably individual—one pupil for one teacher, so that order and discipline, in the classroom sense, are unnecessary.

6. After the first lessons have covered the syllables, very familiar songs are introduced. The student for the first time sees what he has sung and heard for a lifetime. This, his first lesson in reading consecutive sentences, seems extremely easy.

7. Every house, tree, or roadside is a potential school, at any time of day or night.

8. Each student possesses his own set of lessons, printed on inexpensive paper at trifling cost.

9. Every student becomes a teacher immediately after he finishes the first lesson. He teaches about five others before learning the second lesson. Since every student is teaching others the campaign proceeds on a volunteer basis by geometrical progression. The charts are especially designed for teaching by inexperienced teachers. They learn a routine procedure, but may experiment with variations.

10. At the same time that the student learns to read, he learns to write, using disconnected letters or pen print, thus adding motor memory to the learning process.

11. The student, the moment he completes the primer, is urged to purchase whatever periodical is prepared especially for the new literates, as "Lanao Progress." He is urged to read it every day and to read every word, for this is the pathway to proficiency. This periodical uses very familiar words, short sentences and short articles of intense interest and value to the readers. Such a paper is vital. It must use only the colloquial vocabulary of the illiterate people. This presupposes that a carefully prepared word list of *spoken* words, *not* printed words, has been prepared in advance.

12. Native folk songs and folk tales are collected and printed, since they are more highly valued than any foreign material, and since they will be read and reread as prose will not. A campaign which discovers much popular poetry is certain of becoming popular.

13. Speed classes are conducted by expert readers in order to hold up a standard of natural and expressive reading.

14. Writing practice must be made possible at any moment

the illiterates may desire to visit a central school or office. Set hours are not desirable for any purpose, since illiterates have no watches and are very indefinite about time.

15. A mimeograph machine as well as a press must be available to prepare sufficient reading material to meet the rapidly rising demand which the campaign will create.

SUMMARY OF LANGUAGES IN WHICH LESSONS  
HAVE BEEN MADE FOR THIS METHOD OF TEACHING  
TO JULY 1938

Maranaw, key-word and picture-word-syllable  
Visayan (Cebuan), key-word and picture-word-syllable  
Tagalog, key-word and picture-word-syllable  
Ilocano, key-word and picture-word syllable  
Philippine dialects, as follows: (key-word only)

Ilongo	Bukidnon	Joloano
Pampangan	Manobo	Magindanao
Ibanag	Isinay	Bontoc Igorot
Kalinga	Bicol	Gaddang
	Samarino	

Mandarin, key-word  
Siamese, key-word, picture-letter-syllable (incomplete)  
Malay, key-word (both English and Dutch spelling), picture-word-syllable (English spelling)  
Arabic, Egyptian, Palestine, and Syria colloquials; key-word  
Turkish, key-word  
Chilean Spanish, key-word  
Mexican Spanish, key-word  
Portuguese, key-word  
Sindhi, key-word  
Tamil, key-word, picture-key-word, picture-word-syllable  
Telugu, key-word, key-word-story (Sundaram, Deveraj), picture-word-story, pure story (Miss Chapman)  
Kanarese, picture-word-syllable

Marathi, key-word-story, picture-word-letter, picture-word-syllable

Hindi, key-word, key-word-story, picture-word-letter (two different arrangements, Chattisgarhi, Dihati), pure story

Urdu, key-word, nonsense key-words, picture-word-syllable, story-phonetic

Bengali, key-word-story (two sets)

Gujarati, picture-word-letter

Punjabi, key-word-story

Luo, picture-word-letter

Olunyore, picture-word-letter

Kikuyu, picture-word-letter

Swahili, picture-word-letter, picture-word-syllable

65 sets of lessons in 43 languages and dialects

## Providing Literature for Adult Learners

NOWHERE in the world is there enough of the kind of literature that partially literate adults ought to have. The material that is easy enough for them to read is usually prepared for children. But illiterate adults are not children. They are quite as adult as literate people, for they have suffered more than the rest of us and they look at life through the sad eyes of disillusioned and often defeated men. Childish reading is as repugnant to them as it is to a college professor. Indeed they are likely to be offended at the teacher who offers it to them.

It is necessary therefore to provide a special type of reading matter for adult learners, mature in content, yet with short sentences, colloquial words, and brief articles that go straight to the point like the best newspaper reporting. This literature the organizers of a campaign must be prepared to create. The necessity of having a list of colloquial words and the method of preparing the list have already been discussed. If there is no dictionary in the language, it needs to be compiled before the campaign is undertaken. In Lanao we found that a good way to build a dictionary was to follow through an English dictionary (that of Professor Thorndike, for example) eliciting native words from about four of the keenest minded nationals, and cross-cataloging each native word with its definitions, on cards made of bond paper (about 2 by 3 inches). When these cards are arranged alphabetically, they can be copied, and we then have a fair though incomplete dictionary *from* the native language *to* English. Every object peculiar to the country can be added, after which few important words will be found missing.

It is obvious that we need the services of a properly equipped press. In regions having well developed languages used by large numbers of people, as in India, there are commercial presses. As a rule it is less expensive and more satisfactory to utilize the available presses than to attempt to learn the printing business

and conduct one's own press. But in many regions which need literacy campaigns most, there will be no presses. For a limited number of copies, a duplicating or mimeograph machine is sufficient. A single page paper can be mimeographed until the number of new literates demands more than two or three thousand copies. After that the cost of mimeograph or duplicating paper becomes high, and the stencils tend to wear out. A small press will be necessary. The type ought to be very clear, and not smaller than ten point. It is better to have nearly all of one kind than to have several varieties, unless you have plenty of money.

For languages like Arabic, Urdu, and Chinese, where writing is more economical than using type, a hyloplate machine is essential. It is indeed a good machine for all languages, since making illustrations is simple and inexpensive.

#### PERIODICALS FOR SEMI-LITERATE ADULTS

If a campaign is started where newspapers or magazines already exist, it may be possible to persuade one of them to devote one page to this particular kind of material. This plan which seems so reasonable, is open to objections. Adults who have just learned to read may grow discouraged in trying to find the page or column which is within the range of their ability. If possible we should have a paper entirely devoted to uneducated adults. It may be a very small paper. Indeed a *single page* is good because it does not discourage a poor reader, while a book might seem discouragingly long. It is well to urge the student to read and reread this single page paper many times until he can read it as rapidly and with as much expression as when engaged in conversation.

A periodical has the advantage, over books, of teaching the habit of reading at regular intervals. There are, however, some serious difficulties with a journal in an illiterate and undeveloped region. The first difficulty is in its distribution, because there are few or possibly no post office facilities. Special arrangements will have to be made with leading men, and they may have to be paid

for their services. Even then the publisher receives constant complaints. Subscribers, as a rule, do not keep any track of days, months or years, and do not know when their subscriptions end.

The second difficulty is in getting subscriptions paid in advance. Illiterate people are not accustomed to waiting months for the delivery of anything they pay for unless one furnishes some valuable article as security. The practice of delivering subscriptions with meticulous care is a magnificent project for teaching honesty by example,—if we can get the subscriptions paid in advance! On the other hand, to attempt to collect payment after the subscriptions expire would result in trouble and heartbreaks. To sell each issue through newsboys in a sparsely settled region, as is done on city streets, will prove prohibitively expensive. Indeed at best, a periodical, even a small one, is expensive. It is wise during the first year to give away a single sheet periodical without any charge. In Lanao such a paper, called "The Story of Lanao," was printed and distributed as a reward to everybody who was able to read it. This proved to be an incentive to others to study. When the number of readers increased the demand rose until it reached five thousand copies. We could not afford to supply the demand. The free single page periodical was stopped.

Then there appeared an eight page fortnightly with a new name, "Lanao Progress," costing forty cents a year. High pressure salesmanship was used upon every new literate to persuade him to pay the price for this periodical. An effort was made to get at least one subscription in every home. If he could not pay money, we accepted food, mats, rings, or other articles. A tin "medal of honor," a foot square, was placed on the outside of the home where everybody above ten years of age could read, and where a subscription had been paid for "Lanao Progress."

This newspaper became the text-book for the adult as soon as he had completed the first series of lessons. He pieced out the new words slowly, syllable by syllable. He had to read *aloud* for he did not know what a new word meant until he heard how it sounded. It is difficult for a foreigner to realize what a fascinating game it is to pronounce words in order to find out what you are

talking about! After a word has been seen a few times it will be recognized without being pronounced aloud. Beginners, it has been observed, read each sentence *twice*, the first time to hear what the words say to them, the second time in the tempo of conversation, to hear what the entire sentence says to them.

Thus far little effort has been made among the Lanao Moros to develop silent reading. As a matter of fact there is no demand for it, since reading is a *social affair*. People like nothing better than to read aloud while their comrades listen.

#### WHAT INTERESTS ADULTS

What to print in newspapers for half-literate adults is an extremely important question. It ought (1) to fascinate them, and (2) (if possible) to do them good. Only those who have tried publishing such a paper realize how difficult it is to hit those two birds with one stone! The man who succeeds must have journalistic ability. He needs a nose for news, and must be able to word material so that it sparkles. Half its interest is in the content and half in the way it is presented.

Our original objective in Lanao was to widen the horizons of the Maranaw people, to give them what we thought would do them good, rather than what they most desired. Nearly every article bore the stamp of western ideas. We were ignorant of what they themselves had to contribute. Only gradually have we been able to accomplish what educators have so long advocated, by eliciting from the people themselves the ideals which ought to govern them. A very great advance was made when the "Lanao Progress" began to publish articles almost all prepared by Maranaws.

People are interested first of all in *themselves*. They like to see their names and their pictures and their articles in print. Their second interest is in their *neighbors*. News from distant places proves disappointingly unpopular.

After a year of feeling its way, our paper stumbled upon a dis-

covery. It printed a song by one of the Maranaw poets, which proved to be a startling success. Since 1932 there has been a Maranaw song on the last page of practically every issue. It is our last page, but it is the one the Maranaws read first. They sing it from start to finish, before they turn to any other articles. The second page they read is our next to the last page. It is a very easy paraphrasing of the most important laws. Maranaws run afoul of the laws sooner or later, and are desperately eager not to repeat the experience. Early one morning a dato came into our office asking for a back number of Lanao Progress. "My brother killed his wife last night," he said, "and I want to see how many years he will get in Bilibid Prison."

There has also developed a very great interest in the prose folklore of Lanao. This is now occupying at least half of the sixteen pages in our paper. The Maranaw young men who collect the stories are being paid two cents a line for each article accepted. This practice has developed writers of quite unexpected ability. After all, have we achieved our goal until the material to be published comes from the people themselves? It is native writers who know best what interests and really helps their people.

Since the Moros are Mohammedans, much is being printed about their religion. The cover page often features articles about the resemblances of the Bible and the Koran. This pleases the Moslems greatly and at the same time breaks down bigotry and suspicion faster than any lectures could do. The Moros are now telling one another that "we have almost the same religion."

On the cover page of one issue appears this noble statement from a Moro youth: "Islam abolishes all invidious class distinctions . . . the death knell of all superiority based on religious caste and social distinction. Mankind is but one family according to the Holy Koran. No one should be deprived of any right on score of caste or profession or sex."

Another Maranaw youth published a very fine article on prayer. Another wrote that cigarette smoking is injurious to

scholarship among adolescent students. Another begged the government to stop a new vice called "belt gambling." Another opposed the cockpit. Another warned Moslems against all the vices "peculiar to Christian countries"—and the warning was needed!

This policy of appreciating good Maranaw ideas has brought a new loyalty to our fortnightly, which is now *their* enterprise. *Their* names are appearing under nearly every article. It is Moros who write the articles, print the paper, sell it, and read it. This has been accompanied by a sharp rise in the subscription list—one of the best indexes of success.

Each article is printed in English and Maranaw because there is a rising demand among the Moros to learn English. Students in the public schools particularly are helped to a better grasp of English. On the other hand there are many government officials who are studying Maranaw, and follow the parallel columns for this reason. The English translation also helps a considerable number of educators and others throughout the world who are keeping informed about the Lanao experiment.

In any country where the nationals desire to learn English, as they do in India and British East Africa, it is a good plan to print parallel columns. However, care must be taken lest the translations may be too literal, too artificial, or even beyond comprehension. It is as difficult to translate an article clearly and well, as it is to write the original article. While your newspaper is to be *written* by the people themselves, it must be *edited* mercifully by one who knows how to throw light into obscure sentences.

#### NEW PERIODICALS IN INDIA

In every one of the hundred odd conferences held in India since this new literacy movement began, the need for adult periodicals has been emphasized and the matter of their contents given much consideration. In Moga the students in training as teachers were asked to name what they considered the *most* interesting subjects in the world for the Indian illiterates. They quickly filled the blackboard with fruitful suggestions. The edi-

tor of any paper for half literate adults would be wise to ask schools to make such lists for his guidance,—and also to write the articles.

In all India, prior to 1936, not a single journal came to our attention that met the need exactly. The periodical which most nearly met our ideal was "The Treasure Chest," edited by Miss K. E. Munson of Bangalore. This paper has editions in English, Urdu, Marathi, Tamil, Telugu, Gujarati, Hindi, Burmese, Bengali, and Malayalam. It was not, however, written for half-literate adults, nor was any other journal with which we were familiar in India. All the journals missed the mark because they aimed at adult learners, if at all, only as a side issue. Many new experiments sprang into being within a year. Some of the best of these are:

The Christian Literature Society of Madras has begun papers in Tamil and Telugu

Dr. Lawrence of Mainpuri, in Hindi

Canon Sully of Agra, in Hindi

Miss Ruth Robinson, Ashram Lal, Bagh, Lucknow, in Hindi

Mission Press, Jubbulpore, in Hindi

Mr. Graber of Dhamtari, in Chattisghari Hindi

Dr. Schneider, in Dihati Hindi

Mr. Mukerji and Mr. Shah, in Bengali

Mr. Chetsingh of Kharar, Punjab, has a paper in Punjab Urdu

Miss Austin of Godhra, in Gujarati

Dr. Hivale, in Marathi

S. R. Bhagwat, in Marathi

Miss Elliott of Puntamba, in Marathi

Kaka Kalilkar of Wardha plans a paper for depressed classes

#### PERIODICALS IN AFRICA

Everywhere in Africa also the question of providing proper adult material received much consideration. At a meeting of educational leaders in Zanzibar this interesting list of themes was suggested by nationals for a Swahili adult paper: "Religion,



'ngoma,' danger of imitating Europeans, health, food, parental control, child welfare, welfare of women, wearing clothing, intemperance, marriage, thrift, evils of extravagance, sports, poetry, unemployment, laws, clove industry, markets, taxation, debt and how to get out, fishing, sailing."

A magazine for Africa called "Listen," is published by Miss Margaret Wrong of the International Missionary Council in London. It contains much valuable material for dialect "tabloids." A fine magazine called "Mamba Leo" is published in Swahili by the Department of Education at Dar es Salaam. It is intended for students of intermediate and high school age, not for adult learners. Director Isherwood of the Bureau of Education announces plans to produce a four-page paper for the exclusive use of Swahili speaking adults.

#### PAMPHLETS AND BOOKS FOR ADULT BEGINNERS

Assuming that the student has completed the primer, knows the phonetic symbols and a small reading vocabulary, what is the first *interesting* transition matter, preparing him for more difficult reading? The answer will differ according to circumstances. In Lanao the epics and lyric poems which one could hear people singing far into the night gave the clue. At every royal wedding singers of epics entertain the guests all night, two or more singers taking turns. Some epics require seven or eight nights to be completed. Some of the epics have been written by hand in Arabic letters, and are locked in strong chests to prevent their being stolen. They are regarded as priceless. Some of them are so precious that they are never shown to any other person. It is peculiar psychology to suppose that the more precious literature is the fewer people ought to see it! Some epics are so sublime that the expert singers will not write them down at all! Mr. Pangaga Miki, one of the learned singers, needed money. We employed him for many months writing the two most famous of Moro epics in Roman letters with an old typewriter. These were the first books ever printed in the Maranaw language. One epic

called "The Death of Bantugan," contained fifty pages and the other called "The Mission of Lumna," over a hundred pages. Both editions of five hundred copies were quickly sold out and other editions were begun. Twenty epic poems ranging in length from forty to two hundred pages are now in manuscript waiting to be printed. Every issue of "Lanao Progress" prints an installment. Several hundred extra pages are run off on the press and saved to be bound later and sold in book form.

It is literally true that most of the reading done in Maranaw today is *sung!* As these lines are being written Moros are singing an epic across the street. The Maranaws also have hundreds of lyric poems called *Baioks*, which they sing about every experience of life: love, evening, harvest, birds, the seven days of the week, a disappointed lover, remembrances to a friend, death. . . . There are special "Songs of Praise" called *Podi*—a long series of them, such as: praise of a house, of a high-chieftain or "dato," of the "Four Divisions" of Lanao, of adjoining provinces, of Mecca, of the whole world, of God. All are proving to be excellent sellers. The Moros also have prose stories called "Iringa," which very much resemble the Arabian Nights tales. Samples of the titles are "The Wandering Boy," "The Rich Town," "The Perfect Teacher," "The Jokes of Sanbandar." All of these are sold out within a few months after they are printed.

Stories copied from the Bible and the Koran about the prophets and patriarchs, Abraham, Adam, Noah, David, Jacob, Job, Jonah, John, Joseph, Lot, Moses, Pharaoh, Solomon, Jesus, Mary, Zacharias, and a clear, though accurate translation of the gospel of Luke, have also sold well.

We have not found books translated from other languages to be good sellers. Probably this was partly due to the awkward Maranaw which resulted from too literal translations, but it was even more due to the fact that we foreigners were trying to give the Maranaws what we thought they needed, not what they themselves desired. For example, a book on "Care of the Body" was full of ideas with which the Moros had no sympathy, and did not sell. A book for "Mothers and Babies" fared as badly.

"A History of the Philippines and the World" proved to be of little interest. Foreign material never appeals to the majority of any people in any country as much as does indigenous matter, (as any newspaper proves), unless people are moved by religious considerations. The Bible has for centuries been the world's best seller.

#### BOOKS SCARCE IN EAST AFRICA

One studies the literature available in East Africa with many misgivings as to whether it will prove attractive enough for adult African students. A "Bibliography of African Christian Literature" published in 1923 is now rather out of date, but it is at least suggestive. Luo, or Dhuluo, spoken by 300,000 people, the first language in which our lessons were made, had in 1923 seven books or booklets: a primer, Acts, Ephesians, Prayer Book portions, a Hymn Book, Introduction to Christianity, Old Testament stories; but no indigenous literature.

Olunyore, at the time of our visit, had no literature excepting a primer and portions of the Bible. The little press in use by the Church of God mission could print only half of one page at a time, because there was not enough type for a full page.

Kikuyu, spoken by from 600,000 to 1,000,000 had in 1923 twenty-one books; no indigenous literature. The books were Acts, Hebrews, Jude, twelve tracts about religion, a First and a Second Reader, Handbook for Kikuyu Teachers, "Studies in Medical Subjects," a Kikuyu Grammar and an English-Kikuyu Vocabulary. There was nothing tempting one to become literate in order to read that list of books, excepting the religious motive.

Swahili or Kiswahili, described in the "African Bibliography" as the *lingua franca* almost across Africa, spoken by 10,000,000 people, had only seventy-two books. They had the Bible complete, thirty-five tracts and books for use by Christians, six books on Mohammedanism from the Christian viewpoint, stories of Livingstone, eight varieties of elementary school books grades 1 to 5, "Stories from Aesop," "English verb explained in Swahili," two arithmetics, Geography of Africa and Palestine, "History of Rome," ten Swahili dictionaries, grammars, and lessons intended

for teaching foreigners Swahili. All these books are "of, by, and—much of it—for" foreigners.

Here is the genuinely Swahili literature:

1. History of the ruling family of Washambala, 2 vols.
2. African Aphorism. Saws from Swahiland, 194 pp.
3. Swahili Tales with English translations, 500 pp.
4. A Year in Chains, 48 pp.
5. Abunawas and other Tales, 152 pp.

Ten million Swahili speaking people in 1923 had a library of five books which were truly their own! Of these, only two had been written by their own race. Almost all of the other languages of Africa below the Sahara are similarly impoverished in all excepting school texts and religious books. But for the missions, they would have had practically nothing.

The objection has often been raised that the native literature is "heathen" and therefore unfit for publication. This objection seems to rise from a lack of discrimination. Much of the "heathen" literature, it is true, is unfit to print—neither more nor less unfit than much literature that is printed in "Christian" countries. But there is literature in every country that is beautiful, just as "heathen" Greek literature was beautiful, and some at least that would be a contribution to world literature. The finest possible project in building up new ethical ideals, is to praise and print and translate into English the best that can be found and reject the rest. There are doubtless magnificent epics and beautiful tales in the folklore of Africa of which the world little dreams. If the other races knew them, they would esteem the Africans, just as men like Booker T. Washington, Paul Lawrence Dunbar, Paul Robeson, and others have increased the world's respect for their race, in education, literature, music, and science.

Nothing perhaps has done more for the Moro people of Lanao than the fact that two of their epics have been translated into English verse, have been published in magazines, and are now being studied as English texts by all the children in the Philippines.

What is so devastating to the character of any people as to

act as though all their past were bad or worthless! That attitude makes their souls shrivel and paralyzes their ambition. One reason why so many primitive people are ruined when they come into contact with civilization is because they no longer have enough self respect to dare to be critical or to care. The high art of saving a backward people is to help them to walk into the modern world with their heads up and their eyes open, choosing what they will accept and what they will reject; with something to give as well as something to receive. What the illiterate people of the world need most is *courage*; *faith* in what they can be. What the West has too often given them is despair.

Dale Carnegie's contention that the way to make friends is to appreciate people applies to all the world, and most of all to those whom others have failed to appreciate. Experience proves that the man who saves the self esteem of a proud but backward race will find them ready to follow him and die for him.

#### BOOKS IN INDIA

When we turn to India, our problem is not the dearth of literature, for there is a great abundance, but the extreme difficulty a new literate finds in trying to read it. We need to prepare transition literature to continue much longer than in other countries. Of this there is at present very little in most languages excepting for children of school age. Dr. Lawrence of Mainpuri has written in Hindi some excellent graded books for adult learners: Since there are many sub-dialects of Hindi spoken by illiterates, these or similar books will need to be rewritten for people of other Hindi districts, as for example the Dihati speaking people near Allahabad and the Chattisgarhi speaking people near Jubbulpore. Professor S. R. Bhagwat of Poona also has well-graded material in Marathi lithographed in very large and hand-made letters.

The problem of literature for adult learners is receiving a great deal of attention among Christian leaders. A committee appointed at the Literacy Conference held at Lucknow in August

1937, has drawn up the following list of material needed for an effective literacy campaign, with particular reference to the proportion of Christian and secular materials needed.

#### A. For Christians.

##### Stage I—To begin a Campaign

1. Chart—price not more than 1 pice
2. Bible Stories—price 1 or 2 pice
3. Several chart posters of the Lord's Prayer, common songs, Ten Commandments, etc.
4. Lyric Book with common Bhajans in it—price 1 pice

##### Stage II—Following up the Campaign after a month or so

1. Life of Christ, giving teaching preferably on the points of the Confession of Faith—price to be not more than 1 anna
2. Stories of Ethics, based on the Ten Commandments
3. The Gospels in simple language and in clear type to sell for 1 pice each

##### Stage III—Following up after 1 year in order to keep the people literate

Short stories, biographies, teaching on stewardship, etc.  
A more classical translation of the Bible.

#### B. Secular Material (for those working largely amongst non-Christians).

##### Stage I

1. Chart—price 1 pice
2. Story Primer—1 or 2 pice

##### Stage II and Stage III

Simple stories progressing in difficulty.

In the preparation of the Christian material the committee had in mind the giving of systematic teaching to meet the requirements for baptism laid down by the Conference on Mass Movement Work held in Nagpur in February 1937.

In mass movement areas there is an almost universal demand on the part of missionaries and Christian workers for material that will teach the gospel, since the new converts are very ignorant about the Christianity which they are entering *en masse*. Miss Grace S. Chapman's gospel Primer with a limited vocabulary, aims at beginning with the illiterate from the first day with gospel material. Her graded "Bible Story Readers" are widely used by Christian workers. Rev. G. S. Ingram, with a tireless hunger for souls, finds that India "cannot resist the story of the Cross." One of his men had prepared the story in brief. This we enlarged, employing a limited word count. The popularity of this "Story of the Cross" throughout the Christian churches of India indicates that Mr. Ingram was right; India cannot indeed resist the Cross.

#### DIFFICULT BIBLES

The Bible translations in the languages of India, with the possible exception of Tamil and Telugu, are so difficult that the new literate cannot comprehend them. They could be retranslated in easier words without losing dignity or accuracy. The British and Foreign Bible Society secretaries desire this revision, but fear that a long time may elapse before the revisions are undertaken. The guardians of accuracy were numerous and deliberate, and will find difficulty in reaching an agreement. Some of the translations have become almost as sacred as the King James Version in English. There is this vast difference however: the King James version is as easy to understand as was the original new Testament, which was written in the *koine* or colloquial Greek of the first century. The Indian Bibles on the other hand are not translated into the *koine* of India, but into difficult classical language. These translations give India the false impression that the original New Testament was abstruse and incomprehensible, instead of being one of the most marvelously clear books ever produced. St. John's Gospel, containing profound philosophy, is so clear that a child can understand most of it.

Since the scholars are so meticulous in India, it will probably

be necessary to have translations which do not pretend to be accurate but which are only paraphrasings of the Bible. These can then be read together with the approved translations, very much as one reads Moffatt's or Goodspeed's along with the King James version. Dr. Lawrence has already made translations of several books of the New Testament which are so clear that any adult in his region can understand every word, and yet they are absolutely accurate.

Some of the publishing houses of India are making ready for the new demand for literature which will come like a tremendous avalanche when the present literacy campaigns begin to bear large fruitage. The Christian Literature Society of Madras has prepared an elaborate conspectus outlining the stages which they may be expected to confront as the campaigns proceed. They are getting themselves in a position to provide lessons in large quantities; to provide follow-up material, both secular and religious, for the newly literate adults; to provide for newspapers and journals as the demand for these increases; to supply libraries as these begin to develop; to study the possibilities of indigenous literature, including music; and to develop writers who can meet the needs of semi-literate adults.

There is already a demand for a far greater number of writers who, like the writer of St. John's Gospel, can make profound subjects seem simple. Students proved to be so eager to enter this new emerging profession when we spoke of it in colleges, that they crowded the platforms to ask where they might find courses. We could only tell them that at present there are no such courses, and that they ought to ask their own institutions to open them. Several colleges definitely planned to do this.

Perhaps more valuable for hopeful young Indian writers than a college course would be the experience of reporting for one of the live modern newspapers of the west, where writers strive above all other things to be clear and succinct.

a	ma	la	ba	nga
i	mi	li	bi	ngi
o	mo	lo	bo	ngo
u	mu	lu	bu	ngu

ORIGINAL TYPE SIZE OF MARANAW CHARTS  
(See page 31)

- Abel, James F. (U. S. Bureau of Education), x, 4
- Achar, Ksreenivasa, M. (headmaster government school) 136
- Adult: becomes teacher, 19, 24; education of, 10; method of teaching, 18; motives of, 19; reasoning by, 13, 14; self-esteem, 15; what to print for, 162-164
- Adult education, trained specialists essential for, 100
- Alphabet: Chinese, 9; Hindi (family groups of forms), 71; reformed Hindi alphabets, 96, 97; Marathi, 105; Roman letters, 83; Urdu, 115
- Ambedkar, Dr. Bhimrao, 96
- American University, Beirut, 83
- Bantugan, 20
- Bible: illiterates desire to read, 60-63; Mohammedan, 116; stories from, 167; Swahili, 168; translations in Tamil and Telugu, 172-173; simplified translations needed, 173
- Blaisdell, Mrs. R. A., 69
- Bhagwat, S. R., 93, 104, 116, 135
- Bhalerao, Shanta, 106
- Bombay municipal schools, 105
- Books in language of illiterates, 20
- Bowden, Dr. S. C., 95
- Brayne, F. L., 93
- Camargo, Dr. Baez (Mexico), 84
- Carlton, Don O., 30
- Chapman, Grace, 102, 103, 172
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