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- Nonliterate as an instrument of progress
- Tribal perception of education
- Learning environment of adult learner
- Future of literacy and literacy of the future
- Towards a totally literate Tamilnadu
- Post-literacy efforts through newspapers



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c Indian Adult Education Association, 1939

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Editorial

1993 sees India as a communally turbulent country which needs adult education more than ever before. In the new year, the National Literacy Mission faces problems on other fronts as well. The most disturbing phenomenon is the relapsing of the neo-literates into illiteracy. This has undone about half of good work in a State like Kerala, which had the unique distinction of being the first totally literate State in the country. Relapse into illiteracy occurs when there is no effective programme of post-literacy and continuing education. This is precisely the scenario in Kerala, which is rather unfortunate.

1993 also sees the country's zeal to harness the fundamental tools of knowledge in challenging vested economic and political interests. The anti-arack campaign in the Nellore and Chittoor districts of Andhra Pradesh has been initiated, implemented and sustained by neo-literate women. The Poddukottai district of Tamil Nadu has other success stories of women's empowerment.

Post-literacy and continuing education programme succeeds when there is a dynamic communication network among people, so that they come to know about what is happening through their own efforts. The word of mouth and Jathas are quite effective media of communication, but in sustaining the literacy skills, nothing would match the potentials of rural newspapers. The rural newspapers in Mali, Tanzania and other African countries have demonstrated their capabilities in sustaining literacy skills. Unfortunately, India has not done anything spectacular in this field despite sporadic successful efforts made in the past. And a rural newspaper, when supported by local community radio, like the Mahavelli community Radio in Sri Lanka, becomes really a very dynamic media of communication.

K.K. Kak

The Nonliterate as an Instrument of Progress

"....it seems to me to be essential that we should strive to be as clear as possible about the nature of the enterprise that we are engaged in and to be aware of the implications of what we say and do. It is especially important that we should be aware of unspoken assumptions and the value systems in which we operate" (Lawson, 1979:9).

Fortyfive years after Independence we still have an officially reported population of well over a hundred million nonliterate adults. Numerous official and quasi-official reports have highlighted what is sometimes described as "the problem of illiteracy", and have made wide-ranging recommendations for its resolution. The key National Literacy Mission (NLM) report optimistically estimates that, because of its "intervention", the number of nonliterate adults will decline - nevertheless, in absolute terms, by its own figures, there will still remain in 2001 A.D. twelve million nonliterate adult Indians.1

Contemporary observation notes a growing social class in India that is inspired and led by the Western model of development. While in the West itself there is increasing realisation of the highly exploitative nature of this model, in India this influential and powerful social class presses on regardless. For the survival and success of this class, the very character of the model it follows requires its steady expansion, and so co-option to itself from other classes of society is an imperative. The single most important instrument of co-option is education, and I quote a dictionary definition of the

latter : "The bringing up or training, as of a child: instruction: strengthening of the powers of body or mind".

A hundred million "uneducated" adults who have not been co-opted is an enormous number in the catchment area of a hegemonic ideology.

The Directorate of Adult Education (of the Government of India) has published a source book on adult education (Shah, 1989a). It is the first of three proposed volumes, and it separates documents relating exclusively to adult education from those in which adult education is a reference. All these reports are stated to be "the official documents of the Government of India", and it is noteworthy that University Grants Commission reports are described as government ones.² These reports cover a sixty-year span, from 1928 to 1988, and this polemical essay attempts an analysis of those listed in the first section of the handbook, namely, "those documents which deal exclusively with adult education", to present what I consider an important attitudinal bias. The analysis is illustrative, not exhaustive, as my intention is not deconstructing language but expiscating policy objectivity. I have dispensed with exact citation from the source book except when a usage is particularly remarkable, as the same prejudice of mind-set is discoverable in report after report, whether pre-Independence or post, and as I show from a specific comparison of the first (1939) and the last (1988) reports of this section.³ The comparison highlights the truth of the telling quotation the editor of the source book has chosen to head its introduction - "Men alter words and think they have changed things."

The most obvious words and bias in the reports are the military. If in 1939 nonliteracy was a problem against which an attack had to be launched, subsequent years expand this metaphor of virility with campaign, combat, and liquidate. The business of killing, till very recently, has been the preserve of males. If, as the opening words of the UNESCO Constitution remind us, wars begin in the minds of men, then it must not be forgotten in our increasingly instrumental ethos that this is a mission to capture over a hundred million Indian minds.⁴ Not just minds - young minds (for, according to a 1985 official policy perspective, the World Bank estimates that

in 2000 A.D. over half of the world's nonliterate between the ages of 15 and 19 will be in India).

A second obvious attitudinal bias that runs through all the official reports is the consideration of nonliterate adults as objects rather than as subjects of official policy. There is a great deal of pious verbiage on the people's benefaction. If in 1939 the noble aim of adult education was to make nonliterate wish to learn so as, among other things, improve their economic position, in 1948 this has become the improvement of the standard of life and culture of the adult and to turn him into a healthier, happier and better citizen. In 1963 it is to install (sic) in them a faith in themselves. In 1978 adult education becomes the means by which the poor can rise to their own liberation because it will provide them with the functional capability to transform their destiny and in 1986 we soar to the empyrean height of the achievement of the higher freedom of human growth. Of course, this height can hardly be reached if "the people" (clarified in 1978 as "the illiterate masses for whom this Programme is primarily meant") drag their feet and, in 1978, we have an unambiguous statement for the active participation of the poor; in 1985 nonliterate adults should be equal partners in planning and implementation and, in 1988, that the people's participation will be secured.

Secured for what?5

The wider aim of the promotion of literacy is called in 1939 social amelioration. After Independence, this becomes social reconstruction. In a reflection of the newly-freed Indian as some kind of Hobbesian brute, the 1948 report wants instilled in the nonliterate adult a consciousness of the rights and duties of citizenship and the fostering of spirit of service to the community. A love of democracy must be developed as well as an understanding of basic moral values. In 1965, must be seen a community assuming direction of its own development. In 1985, the people are exhorted to rise to their own rights and responsibilities, and adult education will provide a peaceful and smooth transformation for equality and fraternity. But vested interests against this transformation lurk threateningly round every corner and, as far back as 1963 had been issued the warning that

the people must be made to understand the significance of the period of transformation and its dangers and be trained to be prepared to combat anti-social activities by uniting against elements which tend to disintegrate social life.⁶ This warning was evidently not heeded, so 1988 again raises a call against fundamentalist, reactionary and obscurantist elements.

Recognising the diversity of local conditions across the subcontinent, reports going back to the 1939 propose that the utmost freedom must be allowed to experiment in such a social movement. This is echoed in 1948, 1965, 1979 and 1988. Still, this is officialdom, so with the carrot there must be the stick. With perhaps the 1948 perception alive in the official sub-conscious mind, of the nonliterate free Indian as some kind of amoral savage, "utmost freedom" will probably degenerate into license, and so 1963 ensures that literacy is for ideological integration with the concept of new India emerging from the old; it is, for industrial workers in 1964, to develop a sense of belonging to the establishment; it is in 1978 the people as instruments to fulfil the development objectives of the country; it is in 1979 a connection with the principles enshrined in preamble to the Constitution and areas of national concern; it is in 1985 an instrument of development and progress and, in a clear signal of co-option, developing a competitive spirit.

As a pressing official priority, those who will not learn (or teach) must be made to - and the 1939 report noted, but did not recommend, the need for sanctions against the nonliterate. Where adult nonliterates are in organized sectors of the economy, legislation must be considered to ensure that employers contribute their effort to this endeavour though, in 1948, such contribution should be eligible for a tax deduction.⁷ The 1963 report notes the desirability of enforcing compulsion on adult nonliterates for, presumably, as the same report favours, ideological integration; 1978 harks back to compulsion on employers; and 1988 goes the whole way with harnessing all agencies to its purpose.

The retention of effective control in official hands is not simply limited to expressions of authority over employers. As far back as 1939, official authority must exercise strict supervision over voluntary agencies in

this sector. The ultimate administrative machinery, says the 1939 report, must vest in a single authority and the control of the Adult Education Movement must be governmental. This is pre-Independence. In a free and democratic India, but with obviously no change in the ruling psyche, policy formulators resort to contraries. Operational autonomy for effective implementation of adult education programmes is a regular point - but there is an equally regular counterpoint that regresses to our colonial past. Thus, in 1963, only an autonomous agency could execute the programme of social education effectively but as a first step to the setting up of this autonomous organisation should be another organisation headed by a government functionary and staffed by a separate administrative machinery provided by that functionary's department. The 1964 report requires an independent semi-autonomous body. For the 1978 report, implementation is squarely a government responsibility. The 1979 and 1980 reports revert to the contradiction - a national board of adult education as an autonomous body, but headed by a government functionary and with technical authority that should be binding. This reaches fullness in the 1988 report which, as we can see, is in many ways a throwback to the 1939 report - voluntary agencies will be under the direct and rigorous supervision of an official national authority (p.27, NLM report). The report proposes what it calls the Mission management will be headed at the provincial level by a Commission/Authority and at the central level by a National Authority on Adult Education. Both these authorities will have functional autonomy yet both are headed by government functionaries. There is a Mission Task Force, also headed by a government functionary, and an apex body for providing technical resource support called the National Institute of Adult Education. The 1988 official resolution setting up the National Literacy Mission Authority specifies that "NIAE would have functional autonomy and will have an integrated relationship with the NLMA. It will function under the overall guidance of the Authority". NIAE is headed by a government functionary and, of its 46- odd members, over a third are identifiably government functionaries. One techno-pedagogic area of research and development that is relevant for the Mission is "computerized maintenance of information on each learner" (and also an each instructor). "Extensive analysis, down to an individual learner or instructor, will be possible" (pp.38, 46, NLM

the people must be made to understand the significance of the period of transformation and its dangers and be trained to be prepared to combat anti-social activities by uniting against elements which tend to disintegrate social life.⁶ This warning was evidently not heeded, so 1988 again raises a call against fundamentalist, reactionary and obscurantist elements.

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report)--this seemingly innocuous observation disguises the reality of over a hundred million citizens being neatly indexed in the State record for their "evaluation and growth" (p.5, NLM report)!⁸ It is well to recall the 1939 report's emphasis on government control over the education of adults, and in 1988 the first stated governing principle of the Mission management is "decentralization and functional autonomy with centralized control". The "structure" of the National Literacy Mission quite unequivocally shows "govt. body" at the top (p.50, NLM report).

The first official report in the first section of the source book is the 1939 report of the Adult Education Committee of the Central Advisory Board of Education. It mouths the usual platitudes about education and a concern for the natives with improving native efficiency as workers only one priority among more laudable ones such as increasing native capacity for intellectual enjoyment and recreation. The stated focus, however, is to make grown-up people literate in the narrow sense. The tone is one of benevolent paternalism and of the white man's burden.

The most recent official report is the 1988 one on the National Literacy Mission. Introduced with a clarion call--"the human factor, the human context, is of supreme value"--its declared focus, exactly like that of its colonial period ancestor, is to make grown-up people (of the age-group 15 to 35) literate in the narrow sense.⁹ Apparently jettisoning the post-Independence official posture of benevolent paternalism and of the brown sahib's baggage, it adopts the zeal of the missionary -- what the source book calls the "mission approach to literacy".¹⁰ Actually, there is no real attitudinal change. If in 1939, continuous and effective propaganda of all kinds is essential to the campaign, in 1988, with more sophisticated means of indoctrination available, the mission will be advertised and marketed to create a desire for officially defined literacy amongst people for whom it is apparently still not a felt need.¹¹ The Mission thus has a clientele which must be conscientized with standard learning material that conforms to the objectives of the Mission.¹² The marvels of science and technology will debureaucratize the Mission Management, as will they ensure reliable steady flow of information in contrast to the considerable misreporting that bedevilled the earlier

National Adult Education Programme.¹³ And where the 1939 report proposes educational conscription of students, and possibly also of government servants, as well as mobilizing the army of women workers in a campaign in which the attack must be launched on the widest possible front with help of every agency, human or material, the 1988 report for all its apparently new approach to literacy as a people's mission, still favours the action word launch, intends induction of women on a large scale, the harnessing of all agencies, and proposes the involvement of disciplined forces and captive clientele which include military and para-military personnel¹⁴

All this must be taken seriously, since these are official reports and objectives, on which a great deal of energy and money has already been expended.¹⁵ The kindest explanation for them is that the well-meaning Indian elite want their less-favoured brothers and sisters to be able to read and write, and the verbiage of the reports is a rhetorical camouflage for good intentions. But this will not wash. Why should a camouflage be needed at all, and against whom or what? Another charitable explanation would be that the rhetoric of the well-meaning Indian elite merely masks the philosophical confusion behind that good-intentioned objective - but this too will not wash. The British as colonial exploiters knew what they wanted, and it cannot be coincidence or confusion that the same attitudes are evident consistently down the years to the present day.

The 1978 and 1988 reports specifically use the Friarian term "conscientization" with, in 1988, the Friarian meaning directly modified to suit the official purpose.¹⁶ The process of real conscientization, as recent experience in Andhra Pradesh shows, will not be permitted.¹⁷ We may recall the dictionary definition of "education". In which of its three senses are nonliterate adults to be educated?¹⁸

Adult education in at least three post-Independence reports (1948, 1963, 1965) has been stated to be social education. It is education for desirable social change.

The 1965 report has a paragraph worth quoting in full:

"Social education thus aims at improving the life of the

individual by educating him in better skills and by creating in him an understanding and knowledge of the technological advances which science has made. It enables him to find full expression for his creative urges through healthy cultural and recreational activities and pursuit of hobbies. In relation to the society in which he lives, social education aims at enabling him to be a useful member by educating him to organise groups to solve the problems which the community is facing. Social education also enables the community to better its social, economic, political and moral life so that the community may fulfil its duties towards the nation. Lastly, social education also aims at developing tolerance and international understanding so that people of the world may live together in peace and harmony."19

Visions of a Huxleyan brave new world?20

Is this what "adult education" in India is all about?

Notes

Actually, it will be considerably more. Official ambitions of physical achievement have never been met and even the NEM slowed down considerably halfway between 1990 and 1995. There is also a difficulty with terms. "illiterate" has overt and covert pejorative connotations. For example, in a presentation on February 11, 1993 at the National Institute of Adult Education of the assessment of the officially sponsored 1991-92 advertising campaign in the electronic media by Ogilvy & Mather Pvt. Ltd., the O&M representative described advertising concepts that had been tested for consumer response to settle on the subject matter of the commercials. One of the concepts compared a thumb-print to a pugmark and the illiterate to an animal (pashu). This "creative thinking" came from the minds of highly literate advertising professionals. I will, therefore, for my own usage, prefer to use "nonliterate" though, as Naik (1977:6) points out, "all negative definitions are unsatisfactory". It must be remembered, however, that the officially favoured label remains "illiterate".

Incidentally, the assessment of the advertising campaign raised the issue of whether officialdom should or is even competent to engage in "social marketing".

2. "In principle the autonomy of universities has been an accepted feature of India's higher education in modern times....In practice, however,..instruments of Government control were built into their structure from the outset"(Singh, 1992).
3. Singh (1992) draws a similar conclusion for higher education - "On attaining Independence, India did not attempt to overthrow or radically alter the system of higher education which had been established by the British. Most subsequent attempts at reforming the system have conformed to this pattern and therefore, the basic structure of higher education in India remains immersed in the colonial past."
4. Elite Indian women in the adult education movement have adopted this attitude of the men--they will, for example, "fight" for "a more peaceful and humane society" (see the folder brought out by Samata for the women's gyan vigyan jatha from March 8 to April 9, 1993). In the instrumental ethos, equality is defined in male terms and, to be considered equal, women must become like men (see Part 4 of Kak, 1990).
5. "...the behaviour of the oppressed is a prescribed behaviour following as it does the guidelines of the oppressor" (Freire, 1979:23).
6. Since the media today are full of alarming reports on the disintegration of Indian community life, are we to assume that over four decades of official attempts at "social reconstruction" have failed? Is social reconstruction the true official objective? Can officialdom really reconstruct society? Indeed, in a democracy, should this be a responsibility of officialdom? "Disappointing the Indian social scientists and educational planners, massive expansion of education in post-Independence India, has not brought the expected social mobility, social equality and modernization" (Singh, 1985:3). Appropriating a phrase from Shah (1989b:71) who discusses adult

education programmes over fifty years in Bihar, official endeavours have a "glorious beginning and ignominious end"!

7. The 1964 report, which pertains specifically to industrial workers, rules out (as does the 1939 report) compelling industrial employers to spend on adult education. Finances for a few pilot projects should come to this sector as grants from the government, voluntary contributions by employers, donations from philanthropists, and subscriptions from workers themselves (but with a concerned rider - when available).
8. On the wider and dangerous political implications of the official numeration of individuals and the computerisation of culture, see Part 6 and the latter half of Part 6(III) of Kak, 1990).
9. This is the age-group "crucial for the country's development. On its understanding of the significance of national and social integration, of productivity and a new work ethics, and of family planning depends the course of our country's future" (p.16, NLM report). Note the assumptions made about the values and understanding of nonliterate adults.
10. It is a historical fact that proselytism is characterised by a holy book in one hand and a sword or gun in the other - in other words; if you don't wish to believe, you must be made to believe. The mission or salvation approach to literacy by definition requires the conversion of the nonliterate to the faith of the missionary--then the nonliterate is "saved", and the faith has one more member. This is in fact how mass literacy was introduced in India, as an instrument for conversion. "During the 18th century, basic literacy was judiciously neglected by the British administrators who were cautious not to repeat their earlier experience of imparting education in the American colony, which they believed had paved the way for American independence....They Christian Missionaries had taken up [mass literacy] primarily due to religious motivation of 'winning them [the nonliterate masses] to Christianity'" (Shah, n.d.). Is Indian officialdom ignorant of this historical

lesson, and will imparting education to the masses recruit them to the official purpose or, as we see, actually free them from the politics of dependence? "It is the freedom of the mind which is important and a prerequisite of intellectual freedom is an ability to think and to make judgements.....To educate someone is ipso facto to liberate him" (Lawson, 1979:103).

11. "For literacy education to succeed, there has to be a desire to be literate (as different from a desire to learn certain specific things for which literacy may not be an absolutely necessary pre-condition) and it is much better to postpone concentration on literacy education till this point is reached" (Naik, 1977:58-59).
12. This is not new - in 1952 the Government would apparently get prepared suitable social education material dealing with modern problems and the promotion of a national outlook, the fighting of social evils, etc. and, in 1979, any activity including printed materials which militate against official guidelines should be discouraged.
13. This is astonishingly naive and betrays complete ignorance of the first computing principle - "garbage in, garbage out". Traditional mediums of communication are often participatory. Electronic mediums (of which use should be made "wherever possible" in the Mission Movement - p.31, NLM Report) "are a one-way channel between the official and the people. It is the upper echelons that decide what is good for the people..." (Chambulikazi, 1990:236). The televisionising of Indian culture raises questions of long-term implication. "The growth of the television culture, which is spectator culture ideally suited to authoritarian and dictatorial forms of government than to democratic ones is indeed alarming" (Billington, 1992. See also Part 5(I) of Kak, 1990).
14. It also leans towards educational conscription "by emphasizing study service...by students...which will be reflected in their final result sheets"(p.30, NLM report). This the Central Board of Secondary Education is currently trying to implement through a directive to its affiliated schools. Even

universities and colleges, recognised in the 1987 report as autonomous organisations, should be required, according to the 1983 report, to participate in the adult education programme.

15. For example, the outlay for adult education has risen steeply from Rs. 5 crores in the First Five-Year Plan to Rs.1807 crores in the Eighth Plan, and while it was hoped that adult nonliteracy would be wiped out by the end of the Sixth Plan, the twentyfirst century--in spite of a colossal amount of money spent - will dawn over millions of adult Indians who cannot read or write. "This implies that adult education programme cannot be implemented with money alone; it needs the committed leadership and experienced personnel" (Shah, 1989b:6a). As Naik (1977:59) warns, "If a mass campaign is attempted without these pre-requis'ites, it degenerates into target-mongering, undesirable compulsions, falsified statistics, corruption, and other attendant ills". The confidence in officialdom of the Founding Fathers of the Constitution of India was obviously misplaced - Article 45 hoped that by 1960 all children would have had access to schooling.
16. "Functional literacy...becoming aware of the causes of their deprivation and moving towards amelioration of their condition through organisation, and participation in the process of development" (p.14, NLM report, emphasis added).
17. See, for example, Dighe (1933) and, for a general discussion, Naik (1977:77). "Whatever may be said in public, politicians and vested interests are far more comfortable with a mass of illiterate people than with those who can read and write and ask critical questions. In Andhra Pradesh where neo-literate women have been in the forefront of the anti-arrack campaign, much to the government's discomfiture, textbooks are being withdrawn and censored. It is inevitable that more and more people will begin to assert themselves and demand their rights as they become literate. While the fear of public disaffection might make some State governments less than eager to push the literacy movement, others are tempted to tailor the content of the programme to their political beliefs" (Indian Express, editorial,

February 04, 1992). There are reports from, for example, Bihar that some kala jathas publicly criticised an opposition political party.

18. Of the thirteen "official reports" in the first section of the source book, the two most important ones are apparently Ministry documents (1978, 1988). Of the remaining eleven, about half the membership of their formulators appears to consist of persons in government positions. There is little, if anything, to suggest that actual field experiences have been drawn upon as a resource when preparing these reports. Not surprisingly, for example, the 1980 report which reivews the National Adult Education Programme pays it a back-handed compliment by noting the encouraging response to it and then goes on to recommend its radical modification! Similarly, the 1988 NLM report feels the need to thoroughly reorganize the main ongoing programmes. It bemoans the ingratitude of the masses (?) who do not fully realize the value of mass literacy in spite of the Central Government's decision to launch the Mission to eradicate illiteracy. Since there is little to show that the masses or their experiences or even the experiences of individual members of the mass have been associated, as the 1985 report wanted, as equal participants in planning and implementation, it is difficult to sympathise with this complaint. However, the NLM did intend to invite "institutions of social science research, universities and voluntary organisations...to undertake concurrent data and formative as well as summative evaluation" (p.48, NLM report). Whether these invitations went out is not readily known. But an area that certainly needs to be developed is of ethnographic reportage highlighting the nonliterate or neoliterate adult's perception and experience of adult education programmes and, more importantly, of adult education itself.

19. Shah (1989a:45) - and this particular committee was chaired by an educationist! "Now the concept of 'social change' is so nebulous as to be almost worthless. It cries out for analysis and elaboration....the call for 'social change' presupposes value judgements about the worthwhileness, the tolerability, or intolerability, of existing

conditions Adult educators.....need to ask questions about the social legitimacy of their role as putative reformers. Are we specifically licensed by society to initiate a reform of its institutions and practices.....Can adult educators rightfully claim a special social role on the ground that they possess special social insights? If so, how generally are these ostensible insights in fact agreed among adult educators? Before a licence to promote social and political criticism can be construed as a licence to promote specific forms of social and political change, valid arguments need to be produced..."(Paterson, 1989:25-26).

20. "There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation [or nonliterate adult] into the logic of the present system and bring about conformity to it, or it becomes 'the practice of freedom', the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (Richard Shaull, in Freire, 1979: 13-14).

Reports (see Shah, 1989a)

1. 1939 Report of the Adult Education Committee of the Central Advisory Board of Education.
2. 1948 Report of the Adult (Social) Education Committee of the Central Advisory Board of Education.
3. 1952 Report of the Committee on Social Education Literature of the Central Advisory Board of Education.
4. 1963 Report on Social Education: Committee on Plan Projects, Government of India.
5. 1964 Report on Literacy among Industrial Workers: Committee on Plan Projects, Government of India.
6. 1965 Report of the Standing Committee of the Central Advisory Board of Education.

7. 1978 National Adult Education Programme: An Outline.
8. 1979 Report of the National Board of Adult Education's Committee on Post Literacy and Follow up Programme.
9. 1980 Report of the Review Committee on the National Adult Education Programme.
10. 1983 Report of the UGC Working Group on Point no. 16 of the New 20 Point Programme of the Government of India.
11. 1985 Report of the Motivation Committee.
12. 1987 Report of the Review Committee appointed by the University Grants Commission.
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K. Sujatha

Tribal Perception of Education (A Study in Andhra Pradesh)

1. Introduction

India has the second largest tribal population in the world who constitute 8 per cent (1981 census) to total population of the country. There are nearly 450 individual tribal groups. They are at various stages of development. In view of their socio-economic backwardness, special Constitutional provisions were made for their economic and educational development. In spite of providing various facilities, incentives and other benefits, the tribes lag

much behind others in education with 16.7 per cent literacy at all India level. But the literacy rate among them ranges very widely among different states with the lowest literacy in Andhra Pradesh (7.8 per cent). The progress among them is very slow. Although we do not deny 'Poverty' as one of the reasons for low educational participation, but infact we have to examine other factors like attitude, awareness and aspirations of tribes towards socio-economic development in general and education in particular.

The pace of socio-economic development depends not only on plans, programmes and resources but also equally important is the positive response and full participation of people which in turn depends on their awareness, attitude, interaction, aspirations and perception towards the developmental agencies and programmes.

This is more so in case of formal education which is a recent phenomenon and alien to them.

Research Design

In last fifteen years various research studies were conducted on different aspects of tribal education. However, hardly any attention has been paid to know the attitude of tribes towards socio-economic developmental programmes and their perception and aspirations for education of their children. This kind of information becomes more important to plan realistic programmes with which tribes can identify and fully utilize them. Therefore, an empirical study has been conducted in Andhra Pradesh. One of the objectives of the study was : to study the awareness and experience of tribes with regard to various developmental activities and agencies and to examine the parental attitude, aspirations and expectation of education to their children.

The state Andhra Pradesh which has the lowest literacy among tribes was selected. Within the State two tribal concentrated districts i.e. East-Godavari and Warangal forms the sample area. Twenty villages from both the districts were selected. Primary data were collected from 920 heads of households. However, out of total sample households 521 had one or more 6-14 year age children and some of them have one or more children attending secondary schools. There are 14 individual tribal groups inhabiting

in sample area of which Koya, Kondareddy, Valmiki, Kondadhora and Lambads are major groups. Most of them depend on cultivation and forest collection.

Since majority of tribal parents are illiterates and can not respond to attitudinal scale a structured interview schedule with few open ended questions was used for collection of data on various aspects (Evan. K.M., 1960).

The present paper consists of four parts. The first section describes briefly the research design and sample. The second part examines the awareness, interaction pattern and experience of tribals with regard to various developmental activities, benefits (economic, educational and medical) and the developmental agencies. The first part of third section discusses the attitude of tribes towards education of children, their expectation from education, aspirations in terms of levels of education and employment for their children, the second part deals about their interaction with school and teacher and the constraints for educating their children and measures for progress of education. The last part presents the summary and conclusions.

2. Awareness And Attitude

Before discussing the awareness about education, school and teacher, it is essential to understand whether the tribals are aware of other developmental activities and whether they interact with the developmental agencies, their opinion about the attitude of concerned authorities towards them etc.

A common assumption about the tribes that they are unaware of various programmes launched for them was perhaps true in the past. The changes in approach for tribal development and particularly with the establishment of integrated tribal development agency (ITDA) at block level has reduced, the distance between tribes and administration. This is evident from the fact that out of 920 heads of households interviewed 95 percent had interaction and contact with one or the other government agencies.

However, very few heads of households had an occasion to interact with education department (2.06 per cent). The least contacted agency by the tribals is health and medical

departments.

The tribals in general are coming in contact with the government agencies but their interaction and contact is confined mostly to revenue and economic development departments. This is mainly due to two reasons. For them economic development and benefits are more appealing which is obvious. Secondly, the cumbersome procedures and administrative delays make the tribals to contact the officers often.

The most important reason for lack of contact with educational department is that officers from education department hardly visit the villages and even if they go they just inspect the school without contacting the community. Similarly for heads of households education is not in their priority as it does not provide them immediate and visible benefits. And also in case of education, their children get admission easily in schools, hostels and Ashram schools without any difficulty as the procedure is simple. However, there are cases where the tribals make representation and lodge complaints about irregularity of teachers, mismanagement of hostels and Ashram schools. Some of the articulate tribals represent to the ITDA officers for getting schools established in their village. This is more so in case of Ashram Schools which are residential.

In view of increased interaction and contact between the tribals and government agencies, how the tribals perceive the attitude of government officers and vice-versa show how far the administration is able to win the hearts of tribals and how far the tribals are able to understand the administrators.

The experience of tribals with the government personnel show that mostly have positive and helping attitude towards the tribes. Majority of heads of households (91.3 per cent) expressed that the officers are helpful and sympathetic towards them. However, there is difference between the two districts in their experience with the officers. While in East Godavari only about 3 per cent had felt that the officers are indifferent and do not help, in Warangal 14.25 per cent of respondents opined that the Government authorities are indifferent and do not help them.

In an integrated holistic approach different departments are expected to work in close coordination and interaction. But in practice it is not so. All the departments approach the tribes independently. It is only agriculture department people some times enquire about education of children. 45 per cent of heads of households said that the agriculture department people sometimes enquire and discuss about education of children.

With the increased interaction and contact with the government agencies the tribes are exposed to information and are aware of various developmental activities and benefits that are offered to them (Table 1). All the 920 heads of households are aware of one or more facilities, benefits and economic schemes that are in operation for them. Regarding education, in both the districts majority of them know only about provision of facilities like schools, hostels and Ashram Schools. The level of awareness differs among the tribes of the two districts. In East Godavari district less than one third of the respondents were aware of all the facilities and incentives, whereas in Warangal only 8.34 per cent of them were aware.

Very negligible per cent of (1.96) tribes know about reservations in educational institutions and for jobs. From this one can conclude that the tribals are more aware of educational facilities than about incentives and other benefits. From Table 1 it is also clear that all the heads of households may not necessarily be aware of all the facilities or incentives. The head of households who are sending children to school are comparatively well informed of various benefits and facilities that are available for education as they are directly benefitting out of them. Among the households (N=521) having one or more children attending the schools 70.5 per cent of them are aware of all the facilities and incentives.

Table No.1

Awareness Regarding Benefits and Facilities

Facilities/ Benefits	East Godavari N=548 Per centage	Warangal N=372 Per centage	Total N=920 Per centage
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I. Education

Schools, Hostels and Ashram Schools	68.80	88.17	76.63
Incentives (Uniforms, Scholarships, Text books, Slates etc.) and facilities	30.66	8.34	21.41
Reservation in Jobs	0.54	3.49	1.96
Total	100.00	100.00	100.00

Facilities/ Benefits	East Godavari N=548 Per centage	Warangal N=372 Per centage	Total N=920 Per centage
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II. Economic and Agriculture

Loans and Subsidies only	29.38	74.73	47.72
Seeds, Fertilisers and Pesticides only	26.28	6.45	18.26
Horticulture Scheme only	11.68	0.27	7.07
Loans, Subsidies and Seeds, Fertilisers etc	4.92	13.98	8.59
All the above	27.74	4.57	18.36
Total	100.00	100.00	100.00

Similar to education, there is variation between the two districts with regard to the awareness about economic and agriculture benefits.

3. Attitude and Aspirations for Education

At the background of tribal awareness and interaction with the government, the pertinent question that arises is how far the tribes understand the importance of education and what are their attitudes and views about education of their children, teacher and school. For this, data had been collected from all the 920 heads of households but for certain aspects the responses of only those who have 6-14 years school age children i.e. 521 heads had been considered relevant for discussion.

Willingness

Formal education is alien to tribes as they depend largely on oral culture and informal learning. Therefore, the spread of formal education depends not only on the facilities and incentives; but also on the attitude of the community towards it. Almost all the parents (98.5 per cent) those who have school going age children expressed their desire to educate their children. Interestingly the tribal parents give equal importance to girls education and 94 per cent of them desired to educate their daughters too.

This trend disproves some of the earlier observations by various committees and research studies which pointed out that the tribals look upon modern formal education with suspicion for they feel that it endangers the equilibrium in their socio-cultural system and de-tribalises the younger generation. (Sachchidananda, 1967 Dhebar Commission, 1960, Elwin Committee, 1959, Renuka Ray Committee 1962, N.K. Ambasht, N.K. Dasgupta, 1963 etc.)

The apprehensions may be slightly exaggerated but it does reflect that there were situations where parents have faced with bad experience wherein children have become misfits. The opinions expressed by the committees and others are at least more than two decades old. In last 20 years a lot of changes have taken place in the life of tribes and in the approaches to tribal development. Their contact has increased in many aspects of their life. Perhaps, this has helped the tribes to develop atleast positive attitude and willingness for education of their children although they have other constraints. The parents may not be willing to forego the opportunity cost or may not afford the

expenditure to educate their children but they do not have any apprehensions about formal education that it tends to detribalise their younger generation. This is further evident from their belief that the educated tribals would help for betterment of their community and will not disrespect their culture and traditions. Except very few all (96.63 per cent) the parents have positive hope that if their tribal youth get education, they will be helpful for the upliftment of their own community. Similarly 97.83 per cent of tribals in both the sample districts believe that their youth after having education will respect and follow their culture and tradition.

The faith on their educated youth may be either based on their recent good experience with the educated tribal youth who have been appointed as teacher in tribal villages. Discussions with some of the tribal parents whose children are in middle or secondary schools provides us an insight into how they feel about their children who are studying. They try to provide them good clothes, pocket expenditure within their limits and consider them important and wiser than themselves. The parents do not find any problem for their children to adjust either with family or community. In view of their faith in educated tribal youth, the formal education should be planned carefully so as not to come in conflict with their society.

Expectation from Education

One of the important aspects is how the tribes perceive returns for education, what they expect from education to their children. This reflects their motivation for education consisting of rewards in the shape of jobs, wealth, knowledge, social status etc. accruing to their children. Thus, one can see whether the present system of education would be able to match their aspirations or what kind of education should be imparted. For this the reasons why they want to educate their sons and daughter was asked. The expected returns from education differ for sons and daughters (Table 2) in both the districts.

Table No.2

Reason	Reasons to Educate Children					
	(per cent)					
	East Godavari		Warangal		Total	
	Boys	Girls	Boys	Girls	Boys	Girls
To get Govt. Jobs & for occupational mobility	69.83 (206)	7.80 (23)	55.30 (125)	13.20 (30)	63.53 (331)	10.17 (53)
To earn more money	23.05 (68)	10.17 (30)	29.65 (67)	5.80 (13)	25.91 (135)	8.25 (43)
To get knowledge and for improving social status	7.12 (21)	82.03 (292)	15.04 (34)	81.00 (183)	10.56 (55)	81.57 (425)

* Figures in parenthesis indicate number of heads of households responded.

Occupational mobility particularly from their traditional work to government jobs for their boys is the main reason why they want to educate them. Secondly, the returns to education in terms of earning more money was also mentioned as one of the reasons. Although there is no discrimination against girl's education but getting jobs and earning more money was not the major motivation to educate them. A high percentage of parents want to educate girls for the sake of knowledge. An indepth interview with some of the tribals revealed that they have not come across many women in employment and they do not know much about government jobs for women. Perhaps, this impression might be due to the fact that most of the officers and government employees including teachers working in tribal areas are men. Therefore, the model that is available for tribals is the male oriented.

Some of them are also convinced that education will provide knowledge and enhance the social status. From this it is clear that although majority of heads of households are

illiterates, they are aware of the importance of education and its role for occupational mobility, economic betterment and social status. The common assumption was that formal education alienates the tribal youth from their milieu and they do not like to engage in their traditional work. But from the present study it is evident that the tribal parents themselves do not want their educated children to follow their occupation and to face the same hardships as they. Perhaps, this kind of expectation if not fulfilled, the tribals in future may consider education as not useful.

Aspirations

The aspiration of parents with regard to level of their children's education plays an important role in continuing education of their children. Keeping in view the expectation from education, it is interesting to examine whether the parents are able to specify the level of education they aspire for their wards. Table 3 presents the levels of education that the parents aspire for their children.

Table No.3

**Aspiration of Head of Households
for Education of Children**

Educational Level	(per cent)		
	Warangal N=226	East Godavari N=295	Total N=521
Primary	10.48	5.11	7.30
Middle	34.15	28.28	30.65
Secondary	26.08	56.38	44.13
Graduation	1.34	4.02	2.93
Professional	1.88	0.20	0.90
Till they get Jobs	1.07	0.36	0.65
Till they pursue	22.58	1.10	9.80
Do not know	2.42	4.56	3.69
Total	100.00	100.00	100.00

* This question was asked only those who have children of 6-14 years and children attending Middle or Secondary School.

There is high variation between the two districts and also within the same district. In East Godavari district a high

percentage of heads of households (56.38 per cent) desire to educate their children up to secondary level and in Warangal the highest percentage of heads (34.15 per cent) would like to educate their children upto middle stage. In both the districts higher and professional education is mentioned by very few persons. One tenth of the respondents in Warangal wish to educate their children only upto primary stage. In East Godavari the percentage of heads (5.11 per cent) who want to educate upto primary level is less than in Warangal. In Warangal around 22.58 per cent of heads of household could not specify how far they want to educate children and they left the choice to the children's capability to pursue. Knowing the free and independent nature of children the parents leave it to children or fate.

Importance of Incentives

The tribals are aware of different facilities and various incentives provided for education and their children are availing some of the benefits. It is examined how the heads of household value the importance of various benefits and what are the incentives that they consider essential without which they cannot educate children and would they be prepared to educate even if some of the benefits are not provided. This kind of information will help to understand what are the incentives and benefits that motivate or facilitate the educational progress and how to strengthen them both in terms of quantity and quality. And also this indirectly provides feed back on effectiveness of facilities and incentives.

Table 4 shows how parents view various education facilities. Majority of facilities and incentives offered are considered important as they can not educate their children without them.

There is variation between two districts and also within the district regarding their response with regard to importance of different incentives. However, provision of school in the same village, hostels and Ashram School facilities in close proximity are felt absolutely necessary without which they can not educate their children.

Table No. 4

Importance of Incentives and Facilities

Facilities/ Incentives	East Godavari		Warangal		(per cent) Total	
	Can	Can	Can	Can	Can	Can
	Educate only with	Educate without	Educate only with	Educate without	Educate only with	Edu- cate without
Text books	76.61	23.39	59.73	40.27	69.29	30.71
Scholarships	59.32	24.41	59.73	40.27	59.50	40.50
Hostels	94.92	5.08	86.28	13.72	91.17	8.83
Uniforms	47.46	52.54	61.06	38.94	53.36	46.64
Free Education	94.24	5.76	87.17	12.83	91.17	8.83
School in the Village	91.53	8.47	81.86	38.94	87.33	12.67
Reservation in Jobs and Institutions	2.71	97.29	6.64	93.36	4.41	95.59

* Number of heads of households asked this question were 295 in East Godavari and 226 in Warangal who have school going children.

The hand to mouth economy of tribes would never allow to meet the expenditure to send their children to middle and secondary schools without ashram schools and hostels having free boarding and lodging along with other incentives. Although very few children continue up to middle and secondary stage the facilities are the major encouraging factors and without these, even small proportion of them could never have education. Similarly provision of primary school within the village and habitation for many heads of households is essential for sending children to school. The scholarships and provision of clothes to primary stage students seems to be not all that important to educate, as

more than one third of heads of households expressed that they would like to educate their children even without free clothes and scholarships. The delay and irregularity in providing clothes and scholarships supplying them at the fag end of the year perhaps might have no relevance to parents. According to most of the parents the clothes given to their children are either very big or very small and so they are not functional. The amount given as scholarship at primary stage is very meagre and some times they do not get it.

Free education at all stages seems to be very important as cent per cent of heads of households mentioned that they can not educate children if they have to pay any fees. The least motivating aspect is the reservations in jobs and institutions. Lack of awareness of reservation, could be the reason to consider it not important.

School and Community Relation

It is found that a majority of heads of households were aware of education facilities and expressed interest in their children's education. But one may doubt whether the tribals really take interest in school and its functioning and whether they interact with the teacher and know about performance of their children etc. Information on these aspects would throw light to understand how the tribals and teachers interact and whether the tribes feel that the school is meant for them etc.

Some of the earlier observations made by researchers on tribal education pointed that the school functions in isolation and tribal community has very little or no interaction with the school resulting in lack of awareness and indifferent attitude among the tribes about the school, which, in turn resulted in indifferent attitude and lack of interest among the teachers (Sujatha 1987, Ratnaiah 1978). But now there seems to be considerable change.

Irrespective of geographical location of the village i.e. interior or road side, most of the tribals, whether they have school going age children or not, know about the functioning of the school, regularity of teachers and their performance and behaviour with the community. A little over 95 per cent of heads of households (combined) in both the sample districts pointed that the schools are

functioning regularly. Opinions vary regarding performance and behaviour of teachers. A high majority of heads of households (98.3 percent) responded positively about teachers' regularity which is true to a large extent. Very insignificant number of tribals stated that the teachers are not regular. Only 6 heads of households mentioned that they do not know whether the teachers attend the school regularly or not. Not only people know about regularity of teachers' but they also comment about teacher's interest in their work.

The tribals being illiterate may not be able to understand whether the teachers teach well or not but they may have a general understanding whether teachers take interest in their work or not. This understanding can be possible only if they are concerned about school.

More than one-third of (35 per cent) heads of households felt that most of the teachers take interest in their work, while 45 per cent expressed that only few teachers have interest whereas 15 per cent said that the teachers are not at all interested in their work. Only 5 per cent were unaware of teachers' function. The opinion of tribals are based on their constant observation of school, teacher and children. Some of the indicators suggested by tribals to consider teachers' interest in work are the willingness of children to go to school regularly, and progress of their children, teachers admitting children in hostels and Ashram Schools, visiting their home to enquire about the education of their wards and provide advice about other things.

To a large extent the statement of tribals about regularity of teachers is true. In both the districts the close monitoring by ITDA authorities and fear of Naxalites warnings had improved the regularity of teachers in tribal areas. Occasionally naxalites taking teachers to task if they do not stay in the village and closely monitoring of their performance has brought improvement among teachers.

From this one can draw two conclusions that tribal people have certain expectations with regard to the role of a teacher and are satisfied only with some teachers. The parents had a complaint that teachers do not take interest in education of children. Secondly, the heads of households are not equating regular attendance of teachers with the interest in their work which shows that the tribal

people are aware of functions of teacher and are concerned about school.

Another important aspect in school community relation is mutual interaction and attitude towards each other. Only a little more than one fourth of parents contact teachers very often and some of them had never contacted the teachers. A high percentage (43.73 per cent) of tribals meet the teacher now and then. Some of them (19.58 per cent) talk only when they come across the teacher. The reason of contacting the teacher ranges from enquiring about children's performance to discuss health, agriculture etc.

The perception of tribals about attitude of teacher towards them influences their interaction with teacher and school. Majority of them felt that teachers are sympathetic (48.56 per cent) towards their children and 19.00 per cent reported that the teachers are helpful. Very few (0.96 per cent) believe that the teachers are indifferent towards them and some of them (12.28 per cent) mentioned that they do not know about the attitude of teacher. There is not much difference in perception of attitude of teachers in two districts. Leaving few persons, the tribes do not have any bad experience of teachers behaviour. This shows that there is no conflict between the teacher and community.

Almost all the heads of households had an occasion to assemble in the school either to attend the meetings conducted by Agriculture Department or ITDA project officer etc.

One of the remarkable features of tribal social life is the tradition of collective action in a spirit of collegiality. This explains their tradition of equal access to common resources and also responsibility to maintain and guard them. the significant examples of collective maintenance include grazing land, water resources, hunting territory, etc. Another important aspect in their social life is exchange of labour among different families and voluntary help to each other in construction and repair of house. The ITDA officers have taken note of their community life and unity and have been exploring ways to involve the tribals in construction and maintenance of schools in the villages.

Quite interestingly the recent policy adopted by ITDA to involve the community in construction of house for school or repairing the school from time to time has proved successful. Irrespective of whether their children are attending the school or not the villagers contribute their labour for the construction and repair of school. This in fact reflects the community feeling of tribes and their practice of maintaining community property. This has created consciousness that the school exists for them.

Educational Problems and Measures Suggested

Taking into account the extent of awareness of tribals and their positive attitude towards education, it is important to understand why their educational participation is low and why they prematurely withdraw children from school. To have suitable measures for their educational development it is important to examine various constraint from their point of view, so that the policies and programmes can match their needs and problems. For this, an open ended question was asked to all the 920 heads of households to mention the problems and reason that hinder the education of their children. Since, the heads of households mentioned more than one reason for their educational backwardness, they were again asked to specify one problem which they consider most affecting the educational progress. Table 5 presents the different reasons and the basic problem for education mentioned by heads.

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Table No. 5

Educational Constraints Mentioned by Heads of Households

Constraints	(Figures in per cent)			
	East Godavari N=548	Warangal N=372	Total N=920	Percentage mentioned as Primary reasons
Poverty	89.78	88.44	89.23	70.65
Lack of interest and free nature of children	82.12	80.64	81.52	21.30
Need of children's help in Agriculture & household work and baby sitting	62.04	54.03	58.80	8.04
Illiteracy and lack of awareness among parents	39.05	22.58	32.39	-
Lack of interest among teachers	46.71	36.29	42.50	-
Lack of facilities	11.86	15.05	13.15	-
Early marriages	13.68	19.89	16.19	-

According to tribals their educational backwardness is not because of single reason. Different problems combine or one leading to the other constrain educational progress. The heads of households specified three factors hindering their educational development the most. Majority of them (70.65 per cent) pointed 'poverty' as the primary and important reason impede to send children to school. Even though education is free, the free education is not all that free for them. To be able to avail of the free education, they have to spend some amount in the beginning for clothes, slates etc. Their subsistence economy of hand to mouth existence does not allow them to forego the opportunity cost of a child whatever little it may contribute.

The need of children's help in households and agriculture work, baby sitting etc were also mentioned by some parents (8.30) as the primary reason for not participating in education. This problem is more acute in case of eldest child. Considering the tradition of nuclear family among tribes, and both parents engaged in work, the role of a child is very crucial for the family both to contribute to its labour as well to take care of the siblings.

A little more than one fifth of heads view that lack of interest and free nature of tribal children are the most important factors for their low educational participation. This aspect has also been highlighted by a majority of teachers as one of the reasons. This is a serious problem and can be easily believed when one sees the tribal children moving around the village, swimming in ponds and streams, catching fish, hunting birds, riding the buffaloes etc. Tribal children like to live in nature. However, one cannot blame the children, as their free nature is the result of parental generous attitude; socialisation process and other cultural factors. The parents admit that they do not persuade children to go to school and they leave it to the choice of children. The parents pointed that the rigid school hours and imposed discipline creates fear among children about teacher and school. The dull and passive teaching also negates the interest of children.

Quite interestingly some of the heads of schools are of the view that parental illiteracy and unawareness affects the educational participation of children. Early marriages and lack of facilities were also mentioned by more in Warangal compared to East Godavari.

The tribals not only understood and identified different factors that are affecting the educational development, but also suggested various measures for their educational (Table 6) progress.

Table No. 6

Measures for Educational Development

Measures	(percent)		
	East Godavari N=548	Warangal N=372	Total N=920
Help for Economic betterment, creating interest & motivation among children and education to parents	63.49	68.55	65.54
Mid-day meals and good teachers	23.38	21.24	22.5
Alternative arrangement for baby sitting and economic help	13.13	10.27	11.86
Total	100.00	100.00	100.00

The heads of households felt that their educational problems need to be tackled from different socio-economic development angles and suggested more than one measure to be adopted. Quite interestingly a majority of heads are of the view that economic development programmes combining with education improving the school system and creating awareness among parents would help to improve their educational participation. To create interest among children the parents suggested that the school and teacher have to be attractive rather than being fearful and monotonous. This suggestion is very valuable and needs to be taken care of. In tribal culture children are allowed to learn according to their pace. They strongly suggested adult education. In fact immediate attention need to be paid for adult literacy in tribal areas which is otherwise neglected.

Another important suggestion made by more than one fifth of respondents was providing mid-day meals (noon meal) to children. As most of the parents go for work, the children usually do not get noon meal, so to expect them to go to school with empty stomach is ridiculous. The mid-day meals itself would be an attraction for children to go to school.

Slightly more than one tenth of heads of households thought that there should be an alternative arrangement for baby sitting in case the older children are to be sent to school. Along with this they want economic help for the household to send their children to school. Perhaps this suggestion is indirectly making a case for compensation for the foregone opportunity cost of children.

Conclusions

The preceding discussion shows that generally tribals are aware of various developmental and welfare schemes and programmes that have been launched for them. Introduction of sub-plan approach and establishment of ITDA have led to greater rapport and interaction between the tribes and administration. Their experience with the government officers seems to be positive and helpful. However, their contact and interaction with education department is very less compared to other developmental agencies. The tribals do not have any apprehensions about formal education. They have positive attitude towards girls' education. The motivation for educating their children seems to be for government jobs and having occupational mobility'. The tribals are aware of functioning and regularity of school and teachers. The tribal community takes part in constructing school house or repairing it. Among all the incentives, the heads of households view that provision of hostels, Ashram schools and primary schools in close proximity as very important and without which they cannot educate their children. Some of the incentives seems to be not of much appealing to tribals. This may be due to irregular supply and poor quality. The tribals are of the view that their poverty constraints the educational development. But other problems also equally contribute to hinder their participation. Very interestingly the heads of households suggested that combining economic programmes with education would help for their progress. They suggest that school should be attractive for children and adult education programme for parents is important. From the preceding discussion we can conclude that to bring the tribes into the fold of education may not be difficult if some of their suggestions are taken seriously.

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Nasim Ahmad

Learning Environment of Adult Learner

Looking into the historical perspective of the term "environment", it is seen that traditional psychologists often used 'environment' to refer to people, objects, events, etc., which effect the individual. Thus, the boy who has been subjected to a certain kind of environment e.g. large dose of physical abuse - will more likely develop into a physically aggressive adult due to his early environment. Apart from the early industrial psychologists and later the ergonomists, there was little attention given to the other meanings of the 'environment' - before the 1960s.

Many other disciplines were, of course, concerned with the other meanings of environment. Geographers, planners, architects, urban designers treat the physical environment as a central focus. Skinner (1948) has used the word "environment" to denote reinforcement contingencies rather than a physical environment as such.

Awareness of environmental problems has grown substantially since the United Nations convened the "International Conference of Human Environment" in Stockholm, Sweden in 1972. Various combinations of words such as Environmental Education (EE), Environmental Study (ES) and Environmental Approach (EA) have been used in the context of environment and education. Although, semantically, words like EE, ES and EA have different meanings in the strict sense of the term, but one finds that these are being used many a time synonymously and in an interchangeable manner.

The definition of environment tends to be verifiable intuitively rather than empirically. Holpin and Croft (1963), for instance, use this analogy: "Personality is to the individual what 'environment' is to the organization." Similarly, Nowankwo (1979) referred to environment as "the general 'we-feeling', group sub-culture or interactive life of the school/home". According to Tagiuri (1968) dimensions of an environment include its ecology (the physical and material aspects) its milieu (the school dimensions concerned with the presence of persons and group), its social system (the social dimension concerned with the patterned relationship of persons and groups), and its culture (the social dimension concerned with belief systems, values, cognitive structure and meaning). Moos and Inseland Moos (1979) developed a similar categorization device to conceptualize the human environment. Their delineating of human environments, called social ecology, involves human interactions with physical and social dimensions of the environment. In their system, climate and psycho-social characteristic are the approaches to the human environment. Others include ecological factors (geographical, materological, architectural, behaviour setting (having materials and behavioural components), organizational structure (size and span of control); average personal characterstic of individuals within the environment cage, ability, SES; and, functional dimensions of specific situations (environmental reinforcing contingencies that maintain particular behaviours).

SIGNIFICANCE OF ENVIRONMENT IN EDUCATION/LEARNING

Dressel (1976) stresses operational definition of environment. According to him, the term environment used in education refers to the conditions, circumstances, and influences which surround and affect the development of an organism or a group of organisms. Environment includes such psychological, social and physical components as the campus moves, traditions; rules, acceptable standard of behaviour and achievement; innovatice - conservative balance; issue and controversies; group, architecture, facilities; value orientations and priorities; and finally organizational structure.

Darwin's theory of 'Natural Selection' (1859), stresses the importance of environment as a major constituent of survival of not only lower living beings but humans as well. From the infant's age, one can adjust and learn from his surrounding. Different social behaviour learns from the surrounding social environment.

Environment in the learning processes assumes significance on the basis of fact that, one can not alter the heredity factors and structural changes, what one can do, is to improve the environment of the learner especially those under their control such as learning material construction, using new techniques of teaching, good library services, obtaining extensive information about the needs, interests and abilities of every learner in different situations, etc.

LEARNING ENVIRONMENT

On the ground of the importance of environment in learning processes, educationists and psychologists recognise the combination of the words 'learning' and 'environment' as "Learning Environment". Basically, a learning environment is more than what an engineer can measure in learner's immediate physical surroundings, it includes everything inside and outside of the space, the learner occupies which in any way affects his behaviour during a particular routine.

A learning environment consists of all those physical-sensory elements such as lighting, colour, sound, space,

furniture, and so on that characterize the place in which a learner is expected to learn. This surrounding should be designed so that learning may proceed with minimum stress and maximum effectiveness. Thus it should promote sensory comfort and high auditory and visual activity; and its dimensions and physical layout should accommodate scheduled activities, allow for people's sense of personal space, and promote desirable patterns of social interaction and communication (McVey, 1985).

In addition to support human functionary, the learning environment must accommodate the equipments, tools, and materials that are used in education and training. The introduction of these media, be it chalk board, audio, video or film display, inevitably alters the nature of the environment. When media is prudently integrated into the learning environment, it may be effectively employed in ways that are coordinated with basic human sensory processes. However, when media technology adds glare, noise or excessive heat to the learning situation, it vitiated the design of that environment and interferes with those same processes.

Rastogi (1989) defines 'learning environment' as the result of the interaction between man-man and man-material. A learner interacts with man and material in different settings such as home, community, school, work place etc. These different types of interactions which constitute the learning environment provide the corresponding learning experiences to learners, which on their part interact with each other and result into learning and education of the learners.

Improved 'Learning Environment' may facilitate the learning process in the following ways:

- Learning environment is a pre-requisite for motivation to the learner to learn.
- It provides the minimum physical facilities such as space, light, learning material etc. and also provides learning situations.
- It helps the learner in moving smoothly from informal to formal learning.

- It makes learning a joyful experience.
- It elevate the heart and enlighten the mind of the learners.
- It is a continuous affair to be transmitted from generation to generation in a society.

LEARNING ENVIRONMENT VIS-A-VIS ADULT LEARNING

Most adult education programmes approach perspective learners on the basis of already determined attitudes and approaches with no possibilities of participation by the target beneficiaries. We seem to have gone to the target of adult education campaign with a pre-set standard 'menu' of materials, subjects and methodology, often ignoring the environment of the learner by a pretest strategy.

The National Literacy Mission identified at least six issues for the success of the programme:

- i) national commitment,
- ii) creation of an environment conducive to learning,
- iii) motivation of learners and teachers,
- iv) technopedagogic inputs,
- v) efficient management, and
- vi) monitoring.

Out of these six issues, at least three are covered under Learning environment, creation of environment conducive to learning, motivation of learners and teachers, and technopedagogic inputs.

Some experienced scholars feel that it is better to provide favourable learning environment prior to starting teaching programme for adults, because adult learners have their own psychology which is very much different from the psychology of child learners. Basically, adults have a desire to learn. The need is to create an environment conducive to learning, according to the internal and external situations of the learner.

Malcolm Knowles (1970) list four major points of adult learning psychology.

- i) Adults have wide experience and have learned much from life.
- ii) Adults are interested and learn quickly about those things that are relevant to their lives.
- iii) Adults have a sense of personal dignity.
- iv) As adults grow older, their memories may get weaker but their power of observation and reasoning often grow stronger.

Ambast (1991) has drawn the following profile of adult learner.

- Adult learner has a recognizable place in society, he/she is either a father/mother etc. He/she has also some sort of authority.
- Unlike child learner, adult learner has not cohest in participating learning process.
- Adult is a master of himself and his personality is developed.
- Adult vocabulary is very much longer by virtue of long life.
- Adult learner is a matured person having a sense of 'will be'; interest; attitudes; conscious and unconscious motives etc.

It is necessary to develop or to create of an environment conducive to adult learning for the success of adult education programme. For the creation of such learning environment it is essential to identify its constituent factors having different internal and external situations. There is also need to identify factors of learning environment critically influencing the learning processes of the adult learners. In sights obtained from analysis of the identified factors could be considered for application in the adult education programmes being undertaken in

varying socio-cultural settings.

PROFILING LEARNING ENVIRONMENT OF AN ADULT LEARNER

Adult learning environment is a unique concept reflecting the socio-economic, psychological and political sub-systems of the total environmental system. The learner is part of all these sub-systems. He is a product of this composite environmental culture. Very closely associated with the concept of "Learning Environment" are the variables of Learning resources, the settings, the family, society, all religious institutions, methods of teaching including the hardware and software components of educational technologies, instructional climate, peers, and a host of material and social variables that are present at the place where the learning centre is located. These are external to the learners.

There is no hierarchy of values/situations in learning, every factor can be of critical important - on occasion fresh air may be as important as fresh ideas. Environment, the place, shape, and character of the facilities, all affect the amount and quality of learning. The physical factors favouring, supporting, and reinforcing the individual adult learner are no different from those social situations. It is important to recognize that the focus of much or most learning situations for the adult is the home, the place of work, the motel, means of transport etc., none of these environment are planned for learning. Until such environment are planned for these needs, individual learners will be obliged to arrange for appropriate "learning space" in their own homes and work places and organize their own equipment. The problem is to recognise the need. Once that is done, solutions can be found.

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Hemanta Khandai

The Future of Literacy and Literacy of the Future

In one of his short 'Fictions', Jorge Luis Borges invites the reader to consider the implications of a truly comprehensive library. The library of Bible is both physically and logically infinite. It holds not only all the books ever published in every language, but also the draft versions ultimately discarded by their authors, together with endless volumes consisting only of nonsense syllables or complete gibberish. It contains every actual book and also every possible book. Borges imagines some of the bizarre consequences of this ultimate store house of information. Scholars spending their lives in a fruitless search for a key or index with which to locate the relatively few volumes of value within the library.

The context for the themes of the library of Bible is the massive expansion during the twentieth century of the capacity of the communications channel for distributing printed information. It may be read as a general panable about the differences between 'information' and 'Knowledge' and a warning that the increase of human knowledge is by no means guaranteed or automatic. Bongs queries whether the massive proliferation of printed materials should be regarded as a blessing or a curse. Does a point come, he asks, at which the volume of circulating print, much of it competing or contradictory, overloads the intellectual institutions and frame works available for organizing and synthesizing it?

Although it is ostensibly about books and traditional libraries, Babel examines the character of writing and print as a basic but highly complex information technology; within this technology, literacy itself - evidently plays a central role. Among other things, Borges points out that the problems faced by the reader reflect not only the linguistic difficulty of the text to hand but the way that the text connects with the broader organization of knowledge. As printed materials accumulate, readers will need increasingly sophisticated maps and indexes, in addition to basic reading and writing skills, if they are to be able to refine the crude ore of printed information into precious knowledge.

Borges operates with literacy metaphor and does not claim to offer either detailed forecasts or concrete remedies. Nevertheless, his surfeit fiction highlights the importance of an understanding of how the technological, linguistic, pedagogic, economic and socio-political dimensions of writing and literacy interconnect. We must recognize that a full appreciation of these connections lies some way off, and that we remain at the moment merely at the stage of refining the questions that need to be asked, both about the future role of literacy in particular societies and also about its general development across the range of human cultures.

THE POLITICS OF LITERACY

Just as the impacts of the new technologies on literacy can not be understood solely by extrapolating technical possibilities, so neither can it be reduced to a matter of economics, i.e., the relative capacity of different technologies to deliver information in a cost effective manner. Reading and writing are not merely practical skills that can be acquired for an asking price (on an opportunity cost) in an educational market place and subsequently exercised in a complete vacuum. These skills and their products (written texts and information) are closely embedded in both the political and the status systems of the societies in which they are institutionalized. Dealing with the political domain first, there are formal limits in every society on what can be legally published. Further control, sometimes operating through market mechanisms, sometimes through overt or covert forms of censorship, is universally exercised over which

individuals and groups are encouraged (or permitted) to record their messages via authoritative and enduring media. Even where illiteracy is a minor social problem or where governments are actively engaged in major literacy programmes, access to print is never completely open or demonstrative, and the content of written media tends disproportionately to reflect the concerns and ideological outlooks of dominant social groups.

LITERACY AND SOCIAL STATUS

The emphasis in many recent adult literacy programmes in various countries has been on the transmission of 'functional' literacy. This term has been used in many ways and has become rather elastic in its meaning, but it normally reflects an instrumental perception of reading and writing. That is to say, literacy is considered to be, first and foremost, a tool that can be used by people in their daily lives to assist them in work and other practical activities while this is obviously a fundamental and universal aspect of literacy. It is not the whole story. The possession of reading and writing skills carries implications for the individual's social standing; in other words, it has a symbolic as well as an instrumental dimension. High levels of literacy, as judged by the standards prevailing in a particular culture, earn social status for the individual, while illiteracy attracts negative social esteem (or stigma). In the same way as the consumption of many luxury commodities is bound up with claims to social superiority, so some forms of literacy (such as novel and poetry reading, the authorship of books and articles, cross-word puzzle solving, fluency in a second language) become part of the distinctive life styles of groups which wish to maintain a degree of social activities.

Serious problems arise because the status aspects of literacy interact with its function as the basis of the credentials which are the keys to selection for further and higher educational opportunities, and for secure and remunerative forms of employment. With the extension and improvement of schooling and adult literacy activity, levels of literacy tend gradually to improve. More people than previously are able to demonstrate an 'average' level of competence, and more also acquire a mastery of the special forms of literacy that can give social prestige.

As a consequence of such 'crowding', inflation takes place. A rise occurs in the minimum standards of reading and writing performance that are considered to represent barely acceptable competence, and this, in turn, pushes up the threshold of 'exclusive' forms of literacy.

The operation of this mechanism is revealed in the way that, for example manual employees increasingly have to produce evidence of literacy where, in the past, a respectable record of previous employment would have sufficed. Higher up the educational ladder, the large number of candidates that possess qualifications, certificates and diplomas, the less the competitive advantage they confer on individuals. There is an analogy here with the situation of spectators at a sporting event: Once some people stand on top to gain a better view, others are obliged to do likewise, and everyone finishing up in their respective original positions. In the educational settings, some individuals will choose to invest in additional or more advanced certification in order to restore their competitive advantage, and this fuels a further round of inflation.

Lessons

It is necessary to draw the inferences from all this with great care. In no sense should it be read as a philosophy of despair which denies the worth of literacy programmes and campaigns. Individuals will still benefit from raising their literacy skills and will still require effective assistance from trained and sympathetic helpers armed with appropriate materials. But there are finite limits to what is possible even with ample good will and resources. Identifying useful thinking and questioning blanket optimism ultimately facilitate progress. This lesson will have been well learned if it serves as a reminder to workers in the literacy field that despite apparent similarities, there are fundamental differences between the world battle against illiteracy and the problems of dealing with epidemic diseases, to which it is often compared. There can be no fixed level of literacy attainment in any society that, once reached, will guarantee to the least literate parity of esteem and treatment with those that are more literate.

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Jacob Aikara

The Problem of Illiteracy in India

Illiteracy is not simple ignorance. It is the absence of, what is conventionally called as, the knowledge of the three 'R's, viz. the skills in reading, writing and arithmetic. Much of the knowledge we possess is acquired through our simple living in the society, in the sense that there is no formal mechanism or system to impart it to the individual. But there has to be a deliberate teaching-learning process for an individual to acquire literacy. An individual may learn to speak a language without any deliberate teaching-learning process. Similarly, as we know from experience, people can learn some rudimentary skills in arithmetic, especially simple addition and subtraction, without a formal learning process. But it is not possible to learn to read and write without a formal or deliberate teaching-learning process. It means that both the illiterate individual and the literate individual have to be involved in the process of literacy education. The literate individual has to take the role of a teacher and the illiterate individual that of a learner. Therefore, any programme of illiteracy eradication has to be a joint endeavour of both the literate and illiterate population.

Why is illiteracy a problem? Understanding of illiteracy as a problem arises from the realization that literacy is a basic human need. Internationally it has been accepted that literacy is a basic need for a person of the modern world to live a worthy human life in its present socio-economic and scientific environment. It is this realization that prompted the world body, the United Nations to include in the "U.N. Declaration of Human Rights" on 10 December 1943, elementary education as one of the human rights. Since elementary education is accepted as a basic human need, every human being should have the right to elementary education, the basis of which is literacy. Hence literacy is accepted as a basic human

need. When we speak of literacy as a basic human need, we mean that without literacy man is unable to have the level and kind of life that we can call really human. Here we are not referring to life in the physical or biological sense, but in human terms.

Development

At the macro level, one of the ultimate functions of literacy is the development of the country as a whole. Hence illiteracy means that the development of the country is going to be impeded. Experience of the developed countries the world over testifies to the close linkage between literacy and development. The developed nations took off on to the path of development after they had achieved a literacy rate well over 50 percent. Literacy has been found to be correlated with several indicators of development, such as low infant mortality, low birth rate, higher life expectancy and higher productivity. In India today we are relying very much on literacy and education for achieving some of the major national goals. Take for example the programme of family planning or birth control. We believe in the education of the people towards internalization of the small family norm and voluntary acceptance of the means to birth control. This can be achieved only through education, the basis of which is literacy. It is the same with the goals of national integration and removal of untouchability. People have to be educated to internalize the values of equality and justice. We can probably attribute failure in some of our mass programmes to lack of education on the part of the people. Take for example the anti-poverty programmes. It is believed that they have not reached the people for whom they are meant to be, largely because the prospective beneficiaries have not been adequately aware of them or have been cheated by others in the attempt to benefit from the programmes. It is not enough that facilities are provided; people should have the adequate knowledge to benefit from them.

India's problem of illiteracy is probably the worst in the world today. India has the largest illiterate population in the age group of 15 years and above which is about 30 percent of the world's illiterate population in the same age group. In absolute number, this corresponds to about 280 million. If we consider the population aged 7 years

and above - the age group expected to be literate according to the census of 1991 - 48 percent of the population in India is illiterate. It corresponds to about 336 million people. This is, by all account, a huge number. These figures highlight the magnitude of the problem of illiteracy in India.

Population Explosion

Why does the problem of illiteracy persist in India? Often population explosion is mentioned as the basic cause of illiteracy in India. It should not really be considered a cause of illiteracy in the country. It is rather a condition in which the problem of illiteracy exists. The statement that we have more illiterates because we have more people is in a sense correct. However, it does not make much sense as the cause of illiteracy in India. One can also say that we could have had more literates since we have more people. Basically we find that there is little demand for literacy from the illiterate population in India. Similarly one does not find adequate enthusiasm on the part of the literate population for imparting literacy skills to their illiterate brethren. As already mentioned, illiteracy eradication cannot be achieved without the active involvement of the literate population. At the macro level there seem to be two basic factors that have been responsible for this particular situation - one in the cultural sphere and the other in the economic sphere.

In the economic sphere the poor economic situation inhibits the people living under the poverty-line from thinking about literacy education. They are so preoccupied with their concern for physical or biological survival, that they have little time or inclination for acquiring literacy. They fail to see literacy as a human need. That is why the illiterates in general do not demand literacy as a basic need. Even if someone considers literacy as a need, he may have his own priorities. In terms of priorities the basic physical needs of food, shelter and clothing are likely to take precedence over the need of literacy. This is precisely the difficulty in placing literacy as a basic need before the poor illiterates. Second, literacy is not an end in itself. In reality literacy is but a means. The ultimate end of literacy - improvement in the quality of life - is to be realized not immediately, but in course of time as the individual utilizes the skills in literacy. Therefore, the gains of

literacy are not immediately perceptible. This is precisely the basic obstacle in motivating the poor illiterate person to a programme of literacy education. It is not unusual for him to ask puzzling questions, such as: "Will I get a better job if I become literate?" "I have lived without literacy so long and millions of people live without literacy, and can I not continue to live without literacy?" One may not find direct answers to such questions that will immediately satisfy the illiterate man. It may not be possible to demonstrate to the poor man a direct and immediate link between literacy and economic life, that can be perceived in tangible terms.

However, one cannot deny that there are immediately perceptible uses or gains of literacy. But they are hardly strong enough to attract the average poor illiterate man to a programme of literacy education. For example, an individual may be thrilled by the idea of signing by writing his name instead of using the thumb impression. But many of the illiterates may not find any difference between signing names and giving thumb impressions; they may find thumb impressions as functional or effective as signing their names. Another individual may find literacy useful in so far as it enables him or her to read the letter of a relative by himself or herself instead of taking it to a literate neighbour or a school teacher. At times, we may also find sporadic cases of individuals who yearn for literacy as a symbol of status or a means of social mobility. How many illiterates do we find among the millions in India who can be motivated to literacy education through these immediate uses of literacy skills?

Attitude to Education

The second macro level cause of the widespread illiteracy in India is the cultural factor of attitude to education, or the value attached to education by the people at large. Formal education, the basis of which is literacy, does not seem to have been really accepted by the population at large as a value that every individual should aspire to achieve. This attitude could be probably traced back to the age old caste system that has existed in India. In the traditional caste system, education was considered to be the prerogative of the upper castes and the lower castes were denied access to formal education. The lower castes accepted it and, as a practice, did not care to aspire for

formal education. This attitude to education was corroborated by the allied cultural phenomenon that associated education with non-manual labour. A corollary of this linkage between education and non-manual occupation was that those who had been ascribed manual labour were not to pursue any kind of formal education. Since occupation was traditionally associated with caste status, by implication the lower castes, traditionally associated with manual labour, were excluded from formal education. Both the upper and the lower castes accepted this as normal. Thus, the lower castes did not aspire for formal education and the upper castes in their turn did not find the necessity of extending formal education to the lower castes. The traditional association between formal education and non-manual labour has discouraged the lower sections of the society from pursuing formal education in another way. The poor have feared that, if their children got educated, they would refuse to do manual labour, which in a country of scarce occupational opportunities would render them unemployed. The present disinterest in literacy on the part of the illiterates and certain degree of apathy on the part of the literates to take adequate steps for the eradication of illiteracy could at least partly be accounted for by the persistence of the peculiar cultural value attached to education in the traditional caste system.

Kerala

When the two macro level factors of poverty and lack of acceptance of education as a positive value are simultaneously operative, it is extremely difficult to motivate the adults to a programme of adult literacy education. If there is a favourable cultural situation for literacy education, it is not very difficult to motivate the poor illiterate adults to a programme of literacy education. Take for example the situation in Kerala. The people of Kerala on the whole have accepted education as a positive value, and sending children of the school-going age has become almost a habit with the people. Thus even the poor do not think of retaining their children at home for economic activities or domestic work. Children of the school-going age are spared from activities that contribute to the family income. Thus the argument that poverty prevents people from sending their children to school is not that strong as it may appear. If the cultural value

favouring education is strong enough, poverty is not likely to be a formidable hurdle to literacy education.

A third macro level factor that could have contributed to the persistence of widespread illiteracy in the country has been our national policy on adult education for literacy. There was almost a total neglect of literacy education for adults during the first three decades of independence. The policy makers had a very good logic in not giving special attention to adult education. The focus at the time of the commencement of the Constitution was on universalization of elementary education. Universalization of elementary education - enrolment and retention of all the children of the age group of 6-14 years in school - was proposed to be achieved within ten years from the commencement of the Constitution, i.e. by 1960. Some of the State governments even enacted legislations in order to ensure universalization of elementary education. It was believed that, when universalization of elementary education would be achieved, adult illiteracy would be phased out from the country in the course of a reasonably short time. Unfortunately, against all hopes this did not happen. We never succeeded in enrolling all the children of the relevant age group in school. In addition the drop-out rate has been very high. It is estimated that as of today we have succeeded in enrolling about 85 percent of the children of the age group of 6-11 years (the age group corresponding to the stage of primary education by the end of which a person is expected to achieve retainable literacy skills). As far as retention is concerned, it is estimated that only about 50 percent of the children enrolled in class I complete the full term of primary education. It means that only about 50 percent of the children enrolled in the schools in India can be expected to attain retainable literacy skills. The enrolment and retention records were much poorer in the first three decades of independence. Thus the number of illiterates in the country kept on swelling in spite of the policy on universalization of elementary education.

NAEP to NLM

It was only in the late 1970s that the policy makers realized that the problem of illiteracy could not be tackled by the over-reliance on the success in universalization of elementary education. It was in this

context that the massive scheme of the National Adult Education Programme was launched by the Government of India on 2 October 1978. This was an over-ambitious programme for making 100 million adults literate within a period of six years. The major drawback of the attempt was its high centralization. What was proclaimed to be a mass movement remained as a bureaucratic exercise. However it would be unfair to say that the programme achieved absolutely nothing. But the achievement was nowhere near the target set at the commencement of the programme. The need to further intensify the efforts for the eradication of illiteracy was felt and a fresh thrust to the programme of adult education was given with the launching of the National Literacy Mission in 1988. Even this renewed vigour does not seem to have been producing the expected and required results in literacy education. It is in this context that the new venture of decentralized district level total literacy campaign is being attempted in the country. The first of its kind in the country - tried in the Ernakulam district of Kerala - produced spectacular results. At the moment the country is looking forward to this type of an exercise for the eradication of illiteracy. The new experiment is totally decentralized. What is special about the campaign is that the whole population of a particular area is mobilized to participate in the programme voluntarily. One may even say that the focus of mobilization is more on the literate than on the illiterate population. As already mentioned, illiteracy eradication cannot be achieved without the active involvement of the literate population in the programme of adult literacy education. Thus the total literacy campaign is an effort to eradicate illiteracy, wherein the whole population - both the literate and the illiterate - is sought to be fully involved. It is through such total literacy campaigns that some of the countries in the world have achieved substantial success in illiteracy eradication. But one of the drawbacks that has been noticed in the total literacy campaign is that the programme seems to be too much preoccupied with publicity and the declaration of total literacy. The campaign should guard itself against this danger, if it has to succeed as an alternative to the centralized programme of adult education. It should be clear to all those who are involved in the programme that what is important is not the declaration, but actual acquisition of literacy skills on the part of the illiterate adults.

CB Padmanabhan

Towards a Totally Literate Tamil Nadu

The National Literacy Mission(NLM) was set up in the year 1988 in order to give a new impetus and vigour to the literacy and adult education activities in the country. NLM had the vision of a literate and learning society.

NLM had the time bound objective of imparting functional literacy to 80 million people in 15-35 age group by 1995. It is true that 1991 census saw that the country had literacy of 52.11% (7+) to which it has risen from 18.33% (5+) in 1951. But the absolute number of illiterates also grew from 302 million in 1981 to 324 million in 1991. Therefore, the need was felt for an alternative to the centre-based approach which was the essence of National Adult Education Programme(NAEP) 1978. The answer was found in Total Literacy Campaign (TLC).

It was the Kerala Shastra Sahitya Parishad(KSSP) which volunteered to totally eradicate illiteracy in Ernakulam district, Kerala, in a time bound manner and the campaign was launched on the Republic Day in 1989. Its successful conclusion was followed by the spread of TLC., in other districts of Kerala and soon to other parts and Kerala has become a fully literate State and now it is in operation in over 190 districts in the country.

In theory we can take profitable note of two striking features of TLC. They are that such campaigns are area specific, result-oriented, time bound and therefore likely to be cost effective unlike the centre-based model. Secondly, such campaigns have to be well integrated with other social and development issues like planting of trees, total immunisation, small family norms etc.

According to 1991 census, literacy rate in Tamil Nadu was 63.72% with 74.88% for males and 52.29% for females. It occupies the tenth place in the country both in literacy of persons and male literacy among the different States and Union Territories. But it has only the 12th place in the country when female literacy is considered. However, among the States alone, leaving aside the small States and Union Territories, it has the 2nd largest literacy rate. Kerala

is the first totally literate State in the country and there is no reason why Tamil Nadu with the next highest literacy cannot aspire to be the next totally literate State in the country. Literacy in Tamil Nadu has increased from 54.38% in 1981 to 63.72% in 1991. For males it has increased from 68.05% in 1981 to 74.88% in 1991. In the case of females it has increased from 40.43% to 52.29%. There are also regional variation and variation among socio-economic categories.

Tamil Nadu has decided to be a totally literate State by the beginning of 1995 in three stages. The first stage has covered 7 districts of Pasumpon Muthuramalingam, Pudukkottai, Tirunelveli Kattabomman, Kanyakumari and Kamarajar, Centre-based Chengai M.G.R. and Mass Literacy Campaign of Annamalai University, South Arcot district and in the second stage it will cover 10 more districts. In the final stage the remaining districts will be covered under Total Literacy Campaign so that by the beginning of 1995 Tamil Nadu also like Kerala becomes a totally literate State.

The object of this paper is to examine to what extent one can reasonably expect Tamil Nadu to become a totally literate State by 1995 beginning. In particular, what light does the present experience with TLC in 5 districts of Pasumpon Muthuramalingam, Pudukkottai, Kamarajar, Tirunelveli Kattabomman and Kanyakumari throw on the above aspect.

The experience in TLC in the above districts as well as in the centre-based Chengai M.G.R. and Mass Literacy Campaign adopted by Annamalai University has been evaluated by Madras Institute of Development Studies in accordance with the wishes of the Ministry of Human Resource Development, Government of India. The evaluation had the following objectives:

- 1) The appropriateness of the districts chosen for TLC;
- 2) The involvement of different agencies so as to ensure the co-ordination of literacy with development;
- 3) Standards of learning achieved;
- 4) Steps for ensuring retention of literacy;

5) Cost effectiveness of the programme.

Efforts for removal of illiteracy have been going on for a long time now in different forms in India. The NAEP was a major attempt in removal of illiteracy. Noticing the gravity of the problem, NAEP envisaged that India would strive for a learning society in which life long education would be a cherished goal. the launching of NLM in 1988 had the time bound objective of imparting functional literacy to 80 million persons of 15-35 age group by 1995.

However, it was found that this target cannot be reached unless there was a different approach based on mass campaign in order to make area by area totally literate. Such a campaign based approach was successfully adopted in Kottayam, Ernakulam in Kerala State. Encouraged by this approach many other States have adopted TLC approach for some district or the other. We shall review the findings under each of the above 5 headings not necessarily in the same order so as to enable us to consider to what extent the declared objective of a totally literate State by 1995 beginning will be possible for Tamil Nadu. Among the districts where TLC is in operation, Pasumpon Muthuramalingam, Pudukkottai, Tirunelveli Kattabomman, Kanyakumari and Kamarajar have been chosen for evaluation to begin with.

Literacy position in the concerned district

Chengai M.G.R. had 69.9% male literacy in 1981 and 78% literacy in 1991. Literacy rates for females were 41.7% and 55.7%. The index of equality between males and females has moved from 74.2% to 83.1%.

In Pudukkottai male literacy has risen from 64 to 72.8% and female literacy from 28.2% to 44.2%. The index of equality has moved from 61.3% to 75.7%.

In Pasumpon Muthuramalingam in 1991 male literacy was 78.4% and female literacy was 50.2%. Index of equality in 1991 was 78.4%.

In Kamarajar in 1991, male literacy was 76.9% and female literacy was 51.1%. Equality index in 1991 was 79.8%.

In Tirunelveli Kattabomman male literacy has increased from 74.8% to 77.7% and female literacy from 47.9% to 54.6%. The gender equality index from 78.6 to 82.8%.

In Kanyakumari male literacy from 79.3% to 88.1% female literacy from 68.2% to 80.3%. The gender equality from 92.4% to 95.4%.

In Chengal M.G.R. literacy rate of all persons has increased from 56.1% to 67.1% between 1981-91. Population has grown at 27.8% and literacy rate at 57.5%. Literacy rate has increased by 10.9%.

In Pudukkottai, literacy has increased from 46 to 58.4%. Population has grown at 14.93% and literacy rate at 49.5%. Increase in literacy has been 12.4%.

In Pasumpon Muthuramalingam in 1991 literacy was 64.1%. In Kamarajar literacy in 1991 was 64%. In Tirunelveli Kattabomman, literacy has grown from 61 to 65.9%.

While population has grown by 12.2%, literacy has grown by 27.8%.

In Kanyakumari literacy has risen from 73.4% to 84.2%. Population has grown at 11.8% while literacy has grown at 30.2%. Increase in literacy has been of the order of 10.4%.

Thus already in Chengal M.G.R., Pudukkottai, Pasumpon Muthuramalingam, Kamarajar, Tirunelveli Kattabomman and Kanyakumari literacy rates between 1981 and 1991 have risen from 56.1% to 67.1%, 46 to 58.4%, 64.1% to 64, 61% to 65.9% and 73.8% to 84.2%. Within the districts the regions like Municipalities and Panchayats also showed variation in literacy rates. In Pasumpon district there were 3 municipalities and 11 blocks, in Pudukkottai 2 municipalities and 13 blocks; in Tirunelveli 8 municipalities and 19 blocks, in Kamarajar 6 municipalities and 11 blocks and in Kanyakumari 4 municipalities and 9 blocks. Literacy levels also are available for taluks and municipalities and they show considerable variations. Ideally for every district there should have been a plan for overall development so that the TLC becomes an input for socio-economic development. Already there are some kinds of plans for the development of every district and if

all the schemes for development such as Co-operatives, Credit, Health, Nutrition and Family Planning (to mention only some) took note of literacy in general and human resources development in particular as an input for development, then the necessary co-ordination with other development departments would have been ensured.

The evaluation of the present phase of TLC in regard to learning achievement and standards of learning achieved shows that the learners of all categories - women, men, S.C., B.C., are taking full advantage of the opportunities for learning the 3 R's. The tests administered to the sample learners show that a large percentage of the sample learners has acquired a high level of proficiency in reading, writing and to a lesser extent in numeracy. The percentage of learners with good, fair, poor grades and quite ignorant category is shown below:

In Kanyakumari grade :	Good - 49.36 of learners
	Fair - 30.31%
	Poor - 11.95%
	Quite Ignorant - 08.38%

In Kamarajar grade :	Good - 49.54%
	Fair - 28.05%
	Poor - 10.52%
	Quite Ignorant - 11.89%

In Tirunelveli grade :	Good - 38.44%
	Fair - 32.75%
	Poor - 16.02%
	Quite Ignorant - 12.79%

Thus we notice that 91.62%, 88.11%, and 87.21% were the levels of literacy reached as a result of TLC. The percentage of these getting good, fair and poor varied not only in regard to Reading, Writing and Numeracy but also in the matter of 4 components, in Reading, 4 components in writing and 5 components in Numeracy. While many learners had become proficient in the matter of reading and writing, there were very large percentages who remained quite ignorant in subtraction, multiplication and division in numeracy. In Tirunelveli Kattabomman as high as 57.37% and 47.37% remained quite ignorant in multiplication and division. In Kamarajar the corresponding percentages were 41.76% and 30.59% respectively. This was partly due to the

non-completion of the third primer and partly due to inherent difficulty in numeracy.

According to the EIPOL model for evaluation there is first of all environment creation, variety and effectiveness of the inputs available for the programme, the administrative and pedagogic process designed to reach the goal and the monitoring and evaluation methods used to reach the goals. Having considered the effectiveness of the programme we consider the environment creation, the administrative and pedagogic process and the monitoring and evaluation method. Efforts were made to identify the sources of motivation by taking note of 6 different sources viz., self-motivation, Jathas, Volunteer, village committee, family members and other learners. The percentage of learners motivated by each of the above sources varied and also from one district to the other. The largest single source was volunteers 45.89% in Kamarajar and 54.10% in Tirunelveli, self-motivation was the source for 44.11% in Kamarajar, 42.08% in Tirunelveli and 24.50% in Pudukkottai. The largest single source for Pudukkottai was Jatha being 30.47% and for Pasumpon Muthuramalingam it was 28.88%. But for Kamarajar, Kanyakumari and Tirunelveli it was only 8.23%, 3.34% and 1.09%. For all the 5 districts together 39.06% was accounted for from volunteers, 36.77% by self-motivation, 14.73% from Jathas, Village Committees, family members and other learners for the rest. There were also arrangements for administration, monitoring and evaluation. The administrative process was to some extent management-oriented in so far those were arranged for evaluation though not much follow up action resulted therefrom. There were also arrangements for monitoring. Already there was information on the number of centres to be opened which was checked against the actual number opened.

An important consideration in implementation of TLC is its cost effectiveness especially when TLC is contrasted with the earlier centre-based programmes under NAEP 1978. Certain studies have shown that the cost incurred per learner varied between Rs.181 and Rs.543.3 depending on which class size is considered. If however, the cost per learner is calculated taking into account the number who actually benefitted in terms of 3 R's the cost per adult literate will work out to Rs.1086/- (p.66 Adult Education Programme in Gujarat revisited by Atul Sharma et al). A recent study on evaluation of TLC in Ernakulam found that

the cost per illiterate learner was Rs.239/- (p.81 Evaluation of TLC for Ernakulam district by Mr. M Tharakan). A major problem encountered in the calculation of cost was that detailed accounts according to specific heads were not yet available. The programme did not work within a strictly planned financial framework against which individual items of expenditure could have been monitored. One would expect certain items of expenditure for TLC like the expenditure on campaigns to be on the high side because of the campaign style functioning. But one can also expect the programme to be highly effective because of the high level of motivation and mobilisation.

We shall conclude by pointing out that a campaign style programme can be made quite effective by looking at the cost side as well as the benefit or effectiveness side. Economies in cost are possible if various items of cost are fully known. In this context one can take note of what Annamalai University has been able to achieve by using the services of students during vacation. In a period of 2½ months more than 90% literacy has been achieved in 4 blocks in South Arcot district (An Evaluation of Annamalai University Mass Literacy Campaign, Dr. CB Padmanabhan et al, M.I.D.S). We have given above the effectiveness of learning process. But benefits from learning are generally direct and immediate. The direct output of an educational activity is made up of learning achievements such as increased knowledge, skills, understanding and changed attitudes. The ultimate benefits can be derived only when learning outputs are put to effective use. The major factors that affect the utilisation of learning benefit for individual and social benefits include "general ecological endowments which impose basic constraints on the socio-economic development of the area served by the educational programme; economic dynamic and prospects of the area affecting economic opportunities, and the employment conditions and prospects; provision for necessary supplies, such as agricultural inputs, raw materials and equipments for rural industries and medical and family planning supplies; physical infrastructure, including roads, irrigation and water control systems, community facilities, such as health clinics and primary school buildings, communication facilities and so on; institutional infrastructure, including local organizations, development planning and implementation mechanisms and capacity, marketing and credit, land tenure, social structure and

mobility, and so on; an overall national and local educational policy and strategy, which place the individual program in a broader context and define its links with other program, enhancing the effectiveness of individual programs, as well as that of learning system" (The Economics of Non-formal Educational Resources, Costs and Benefits - Manzoor Ahmed, Praeger Pubrsrs p.76).

There is no reason why Tamil Nadu cannot become fully literate by 1995 provided sufficient attention is paid:

(1) the above mentioned factors in regard to the co-ordination with other development departments of the State;

(2) More attention is paid to the training of volunteers to be able to take note of the thrust of development activities and in particular functionality and awareness;

(3) using the initial survey for identifying learners and volunteers as an occasion for proper environment building and explaining new and different ways of environment building by different medium;

(4) Careful identification of the source from where resources are obtained for educational development - actual and potential;

(5) and last but not least effective monitoring of with regard to the quantity and quality of learning outcomes.

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MV Lakshmi Reddy
C Krishna Mohan Rao

Post-Literacy Efforts through Newspapers in Andhra Pradesh

Total Literacy Campaigns (TLCs), launched by the National Literacy Mission in many districts of the country have motivated and converted millions of illiterates into literates on the one hand and have given a fillip to the production of a wide variety of reading materials for them on the other. In order to prevent these neo-literates from relapsing into illiteracy, to make them use their literacy skills in their daily life, and to make them self-confident and self-reliant, appropriate opportunities of learning through post-literacy programme (PLP) have been provided to them. "Neo-literates tend to relapse into illiteracy if appropriate strategies are not employed to provide opportunities for them to continue learning - not only for the purpose of **retaining literacy skills** but also as a **means of acquiring an adequate level of basic education for development**"¹. Post-literacy is defined as "an integrating learning process to assist literates to retain, improve, and apply their basic knowledge, attitudes and skills for the satisfaction of their basic needs, and to permit them to continue education through a self - directed process for the improvement of their quality of life"². Post-literacy efforts should start immediately after the literacy

programme is over or should be initiated during the literacy programme itself in order to avoid the gap between literacy learning and its sustenance efforts. There are many learning strategies in post-literacy, and supplying the newspapers carrying special section for the neo-literates is one among such strategies.

EFFORTS IN CHITTOOR AND NELLORE DISTRICTS

Chittoor and Nellore are the first two districts among the fifteen TLC districts in the state of Andhra Pradesh. Both the districts have completed the literacy phase and started post-literacy programme in September, 1991 and December, 1991 respectively. There are more than 3.52 lakhs neo-literates in Chittoor district and 2.25 lakhs neo-literates in Nellore. In both the districts, post-literacy centres called Jana Chaitanya Kendras (JCKs) have been established. There are about 10,000 JCKs in Chittoor spread over 65 mandals and 7,000 in Nellore district spread over 46 mandals. Each JCK is run by a monitor who works on a voluntary basis. In Chittoor, each JCK has two monitors, the second one running the JCK in the absence of the first one. To start with the supply of reading material for neo-literates through existing channel of newspapers, the district administration has had an agreement with some publishers for allocation of about a quarter page for the neo-literates in its daily newspaper. More than three lakhs of rupees has been spent per month in each district on these dailies for supplying one copy of the newspaper with a quarter page special section for neo-literates to each JCK in these districts.

The quarter-page special section for neo-literates and monitors is carried by Telugu dailies - 'Eenadu' and 'Udayam' in Nellore district and 'Andhra Prabha' in Chittoor. The contents to the special section of the newspaper in Nellore district are prepared and supplied by the Zilla Saksharatha Samithi (ZSS) to the publisher, whereas in Chittoor district the literacy news covering wide range of issues and activities is defined and published by the 'Andhra Prabha' publisher itself.

In order to understand and effect the post-literacy efforts of these districts through newspapers it is necessary to study the different aspects and factors relating to these papers, their distribution to and reception by the neo-

literate.

NEED AND IMPORTANCE OF THE STUDY

As stated above, considerable amount of money is being spent on the newspapers. Other TLC districts which are to initiate post-literacy work are also likely to adopt the similar approaches. So, it would be worthwhile to study the strengths and weaknesses of these efforts. Further, to increase the effectiveness of these materials it is necessary to receive a feedback on how these newspapers have been and are being distributed or supplied to JCKs; how are they circulated among the neo-literates and monitors; whether they are accessible to the neo-literates in particular and to the monitors and others in general; how is the receptivity of papers, (special sections) by them; what are their reactions to these efforts; what are the difficulties/inadequacies relating to the distribution and accessibility of papers and different aspects of special section; and so on. No research has been done yet on these efforts. A quick feedback study would help to inform the decision makers and the implementors about their efforts through these papers and also improve their post-literacy efforts.

OBJECTIVES OF THE STUDY

The main objective of the study is to receive a feedback on the newspapers that are being used for the neo-literates in Chittoor and Nellore districts of Andhra Pradesh as a part of the post-literacy programme. The specific objectives of the study are:

- i) to understand the distribution of daily newspapers to JCKs;
- ii) to understand the accessibility of these papers to the neo-literates in the villages; and
- iii) to find out the responses of the neo-literates and monitors on the distribution of papers, and on content, language and presentation of special section in these papers.

METHODOLOGY OF THE STUDY

Separate schedules have been prepared for collection of data from the selected neo-literates and monitors. Multi-stage sampling technique has been adopted to select the sample from Chittoor and Nellore districts. Four mandals in each district, two villages in each mandal, one JCK in each village and five neo-literates from each JCK have been selected at random in the first, second, third and the fourth stages respectively. One monitor of each selected JCK is also covered. Thus, the sample selected for the study included 80 neo-literates and 16 monitors spread over 8 mandals, 16 villages and 16 JCKs. The data has been collected in the month of July, 1992 by administering the respective schedules on neo-literates and monitors.@

@ This data is a part of the study "Post-literacy Efforts through Newspapers and Weekly Broadsheet in Andhra Pradesh : A Feedback Study" conducted by the authors at National Institute of Adult Education.

PROFILE OF THE SAMPLE AND JCKs

The profile of the neo-literates indicated that the majority of them are : males, aged between 16-25 years, belong to Hindu religion, agriculturists and agricultural labourers, with less than 3 acres or no land, without schooling experience, with 4-9 months attendance in adult literacy centre and completed primer II or III.

The profile of the monitors revealed that the majority of the monitors are : males, in the age of 16-30 years, Hindus, agriculturists, agricultural labourers or unemployed, holding less than 6 acres or no land, with their annual family income between Rs.2001 and 6000 and with the qualification of 10+2 or less.

In the majority of cases the JCKs are run in the houses of the monitors, while in four cases each it is run in one of the villagers' house and in the temple. In two cases each, it is run in school, panchayat building and milk centre, while in one case it is run under a tree which cannot be considered as the venue at all.

But all the learners said that the venue is convenient for them. However, all of them have also expressed the need

for the separate room/building for JCK. This need was more intense among the neo-literates attending the JCKs at milk centre and tree.

Regarding timings, all the centres in Nellore are working in the evening between 8.00 pm and 10.00 pm. In the case of Chittoor, the functioning of JCK is spread over 4.00 pm to 10.00 pm with the majority of them working between 6.00 and 8.00 pm.

All neo-literates expressed that the timings of JCKs are convenient but are unable to utilise it more effectively either because of the poor lighting facility at or on the way to JCK.

The majority of neo-literates (52.5%) are attending the JCKs daily, followed by those attending once in two days (26.25%), three days (8.75%), a week (5.00%), some times (6.25%) and rarely (1.25%). The number of female neo-literates attending JCKs is more in Nellore district while it is less in Chittoor as compared to their male counterparts. Besides the neo-literates, village youth, school students, village leaders and school drop-outs are also attending the JCKs.

The majority of the neo-literates (65%) expressed that their main purpose of going to the JCKs is reading something, while for 11 neo-literates reading and meeting the friends are the twin purposes. For two neo-literates the purpose is mainly to meet the friends or some other purpose.

The majority of the neo-literates are reading only the newspapers. A few are reading books, periodicals and newspapers. Those reading books and newspapers said that they read some books with colourful pictures and/or simple language, such as Chandamama. But in Chittoor, the lone periodical reader is said to be reading the fortnightly magazine 'Akshara Tapasman Velugubata' published by the ZSS mainly for monitors and other functionaries of the literacy campaign.

RESPONSES ON DISTRIBUTION OF THE NEWSPAPERS

Under this, the newspapers reaching the JCKs, means, frequency and promptness of distribution to village and to

JCKs, problems in getting newspapers and suggestions for betterment are studied. On all these aspects, the data from both neo-literates and monitors led to similar findings.

It has been found that 'Andhra Prabha' in Chittoor district and 'Eenadu' and 'Udayam' in Nellore district are reaching the JCKs. Since there is only one paper 'Andhra Prabha' carrying the quarter page special section it is reaching all the JCKs in Chittoor district. In Nellore, among the two papers carrying the special section, the circulation of 'Eenadu' daily is more than that of 'Udayam'. However, the reach of these newspapers to the majority of villages is regular except on Sundays. Only in 2 out of 16 villages the supply of the newspapers is, most often, irregular.

In the majority of the villages (43.75%) the newspaper is reaching the JCKs through the agent, followed by the school teacher (31.25%) and postman (12.5%). In rest of the villages it is reaching through bus crew and others.

In most of the cases the newspapers are directly reaching the JCKs while in 6 villages they are reaching the residence of the monitor which is not the venue of JCK at all. And in one village there is no definite place for delivery of the newspaper and it is picked up by any one reader who comes across the newspaper supplier/hawker and some how will reach the venue of JCK later by evening of that day.

There are, however, some problems in the distribution of newspapers to villages and to JCKs within the village. Since more than 31 per cent of the newspaper supply is through school teachers, the newspapers do not reach the village as and when the teachers do not attend the school, be it during holidays, vacations, strikes, etc. or due to transportation problem to the villages.

In respect of newspaper reach from within the village to JCKs, its accessibility to and circulation among the neo-literates are concerned, the problems though less, are much more severe. According to neo-literates, if newspaper is taken by the leaders or certain other people of the village it is rarely recovered from them for various reasons. Most often, competition among the neo-literates for reading makes sharing of the single newspaper very difficult. Some

of the monitors complained that villagers or neo-literates are taking the newspaper to their houses or keeping it in places like tea shops, grama chavidi, etc. Monitors are not in a position to stop this practice and some times they are finding it difficult to get the paper back to JCKs even by evening. Some of the neo-literates expressed that the paper is accessible to both male and female neo-literates if the monitor is female, but the accessibility is confined only to males if the monitor is male.

The majority of the neo-literates and monitors have suggested that instead a single copy of newspaper as at present, at least five copies be supplied to each JCK for effective accessibility to, circulation among and reading by neo-literates.

RESPONSES ON CONTENT, LANGUAGE AND PRESENTATION OF THE MATTER

Out of the sample of 80 neo-literates, two expressed that they do not read newspapers. Out of 78 neo-literates reading the newspapers, 29 read it daily, while 5 and 12 read once in two days and three days respectively. The rest of them read the newspapers occasionally or rarely. It indicates that less than 38% of the neo-literates are reading the newspapers regularly and the rest are irregular readers, and there is need to develop reading habits among them.

Out of 78 neo-literates reading newspapers the majority (59) are reading the headings first, followed by those who read the cinema titles, box items and the neo-literates' part/section. Possible reasons may be that the headings besides being in bold letters also convey the essence of the matters in nut shell for the little effort they put in reading it, attractiveness of the cinema titles, and the

Table 1
Items of the newspapers first read by the neo-literates

Items	Chittoor	Nellore	Total
Headings	36(92.3)	23(59)	59(75.6)
Cinema titles	1(2.56)	14(35.9)	15(19.2)
Box items	1(2.56)	1(2.56)	2(2.56)
Neo-literates part	1(2.56)	1(2.56)	2(2.56)
Total	39(100)	39(100)	78(100)

importance and emphasis the box items give to certain matters. Also, most of the women neo-literates are interested in reading about anti-arrack agitation which is a regular feature in 'Eenadu' daily. Irrespective of the items they read first, the special section of the newspaper meant for neo-literates is read by them all. They could even recall the title/heading of that particular section of the respective newspapers, namely 'Akshara Tapasman' in 'Andhra Prabha' daily and 'Akshara Deepam' in 'Eenadu' and 'Udayam' dailies.

Table 2 reveals that the stories are prominently covered in the special section of the newspapers, followed by the information on agriculture, health and sanitation, etc. But the monitors in Chittoor district said that the above items, except stories, are published as the issues that were discussed or come up under the village parliaments, discussion forums and meetings.

Table 2
Items covered in special section of the newspapers

Items	Chittoor	Nellore	Total
Stories	14(35.9)	28(71.8)	42(53.9)
Agriculture	19(48.72)	12(30.8)	31(39.7)
Health and Sanitation	11(28.2)	19(48.7)	30(38.5)
Songs	12(30.8)	13(33.3)	25(32.1)
Politics	17(43.6)	5(12.8)	22(28.2)
Nutrition	9(23.1)	7(17.9)	16(20.5)
Poems	2(5.1)	13(33.3)	15(19.2)
Jokes/humours	5(12.8)	7(17.9)	12(15.4)
Puzzles	1(2.6)	7(17.9)	8(10.3)
Environment	3(7.7)	2(5.1)	5(6.4)
Proverbs/and 'Guess how'	0(0)	1(11.1)	1(1.3)
Any other	4(10.3)	7(17.9)	11(14.1)
No response	0(0)	7(17.9)	7(9)

When the special sections of the 'Andhra Prabha' have been referred to, it was found that all the above items were covered, but two to four in each issue, that too as the items discussed in village parliaments, discussion forums or meetings held in different parts of the district. This is covered as literacy news under the head 'Akshara Tapasman' specially for the neo-literates. In case of Nellore district, two to three of the above items are covered in each issue under the head 'Akshara Deepam' in 'Eenadu' and 'Udayam' dailies in comparatively bold letters.

The order of items according to the liking of neo-literates are : stories, agriculture, health and sanitation, politics, nutrition, songs and puzzles. Men had the greater liking for the items on agriculture and politics, while the women liked health and sanitation and nutrition items. Both males and females expressed the need for more coverage on the respective areas. They also expressed the need for detailed coverage of one particular item in each issue along with the coverage of the variety of the items including savings, handicrafts, women's problems, rural development, child care, etc.

Table 3
Opinion of the neo-literates on the different
aspects of the special section of the newspaper

Aspect	Chittoor	Nellore	Total
I. LANGUAGE			
1. Can read easily	21(53.9)	21(53.9)	42(53.9)
2. Can read with difficulty	4(10.3)	3(7.7)	7(87.5)
3. Can read with other's help	4(10.3)	6(15.4)	10(12.8)
4. 2 & 3 above	8(20.5)	0(0)	8(10.3)
5. Not relevant	2(20)	9(47.4)	11(14.1)
II. COMPREHENSION			
1. Easy to understand	15(38.5)	19(48.7)	34(43.6)
2. Difficult to understand	8(20.5)	11(28.2)	19(24.4)
3. Understand with other's help	7(17.9)	0(0)	8(10.3)?
4. 2 & 3 above	8(20.5)	0(0)	8(10.3)
5. Not relevant	1(5.3)	9(23.1)	10(12.8)
III. CONTENT			
1. Useful	27(69.2)	19(48.7)	46(59)
2. Interesting	6(15.4)	11(28.2)	17(21.8)
3. Related	1(2.6)	3(7.7)	3(3.48)
4. 1 & 3 above	1(2.6)	1(2.6)	2(2.6)
5. 2 & 3 above	1(2.6)	1(2.6)	2(2.6)
6. All the three	4(10.3)	0(0)	4(5.1)
7. No reply	2(5.1)	0(0)	2(2.6)
8. Not Relevant	4(10.3)	9(47.4)	13(16.7)

The above table reveals that on the whole about 50% of the neo-literates are able to read and comprehend the content of the items while the rest could do so with difficulty and/or with the help of the others may be monitor, relatives, neighbours, neo-literate friends or others whosoever are available at the time of reading. This may be due to their low level of literacy achievement. But the majority of them expressed that the content is useful,

relevant and interesting.

The major related, interesting fallout of the supply of the newspapers is that these papers have played the role of a powerful catalyst to motivate, mobilise and organise the rural women against liquor by giving wide coverage to anti-arrack (liquor) agitation in Nellore district.

The majority of the neo-literates and monitors suggested that the special section of the newspaper should be printed in bold letters making it half page. According to them the language must be simplified further. They have also suggested that the special section should cover more items every day with at least some related pictures, illustrations or photographs published in colours as against the only literacy news on village parliaments, discussion forums and meetings held without any pictures or colours in small sized print at present. In order to suit to the neo-literates with different levels of literacy the matter may be presented in graded manner and in the increasing order of difficulty.

SUMMARY AND RECOMMENDATIONS

The study has been conducted on selected neo-literates and monitors of Chittoor and Nellore districts of Andhra Pradesh with the purpose of getting quick feedback on post-literacy efforts through newspapers.

The findings of the study are that:

i) the supply or the distribution of the newspapers, in most cases, is regular. The papers are reaching the villages through the newspaper agent, school teacher, postman, the bus crew or others. However, there is a problem of snatching away of the paper by the villagers (includes neo-literates and others) on its way to the JCK. Besides, the problem of taking away of the newspaper from the JCK itself by the village leaders and other readers is also observed.

ii) there is a lot of competition for the inconvenience in reading the newspapers by the neo-literates, due to supply of single newspaper to the JCK, which is further complicated by sharing with other readers of the village as well.

iii) the majority of neo-literates are going through all headings of newspaper, cinema titles and box items first before reading the contents under any one head. However, most of them are reading the special section of the newspaper and all of them could identify and recall the title of the section.

iv) the items covered in the special section of the newspaper are : the stories, agriculture, health, nutrition, sanitation, environment, politics, songs, poems, jokes, puzzles, etc. But only two to four of these items are printed in comparatively bold letters in the case of Nellore, while these items are covered as issues discussed in discussion forums, village parliaments, meetings, etc. in the case of Chittoor.

v) the majority of neo-literates liked the items such as stories, agriculture, health and sanitation, politics, nutrition related items, songs and puzzles. Men had more liking for the items on agriculture and politics, while the women liked health and sanitation and nutrition related items.

vi) around 50% of the neo-literates are able to read and comprehend the content of the items while the rest are capable of doing so with the help of others, may be monitors, relatives, neighbours, neo-literate friends etc. But the majority of the neo-literates expressed that the content is useful, relevant and interesting to them.

vii) there was a demand for more number of copies of newspapers in the ratio of one paper for every two-three neo-literates in the JCK.

viii) it was suggested that the special section of the newspaper be printed in the bold letters, simple language and with some related pictures, illustrations or photographs.

Following are some of the recommendations based on the study:

1. Proper care be taken to see that the newspapers reach the JCKs every day so that the reading interests of the neo-literates are not marred at any cost.

2. Necessary steps should be taken by the monitors, the neo-literates and the village leaders to avoid the i) interference of other readers of the village with the newspaper reading of the neo-literates, ii) problems in reach of the newspaper from within the village to the JCK, and iii) problems of accommodation for the neo-literates and storage of material at JCK.

3. The newspapers with the special sections for the neo-literates may be continued, but with bold print covering about a half page on more varied number of items associated with relevant pictures, illustrations, photographs, etc.

4. More number of copies, not less than five copies, be sent to each JCK so as to meet the reading demands and interests of the neo-literates.

5. A weekly two-page special supplement for the neo-literates be published with bold letters and colours covering many issues to create reading interest among them.

REFERENCE

Dave, R.H., Perera, D.A., and Quene, A. Learning Strategies for Post-literacy and Continuing Education : A Cross-national Perspective. Unesco Institute of Education, Hamburg, 1985, p.6.

News

COURSE ON RESEARCH METHODOLOGY

A special course on "Research Methodology" was conducted at Trivandrum from November 9-20, 1992. It was sponsored by the Indian Adult Education Association, New Delhi and organised by the Centre for Adult, Continuing Education & Extension (CACEE) University of Kerala at the Loyola College of Social Sciences, Trivandrum. Dr. K Sivadasan Pillai, Director, CACEE was the Course Director. Dr. V Reghu, Assistant Director, CACEE was the Course Co-ordinator.

Dr. A Sukumaran Nair, Vice-Chancellor, Mahatma Gandhi University, Kottayam inaugurated it. Shri SS Potti, Member of the Syndicate and Convener, Committee on Research, University of Kerala presided.

In his inaugural address, Dr. Nair highlighted the need for improvement in the quality of research. He appreciated the steps taken by IAEA and CACEE in organising such a meaningful course. Dr. V Reghu, Course Co-ordinator proposed vote of thanks.

In addition to the course participants, academicians from the University, students of Adult and Continuing Education, Research Scholars, representatives of State Resource Centre, Kerala and representatives of Kerala Saksharatha Samithi participated in the inaugural session.

Dr. Jayagopal presented a lecture on "Perspectives in Adult Education Research" in the afternoon session on November 9 and in the morning session of the 10th November. He also talked about survey research, participatory research, action research and their pitfalls. He gave some exercises and led a discussion with the participants on topics such as (i) how the problem can be identified (ii) reasons for selecting the problem (iii) how the study has to be done (iv) how to formulate objectives and (v) hypothesis etc. On the second day, the afternoon session started with a discussion led by Dr. D Subba Rao, Professor and Head, Department of Adult and Continuing Education, Andhra University, Waltair and Dr. V Reghu, Asstt. Director, Adult

Education, Kerala on various research topics in which the participants and their institutions are involved/interested.

Dr. RS Kurup, Co-ordinator (Pop. Edn.), State Resource Centre, Kerala discussed Demography and Research in Population Education. He explained the definition of Demography, the factors affecting population change, their determinants, the need for fertility and mortality research etc. He also pointed out the relationship between infant mortality and fertility and discussed the theory of demographic transition. He explained the transition that has taken place in western countries. The problem of ageing, the need for population education and the methods through which Population Education should be given, were also discussed.

In the afternoon, Dr. Subba Rao discussed the tools and techniques in research with special reference to Adult Population Education.

Dr.(Mrs) Vasantha Ramkumar, Professor and Head, Dept. of Education, University of Kerala gave a talk on 'Enriching Research through Qualitative Analysis' on November 13. She differentiated quantitative and qualitative research and discussed the various approaches to the problem concerned, analysis and their advantages and disadvantages of quantitative research.

On the same day Dr. K Soman, Commissioner of Educational Development and Research (Rtd.) Government of Kerala talked on the topic "Research for and by grass root level workers". He also discussed the relevance of Social Research. He stressed that the grass root level workers should have both motivation and confidence.

Dr. PS Nair, Additional Director, Population Research Centre, University of Kerala talked about population studies and its linkage with Adult/Population Education in the afternoon session.

On November 16, Professor Kalyanaraman, Professor of Statistics, University of Kerala discussed various aspects regarding the research process. He narrated various examples to evaluate and analyse the research problems, design of questionnaire, measurement scales - nominal,

ordinal and ratio scales and sample design. In the afternoon session of the 18th November he explained how the data can be entered, saved and analysed with the help of computer.

Dr. VLN Reddy, Professor of Adult Education, SV University, Tirupati listed about 25 research methods and discussed each of them on November 17, 1992. He explained historical and survey methods, their sources, their merits and demerits.

Rev. Fr. (Dr.) EJ Thomas, Principal, Loyola College of Social Sciences, Trivandrum presented a lecture on Research Designs. The design decisions, main parts of research design, various stages of research and an overview of Research Design in social research were the different areas he covered in the afternoon session of the 17th November.

Shri RS Mathur, Additional Director, Directorate of Adult Education, New Delhi talked about the sponsoring agencies in Adult Population Education Research on the 18th November.

Shri JL Sachdeva, Director, Indian Adult Education Association, New Delhi pointed out the role of IAEA in Adult Education Research. He also discussed some of the areas on which research could be undertaken in future.

Dr. KS Pillai, Director, Centre for Adult, Continuing Education and Extension, University of Kerala discussed about the Research Design, Content Analysis etc. On the 19th November, Research Designs were presented by the participants and discussed by Dr. Pillai and Dr. Reddy.

The last day concluded with a Review and Evaluation of the course - oral and written. Shri PN Panicker, Hony. Ex. Director, KANFED/SRC, Kerala addressed the participants and called for taking up field researches to improve the living conditions and outlook of common people.

The group visited Mitraniketan on November 14, as part of field visit and study.

25 participants representing Universities, Colleges, Voluntary Agencies and State Resource Centres attended the course.

MOHAN SINHA MEHTA RESEARCH FELLOWSHIP PROPOSALS INVITED

The Indian Adult Education Association has invited proposals for two Mohan Sinha Mehta Research Fellowships (1993) from individuals interested in undertaking research in Adult Education.

The broad object of the research fellowship is to enable the individuals to undertake research studies which would help in improving the on-going programme of adult education.

Some of the suggested topics are : A Case Study of the Literacy Campaign launched in a district; A comparative study of the organisation and functioning of State Resource Centres run by voluntary agencies, Universities and State Governments; A critical appraisal of the organisation and impact of Jana Shikshan Nilayams; An enquiry into the factors promoting and intervening the retention of neo-literacy among various sections of the society; An appraisal of the neo-literate books published in various languages with a view to evolve criteria for the preparation of such books; An enquiry into the levels of aspirations and achievement among adult learners; Motivational factors and expectations of adult education functionaries - A comparative study among students and non-students youth; Role played by the Akashvani Nilayam in the Literacy Programmes launched in different States; An enquiry into the continuing education needs of neo-literates and drop-outs; The role of adult education in reducing poverty.

The research fellowship is meant for individuals but the proposal should be sent through institution/university.

The fellowship amount is Rs.5,000/-. It will be paid to the institution which will be responsible to administer and manage the funds. Rs.3,000/- will be paid on approval of the proposal and balance on submission of the research study. The duration is one year.

The detailed proposals should reach the General Secretary, Indian Adult Education Association, 17-B, Indraprastha Estate, New Delhi - 110 002 by August 13, 1993.

EXPERIENCE-SHARING MEETING WITH BRITISH ADULT EDUCATORS

An experience sharing meeting with five Adult Educators from United Kingdom was organised by the Indian Adult Education Association at its headquarters in New Delhi on January 21, 1993.

Professor Alan Rogers, Director, Education for Development, Reading, (UK) briefly outlined the adult education programmes in UK. He said that provision of learning opportunities for adults after formal education is adult education in UK. He said popular education movement particularly education of the workers is being taken care by the Workers Education Associations across the country.

The Universities, he said, were organising self-supporting continuing education programmes to enable the participants to get fruitful employment. These programmes, he said, have become popular because of large-scale unemployment in the country.

Literacy programmes in UK, he said, were meant mostly for immigrants who have little or no knowledge in reading and writing of English.

Shri JL Sachdeva, Director, IAEA outlined briefly the adult education programmes in India and the role played by IAEA in promoting it. A lively discussion followed on adult, continuing education programmes in India and UK.

MAKING DELHI TOTALLY LITERATE

The two-day Seminar on "Making Delhi Totally Literate : Role of NGOs and Educational Institutions" jointly sponsored by the New Delhi YMCA and the Indian Adult Education Association which ended in New Delhi on Feb 27, 1993 declared that Delhi must be made totally literate by the end of the year 1995. It said that sustainable development in the capital would only be possible if illiteracy is eradicated which is the basic cause of poverty and its consequences of malnutrition, ill health, over population and unemployment. This would also help the people from exploitation and in the more equitable distribution of wealth.

The declaration stressed that adult education programme, in order to leave lasting results, should be integrated with the overall educational system, which in turn, must be integrated with development plans leading to total literacy.

It recommended that an apex organisation headed by the Lt. Governor should be formed so that an action plan is prepared for total literacy by 1995.

It also recommended that attainment of minimum competencies in literacy backed by adequate and flexible forms of post-literacy and continuing education services with vocational bias will be necessary to ensure acquisition of permanent usable literacy and should receive utmost attention.

The Seminar recommended that to secure maximum participation of students, it is essential to give adequate incentives to them.

Inaugurating the Seminar on Feb. 26, the Delhi Chief Secretary, Shri RK Takkar called for active involvement of all to achieve total literacy in the Capital. He said that adult education should be "non-officialised" to become a people's movement.

Shri Takkar said that a large number of volunteers, students and teachers should be involved in the exercise to achieve total literacy in Delhi.

Mr. KJ Alphonse, who was once the Collector of Kottayam in Kerala, in his key note address said that literacy plays an important role in population control and in checking the infant mortality rate. He said literacy did not just mean imparting the 3 R's but bringing a total change in the outlook of the people.

Others who spoke on the occasion included Prof. Sydney R Rebeiro, Mr. George Parackken and Mr. KC Choudhary.

63 participants representing NGOs of Delhi, DAE, Delhi Administration and other institutions attended the two-day meet.

I.A.E.A. BOOKS IN ENGLISH

	Rs.	P. US
1. Approaches to Total Literacy edited by BB Mohanty & JL Sachdeva	30.00	4.00
2. Each One Teach One—Laubach's Materials and Methods edited by SY Shah (1991)	75.00	9.00
3. Strategies for Literacy in International Literacy Decade edited by JL Sachdeva (1990)	15.00	2.00
4. Adult Education—A People's Movement edited by JC Saxena & JL Sachdeva (1990)	50.00	6.00
5. Fifty Years of IJAE:Articles and their Authors compiled by JL Sachdeva and Subhash Dua (1990)	45.00	6.00
6. Mass Movement for Adult Education by BR Patil (1989)	30.00	4.00
7. People's Education by SR Mohsini (1989)	15.00	2.00
8. Adult Education:Some Reflections by BB Mohanty (1989)	25.00	3.00
9. Adult Education—A Focus for the Social Sciences by James A Draper (1989)	20.00	2.50
10. National Literacy Mission—Problems and Prospects edited by JC Saxena & JL Sachdeva (1989)	15.00	2.00
11. Adult Education Terminology by JL Sachdeva (1989)	7.00	1.00
12. Adult Education in Bihar by SY Shah (1989)	20.00	2.50
13. Adult Education in South-East Asia by BS Garg (1987)	10.00	2.00
14. Popularising Science and Technology through Adult Education edited by JL Sachdeva (1987)	10.00	2.00
15. History of Adult Education in India by SC Dutta (1986)	60.00	10.00
16. Role of Adult Education and Mass Media for Civic Education edited by JC Saxena & JL Sachdeva (1986)	50.00	8.00
17. Literacy to Liberation edited by SC Dutta (1986)	60.00	10.00
18. Study of Relationship between the Period of Learning and Level of Literacy and Reading Interests of Neo-Literates by Mushtaq Ahmad (1985)	40.00	7.00
19. Non-Formal Adult Education for Women edited by JL Sachdeva & Asha Vohra (1985)	10.00	2.00
20. University Adult Education edited by SC Dutta & JK Friesen (1985)	25.00	5.00
21. Adult Education for Parliamentary Democracy (1985)	15.00	4.00
22. Unity in Diversity:Role of Adult Education edited by SC Dutta (1985)	10.00	2.00
23. Development Work among Rural Women : A Guide Book by Krishna Bai Nimbkar (1985)	10.00	2.00
24. Adult Education Research in India by Salamatullah & SD Bareth (1984)	40.00	7.00
25. Towards a Comprehensive Adult Education Programme edited by SR Mohsini, JL Sachdeva & Asha Vohra (1983)	30.00	7.00
26. Research in Adult Education edited by SC Bhatia & BR Patil (1983)	25.00	7.00

Orders may be sent to

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KS Pillai

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as a process, a programme and a movement.

General Secretary

KC Choudhary

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises conferences and seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them from all over the world expert views on, and experiences in, adult education. In pursuit of the policy, the Association has instituted the Nehru Literacy Award and the Tagore Literacy Award for Women's Literacy, for outstanding contribution to the promotion of adult education in the country. It has also instituted the Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of eminence.

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BR Vyas

The Association has brought out many publications on themes relating to adult education, including the Hindi editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudh Shiksha, Jago aur Jagao and IAEA Newsletter.

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers' Educational Associations and the Asian-South Pacific Bureau of Adult Education. Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are located in the Shafiq Memorial at 17-B, Indraprastha Estate, New Delhi-110002.

Indian Journal of **Adult Education**

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- Basic Education for All in the Asian Context
- Women's Development Requires Radical Approach
- Research in Adult Education—Past, Present and Future
- Causes of Drop-out among Volunteers
- Study of Lapse into Illiteracy



Indian Adult Education Association

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c Indian Adult Education Association, 1939

The Indian Journal of Adult Education, first published as a monthly in 1939, is brought out now as a quarterly by the Indian Adult Education Association. The Journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education and Development.

Contributions on a wide range of themes within this broad framework are welcome. The Journal is particularly interested in current experiments in the field.

Contributions should be accompanied by either a stamped, self-addressed envelope or by International Reply Coupons. The average length of a manuscript should normally be between 1500 and 2000 words; in exceptional cases, longer articles can be accepted. Mimeographed, Xeroxed or carbon copies of manuscripts will not be accepted. Manuscripts should be typed in double space, on one side, with a 2" margin, on foolscap size paper. Footnotes and references should come at the end and not on every page.

Contributions and other correspondence regarding advertisements, subscription rates etc. should be addressed to the Editor, Indian Journal of Adult Education, 17-B, Indraprastha Estate, New Delhi - 110 002, India.

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Editorial

Environmental Education creates a harmonious relationship between man and environment. It is very closely related to the promotion of sustainable development. In fact, without a dynamic programme of environmental education, it is not possible to have sustainable development. The treaties signed at Rio do have a built in dimension of awareness creation, and environmental education can make a positive contribution towards it.

The book "Caring for the Earth" published by IUCN, in collaboration with UNEP and WWF, suggests a new concept of 'sustainable living' which implies that every human being is able to live in a sustainable way. Sustainable development, according to the book, is a matter of concern to governments rather than to individuals. The concept of sustainable living is quite appropriate, when seen from the point of view of environmental education. Environmental education is equated with education for survival.

Dr. Oduro-Mensah of the Institute of Adult Education, University of Ghana, defines "Environment education to mean the process of developing in an individual certain attitudes, skills and knowledge that will enable him to interact successfully and live in harmony with the forces and elements that surround him and sustain his life." This implies that there is an urgent need for creating, in all the people, of the existence of real environmental problems in their communities and the world at large. Therefore, environmental education is for all - the young and the old, the literate and the illiterate, the urban and the rural dweller, the rich and the poor.

Environmental education should be carried out in both formal and non-formal educational systems; and in the latter, there is a built-in component of adult education.

P.J. Joseph

BASIC EDUCATION FOR ALL IN THE ASIAN CONTEXT : CONSTRAINTS AND STRATEGIES

Most of the Asian countries are nowhere near the target of attaining basic education for all. There are several factors that constrain the universalisation of primary education in many of the Asian countries. The constraints are mainly political, economic, religious, social and cultural.

No nation can achieve the goal of the universalisation of primary education unless there is a strong political will. In most of the Asian countries the political will is lacking. It can easily be found out from the fund allocation for primary education. In India where nearly 50% of the population are illiterate, the Government has given only a very low priority for primary education. Only about 3 % of the budget provision is allocated for the primary education while 20% to 25% of the budget provision is being spent on armaments. The money spent on higher education is much higher than what is spent on the primary education. It is evidently because of the lack of political commitment and will and the low priority government gives to primary education.

In countries where the system of government is autocratic or plutocratic or theocratic, or bureaucratic, the democratic values are neglected and the human rights are trampled. Even in some of the democratic countries quite often votes are manipulated by rigging or booth capturing through money power or muscle power. In such countries the vast majority of the people live in poverty and ignorance and they are neglected by the people in power. In such countries the education and the liberation of the poor will always remain a dream and never a reality.

As the governments in many of the Asian countries give a low priority to Primary Education, the infrastructural facilities of most of the Primary Schools are inadequate and unsatisfactory. Lack of proper school buildings, lack of basic facilities like lavatories and drinking water, lack of trained teachers and teaching aids make many of the Primary Schools unattractive and the parents are not motivated to send their children to such schools. They consider that the time the children spend in such schools is a sheer waste.

The fissiparous tendencies and the ethnic clashes in many of the Asian and African countries and the resultant terrorist activities in the recent years are another great stumbling block for spread of education. The educational needs of the large number of people living in the refugee camps are not taken care of.

Another major problem is economic. In many of the Asian countries where large number of people live in poverty, they cannot afford the luxury of education. In poor families where both the husband and wife go for work, the elder children would be entrusted with the burden of looking after the younger ones. So they are not sent to schools. Because of the meagre income of the family, many parents are constrained to send their children to work in small industrial units, or engage them for fetching firewood, fodder and water, rather than sending them to schools. For them Education is a luxury which they cannot afford. For them expense on education is a long term investment which they cannot afford.

There are religious and social customs and practices that stand in the way of the spread of education. In the communities that insist on girls to cover their head, the parents do not send their girls to schools where the teachers are male members. The convention of early child marriage and age old practice of neglecting the girl child are also constraints for the spread of education. In certain tribes, the tribal leaders do not permit the people to send their children to school for the fear that the educated go out of their control. Similarly the rich do not want the poor to be educated for the fear that they will lose their workforce. Some parents do not send their daughters out of home for education for fear of sexual harassment. Discrimination against women deprives that section opportunities of education. It is reported that in Iran girls are compelled to cover their heads and in some countries acid was poured on the faces of girls going to colleges barefaced. It is also reported that Pakistan reduced the age of marriage of girls and Saudi Arabia prohibits women driving vehicles.

There are geographical constraints also for the universalisation of primary education. In countries like Bhutan and the hilly areas of India the schools are far off and difficult to reach. Small island regions like Maldives also have similar problems.

The Formal Education System of most of the Asian countries has some inherent shortcomings. The system has an elitist or feudal bias. The education programme is a full - time, sequential, institutional programme with one point entry. The system is basically disadvantageous to the poor. The poor who do not have easy access to educational institutions and those who cannot afford a full time programme, become drop - outs or push - outs from the system. The fixed school hours are not compatible with the needs of the community. Further school vacations are often linked with festivals. But in an agricultural country school vacations should correspond with seasons of hectic agricultural activities. Heavy "home work" given by the teachers to the students is a nightmare for the poor. Their homes are not congenial places where the children can sit peacefully and work. So such home works can serve as a demotivating factor for the poor children.

Further, the contents of the education system also serve as a constraint. The contents are not relevant to the poor. It alienates their children from their society. It is not production oriented. It does not invoke the dignity of labour. It does not make the child proud of his national and cultural heritage. It often appears to be totally irrelevant to the needs of the community. This is another major demotivating factor in the field of education.

The analysis of the constraints for the universalisation of primary education will help us to evolve strategies to overcome the constraints. How can we cultivate a political will where it is lacking? We should have committed social reformers and leaders who can conscientise the masses and win their confidence. Through mass media the people have to be alerted and they have to be liberated from the clutches of those who exploit them and the gang leaders who wield money and muscle power. An education programme, if it is to be successful, it should not merely remain just a government programme or a programme of the bureaucrats. Educational programme should be the programme of the people where the parents, the children, the teachers, the social workers and the bureaucrats are involved. For that we have to create an awareness and a sense of need in the minds of the common illiterate people. Folk performances, street - plays, public demonstrations, rallies etc. can do a great deal in creating awareness and the sense of need among the people.

Kerala is the most literate state in India. If we trace the reasons for this high rate of literacy, we will find that it was due to the concerted efforts of the religious and social organizations. Right from the early years, the Christian churches of Kerala have played a significant role in the spread of education. Later other religious organisations like Nair Service Society, Muslim Education Society and the socio religious organisations like Sree Narayana Dharma Paripalana Sangam started playing a significant role in the spread of education. Then there were socio-cultural organizations like the Grandha Sala Sangham (Library Movement), Kerala Shastra

Sahithya Parishad and Kerala Association for Non-Formal Education and Development that came to the field of Non-Formal Education. There were social reformers like Sree Narayana Guru who accelerated the spread of Education. Sree Narayana Guru who fought against communal discrimination exhorted the people to get strengthened through education. The success of the Total Literacy Project of Ernakulam District in Kerala is mainly due to the effective street plays, public demonstrations, rallies and the total involvement of the people of all the sections of the society. So the high literacy rate of Kerala is the cumulative result of the efforts of various organizations and movements.

The economic constraints can be overcome by investing more money on primary education and by making primary education completely free. The children of the poor should be given food, books and dress, free. Free hostel or boarding facilities should also be made available wherever it is necessary. Primary schools should be linked with pre-primary classes and creches to look after the babies so that the parents would not have to engage the elder children to look after the younger babies.

Cultural, social and religious barriers can be overcome only through steady tactful ways. Here the folk performances, street plays and mass media can do a great deal.

Finally Education should be made relevant and useful for all the sections of the society. Education should be made job oriented so that the poor should feel that their children would become useful citizens, self-supporting and involved in productive activities. The content of the educational system should be able to attract the poor parents to send their children to schools. The education programme should have high degree of flexibility and diverse learning options that would cater for the needs and tastes of different communities. School timings and holidays should be so fixed as to suit the convenience of the people of the locality.

Along with formal educational system taking care of the children there should be equally effective non-formal education streams that take care of illiterate parents. In many of the Asian countries Non Formal Education does not get equal emphasis as the formal education. Formal and Non-Formal Educations should go side by side each supporting and sustaining the other. For several centuries education of the poor has always been neglected. So hereafter that should get added emphasis and the first priority. The literates have an obligation to the illiterates. Education has been the privilege of the rich minority and the educated enjoyed the facility of education at the expense of the illiterate who were denied equal opportunities. The educated should be made aware of their social obligation and they should be made committed to the task of educating the illiterate. The great Indian Philosopher, Vivekananda once said, "So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them." This idea that the educated have a commitment to the Society of which they are an integral part, has to be inculcated in the minds of the educated.

WOMEN DEVELOPMENT REQUIRES A RADICAL APPROACH

Education for women has gradually gained increased recognition from the time our country has won her freedom. Literacy campaigns have indeed raised women's hopes and desires to achieve freedom from ignorance and economic dependence particularly when these are oriented towards socio-economic development . Even the rural and the urban under-privileged women , though small in number but significant as a group, have now begun to articulate and act as pressure groups to demand justice and fairness in all dealings that concerns them most, whether it is in obtaining drinking water, or access to health schemes or public distribution system or education or participation in employment generation programs of the Government.

At the grassroot level eventful and appreciable success stories are being reported about the achievements made by women groups from different parts of our country. There are Jathas, or Yatras, rallies and street plays with major thrust on important select themes like legal control over land, anti-arrack movements, anti-dowry and injustices and illtreatment of women, environmental protection campaigns like Jungle Bachao Yatras, Save Narmada Agitation and so on besides demands for basic needs like drinking water, health services etc. These movements are probably the echoes or the spill-over effect of the educated and conscious group of women spread over in different parts of the country.

Despite widespread illiteracy and ignorance, women in recent years have gradually become conscious of the need for liberating themselves from male suppression and economic dependence. A large group of women in different parts of the country are making significant moves to struggle for empowerment. These are,

however, sporadic and inconsequential for these affect only a marginal section of women. By and large, we find women's access to education despicably restrained by factors like early marriage, social ridicule and poverty. The lowest rate of female literacy in India are recorded in Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh ranging between 15 to 19. It means that in all these States, less than 20 out of every hundred women alone are literate. The table below elucidates clearly the progress of women in terms of literacy over a period of four decades.

LITERACY LEVEL BY SEX

(in percentage)

Year	Males	Females
1951	27.16	8.86
1961	40.40	15.34
1971	45.95	21.97
1981 @	56.37	29.75
1991 @@	63.86	39.42

*relate to population aged 5 years and above

**relate to population aged 7 years and above

@exclude Assam

@@exclude Jammu & Kashmir

The importance of women's education is perpetually being emphasised in full measure by the Government, and special provisions are being made to educate them and also to improve their socio-economic status. But all these have made trivial impact on rural women in particular. Neither the educational provisions nor the developmental support and assistance specially extended to women are made use of by the needy group of women in rural and tribal areas. What is worse, even the legitimate right to education accorded to girls is hardly ever used by those who have remained hereditarily non-educated in the rural areas in particular. The irony is that even among the privileged four percent of Indians with higher education, the sex differences still persist in an enormous measure. There are about two and a half times as many men in our universities as women.

A large variety of socio-economic and employment generation programs for women in rural areas, which are aimed at developing their status in the society have been introduced but with lesser or least impact on them. It is a stark reality to witness women as a major group remaining educationally and economically exploited by their own counterparts. A case in point is the introduction of Development of Women and Children in Rural Areas (DWCRA). Various evaluative studies of the socio-

economic programs like IRDP, Nehru Rozgar Yojana etc. discovered that women were seldom included as beneficiaries. In 1985, for instance, only 9 per cent of IRDP beneficiaries were females against a target of 30 per cent. This was one of the important reasons that led to the introduction of DWCRA. Is the reason for non-inclusion of women or lack of participation a wilful injustice or lack of awareness or both? It is a question that still eludes our rational understanding. It is certain that rural women are not aware of several programs offered to them and even so, they have no means of knowing how to utilise these opportunities to their own benefit. Herein lies probably the need for creating awareness first among women of their rights and educating them for developing courage and readiness to accept challenges and work unitedly before making them literate. It does not however intend to reduce the importance of literacy.

In the above context, it is essential to distinguish clearly between a literate and an educated person. One who can sign her name or write a few alphabets is hardly ever better off than one who cannot unless she can think, reflect, assert and act. This can come only with education and not mere literacy. Though this is common to both sexes, it has greater relevance to girls and women for whom literacy is meaningless unless accompanied by a favourable disposition towards their education coupled with a certain degree of freedom accorded in matters pertaining to them. Much of our current efforts in mass education campaigns are oriented primarily to make people literate with the assumption that it will enable them to gain knowledge and skills required by them. Experiences of most Third World Countries have, however, unequivocally disproved the above assumption.

Lack of education implies lack of awareness and inability to assimilate information even if one has access to it. In a technologically and professionally advancing society, lack of education for women and the concurrent ignorance mean not only reduction in the gross national productivity of our country but also high probability of increased population growth rate. There is valid evidence found in the comparative Data on literacy and population growth. A highly literate society with a high level of female literacy in particular like Kerala is an example where high female literacy (86.93 per cent) goes hand in hand with lower population growth rate (between 1981 and 1991, it was + 13.98 per cent). In the case of Tamilnadu too, while female literacy rate is 52.29 per cent, decadal population growth rate is 14.94 per cent. On the contrary, we find in Rajasthan, M.P. and U.P., a very low female literacy with the decadal population growth rate ranging between 25 to 28 per cent. No wonder these States and such other States adversely affect the national population growth. The decadal growth rate of population between 1981-91 is reported as 23.50 per cent in India. (Ashish Bose 1992).

Development Programmes for Women

It was in 1982-83 when the IRDP was launched in 50 districts on a pilot scale, DWCRA was planned which was later extended to 161 districts at the Seventh Plan. Currently 181 districts are reported to be covered. This scheme enables a group of women to come together and take up viable economic activities with Rs. 15,000 as

a one time grant to be used. The objectives of this program are to increase rural women's access to employment, to provide skills training, to extend credit facilities and other support services to women.

It is not, however, clear on what basis the allocation of Rs. 15,000 was planned and that too to a group of women and what economic activities will fit the allocation to make them not merely viable but a profitable proposition for the women group concerned. It is desirable to work out a series of activities suitable for every group of communities-rural, urban and tribal separately based on local needs, resources available in the area and interests of women. It is also necessary to measure the cost and time involved in implementing every activity with suggestions for preferred size of the group. Feasibility studies undertaken by Government agencies and voluntary bodies both independently as well as jointly will yield valuable information on the types of programs or activities, strategies and methods of selecting beneficiaries, organising them into groups, determining the time and cost involved etc.

Besides IRDP and DWCRA, there are other programs like TRYSEM (Training for Rural Youth for Self-Employment), JRY (Jawahar Rozgar Yojana) etc. Krishi Vigyan Kendras and "Lab to Land" programs are also being planned to involve women in farm operations and allied sectors. Operation Flood II and III made serious efforts to involve rural women in dairy development on cooperative lines by training them in various activities like cattle breeding, cattle feeds growth, diseases and protection of cattle etc.

If the statistics on the number of women participants covered by the IRDP reflect the true status of women, which account for 34.33 lakh women being benefitted in the Seventh Plan, it is still too low a target. Under the TRYSEM, 4.59 lakh women were provided training for self-employment in the same period. Besides, under Jawahar Rozgar Yojana, 30 per cent employment opportunities have been reserved for women though it is accounted to be benefitting 24 per cent of women currently.

CONCEPTUAL MISREPRESENTATIONS AND MISMANAGEMENT

There are two important points that require careful consideration in the implementation of development programs for women. As a first move to make these ventures successful, it is essential to identify individual women, motivate them for sustained participation in specific activities and organise them into homogeneous small groups. Secondly, it is necessary to identify a series of suitable socio-economic activities that would not only sustain their interest but also generate sustained income for the women involved. All the above ventures have to be carefully planned in such manner that the participants of these programs become progressively literate and educated upto a desirable, required or recommended level and not merely obtain the ability to sign or decipher few alphabets. Only then their socio-economic

progress and their overall development will become more meaningful not only to the women involved but to the society as a whole.

The organisations committed to adult education both in the Government, quasi-government, autonomous and voluntary sectors have a crucial role to play. Integrating literacy and education efforts with women development programs will indeed make a better impact on development activities. Within the context of an area development plan for every district or a taluka or even a village, it is possible to form several groups of women with the respective activities clearly identified and accepted by them. In addition, formation of cooperative societies for marketing, purchasing, credits and savings solely for women will further accentuate their efforts towards education and economic progress.

There has always been charges made by functionaries working at the grassroot level that rural women fail to take advantage of several welfare programs planned for them. The fault lies for the poor response of rural women not only with those women but also with the organisations set up for the purpose and the functionaries involved at all levels. On the organizational front, there are misconceptions and misunderstandings that may probably explain for lack of commitment. For instance, the social perception of welfare or women development program itself appears to be deficient and faulty. The programs identified and the formation of women groups for the purpose of initiating socio-economic activities are either left to chance or wilfully imposed on them with vested interests resulting in inept planning and poor management. They are probably considered as incapable of participating and performing different roles which may partly be true, but given the opportunities and training for involvement progressively, there is no reason for distrust and under estimation of these poor and the illiterate women.

The term beneficiary used in all the documents as well as by the functionaries involved in the implementation of several socio-economic programs, in general, signifies that people are all at the receiving end and not partners or collaborators. For it is construed that they are incapable of organising themselves at their own free will and therefore cannot involve themselves in selection of activities that interest and appear to benefit them. Hence it is necessary to substitute the term participant instead of beneficiary as it will certainly create a desirable impact on the functionaries who facilitate program implementation.

The concept of development of women also requires broader definition and clearer understanding. Development implies not merely social upgradation and economic betterment but more specifically enhanced participation of all women with full support and assistance of men in the family and the community as well. Participation of women may include active involvement in micro-level planning, choice of vocations and training, formation of groups at their own free will, greater access to most development programs available in the community, access to credit, know-how and other material inputs, education, nutrition and health services and so on. All these have to ultimately result in improving their quality of life and not merely the standard of life.

In the light of above observations, one can easily understand why in certain areas specific groups of women are successful in their efforts towards learning and initiating and implementing social action programs while in several other cases, there are failures. To cite a few successful ventures, we can turn to the anti-arack campaign of Andhra Pradesh by women triggered off by a literacy primer (Seethamma Katha), Mass Cycle Rally in Pudukkottai in Tamilnadu or Mahila Samakhya Program in Karnataka and Gujarat, or Panipat ki Chouthi Ladai (the fourth Battle of Panipat) in Haryana, to mention only a few. In these places, rural illiterate women have successfully organised themselves for participation in social revolutions which ensures them their right to lead a productive life.

A critical analysis of the above cases will reveal that in most programs women have been mobilized and motivated by the inspiring leaders in the community whether they are District Collectors, village heads or powerful youth leaders. But the initiating action for identifying learning tasks or acquiring skills, or for problem solving must have certainly come from those women who have developed aspirations and courage to gain freedom of thought and action. This has indeed stimulated their interest and involvement.

Among the various developmental themes that are repeatedly included in our agenda, poverty alleviation, eradication of illiteracy and minimum education for all, environmental safeguard, and development of women occupy a position of priority. These themes are so closely inter-related that successful attainment of any one of them require coordinated effort. For instance, with literacy and increased level of education, women will not only be enabled to develop themselves but also help safeguarding the environment, reduction of poverty and increased productivity.

The recent meeting of the Seventh SAARC countries also reiterated their stand for protecting the interests of women as essential move towards national development. More than 80 women members of the Inter-parliamentary Union (IPU) who assembled in New Delhi in April 1993, have expressed concern about elimination of violence against women and imbalances in participation of men and women in politics among several other issues. As long as the attitude towards women continues to be one of protectionism, the imbalance is likely to further deepen and the development of the country will remain a distant dream. Basically there is need for radical change in the attitudes of women towards their own group. Women should no longer be considered as objects of development but as partners. It is essential to realize that any country where one half of the population remains outside the developmental purview with no powers either to participate or to make decisions will only build up unhealthy limitations to national growth.

The status of women is indeed characterised by the level of education, awareness they have developed, and their productive efficiency which jointly leads to alleviation of poverty. Any development program designed for women should, therefore, be closely integrated with education and income generating propositions so that women development becomes self-sustaining and self-supportive movements.

Ram N. Singh

RESISTANCE TO CHANGE: A FUNCTIONAL INTEGRATED APPROACH

The concept of resistance to treatment has been a dynamic notion in psychotherapy with a vast literature. Discussing its theoretical rationale and treatment implications, Freud considered a critical examination of resistance and transference as the central core of psychoanalysis (Otani, 1989). He saw resistance as a force against facing one's unacceptable repressed wishes (Freud, 1912). Resistance is a conscious or unconscious behavior that blocks or impedes therapy. Its' objective is to protect the individual's world of fantasies against the crude and painful world of reality or the unconscious guilt (bush, 1989). To socio-pathic patients, it provides a sense of power and control and they may carry it as far as to even indulge in a litigation procedure to resist dealing with issues pertinent to their therapy (Miller, Maier, Blancke and Doren, 1986). In others, it might be just a fear of change (Castelnuovo-Tedesco, 1986) or an indication of "pseudo-self-sufficiency" — a passively obdurate and aggressively dependent personality (Springam, 1988).

Freud (1926) identified several types of resistance:

(1) **Repression resistance.** It comes from the persistent, automatic, normative tendency of the ego to try to control dangerous tendencies by blocking them off. In this process, the psychic energy attached to the presentation of an external object or to the presentation of the self is inhibited. For example: a person, who has blocked sad memory of some critical moments in life, such as the death of a dear one, etc., may not like to deal with any loss of separation in life consciously and may deny or repress it. Any efforts on part of the therapist to bring these memories to consciousness will be counteracted by denial or repression.

(2) **Transference Resistance.** Transference is the patient's tendency to project on to the current object, his/her feeling towards a significant object in the past. The therapist in this situation might unconsciously represent a

significant person from the past evoking positive or negative feelings. As James McCarthy (1985) contends the resistance conveys combinations of transference and counter-transference patterns.

(3) **Episodic Gain Resistance.** It occurs when the patient starts deriving some kind of need gratification through his/her illness and, therefore, gives a double message to the therapist. He/She wants to get rid of the illness, on one hand, but does not want to give up its symptoms functional in seeking attention and other gratifications. A chronically depressed housewife, for example, may not like to give up her symptoms as they have given her a power to control her husband and children. Thus the patient may suffer simultaneously from a yearning to "get well" and a compulsion to defend himself against any change in his life adjustment, no matter how uncomfortable it might be (Menninger and Holzman, 1973). Katz (1987) states that even the threat of suicide could be a form of resistance aimed at destroying the relationship between the patient and the therapist.

4. **Guilt-induced super-ego resistance called repetition-compulsion resistance.** It is guided by a sense of guilt and need for self-punishment. A chronic alcoholic going through a tremendous sense of guilt, for example, may resist change because of his/her unconscious wish to punish himself/herself for his/her past behaviour by continuing to be an alcoholic.

5. The last one is the super-ego resistance. It is triggered by the patients' need for self-punishment. It leads to counter-cathetic forces sabotaging treatment as the patient feels: "I do not deserve to get well; I must suffer." A chronic alcoholic suffering from a sense of guilt and poor self-image may deliberately walk out of the treatment program feeling that he does not deserve to get well and enjoy the life as a normal individual.

The traditional psychodynamic approach to treatment heavily relied on detection and interpretation of resistance. In Freud's words, "Every step of the treatment is accompanied by resistance; every single thought, every mental act of the patient, must pay toll to the resistance, and represent a compromise between the forces urging the cure and those gathered to oppose (Freud, 1920).

The greatest contribution of Freud in conceptualizing resistance was that he visualized it as a process rather than as the fear or lack of motivation to change. He conceived it as a force comparable perhaps to the inertia discovered by Newton to reside in all matter a reluctance to change position or direction. It was Freud's genius to discover a deep meaning in this paradox.

Later on, some therapists viewed the unending analytic process and the fulfillment of the patients narcissistic needs through such dependency

as a barrier to treatment. It is called the eroticization resistance. It is the narcissistic pleasure of contemplating and communicating oneself to a caring person (Rogers, 1951; Roethlisberger and Dickinson, 1939).

Unfortunately, the analysis of resistance as conceived in its early stages reached a point that it appeared endless and interminable (Freud, 1937). Concerned with this drawback, Giovacchini (1965) suggested that rather than focusing on the patients' resistance to change, the therapist can focus on the adaptive value of his behaviour, integrating his impulse to change and also to maintain unchanging, predicting constancy in his life. Bettelheim (1967) emphasized how the same behaviour can be interpreted differently depending on one's viewpoint. The traditional therapists, preoccupied with inner or inter-personal conflicts have ignored the adaptive and functional value of resistance. Ignoring the dynamics to preserve one's own identity and self-control, resistance has been interpreted more as a lack of ego-capacity and motivation to change. It is this line of thinking that led Oscar Lewis (1961) to postulate his thesis of "culture of poverty,". No wonder that resistant patients have been perceived as having an insufficiently developed self, characterized by split self-representations, pathologically attached to primitive internal object-representations. The therapeutic objective with such patients is to integrate the split-off self-representations into a holistic self (Gabbard, 1989).

THE FUNCTIONAL INTEGRATED APPROACH

A PARADIGMATIC SHIFT

Since resistance is a way of communicating let us make a paradigmatic shift to understand resistance from the perspective of communication theory and information processing. Three basic principles form the foundation of this concept: (Becvar and Becvar, 1988).

***Principle 1. One cannot not behave.**

Principle 2. One cannot not communicate.

Principle 3. The meaning of the given behaviour; it is however, the personal truth for the person who has given it a particular meaning." (Becvar and Becvar, 1988, p.69).

All behavior, in the context of other, has a message value (Becvar and Becvar, 1982). Even if a patient stays silent or misses a session, he/she communicates a definite message and the future involvement of the patient depends upon the therapist's ability to pick-up those messages and respond to them accurately. Looked at from this perspective, the resistance conveys a definite message that the therapists; way of looking at client's problem and methods of solving them does not correspond with his/her way of looking at these. Paul Watzlawick, John Weakland and Richard Fisch

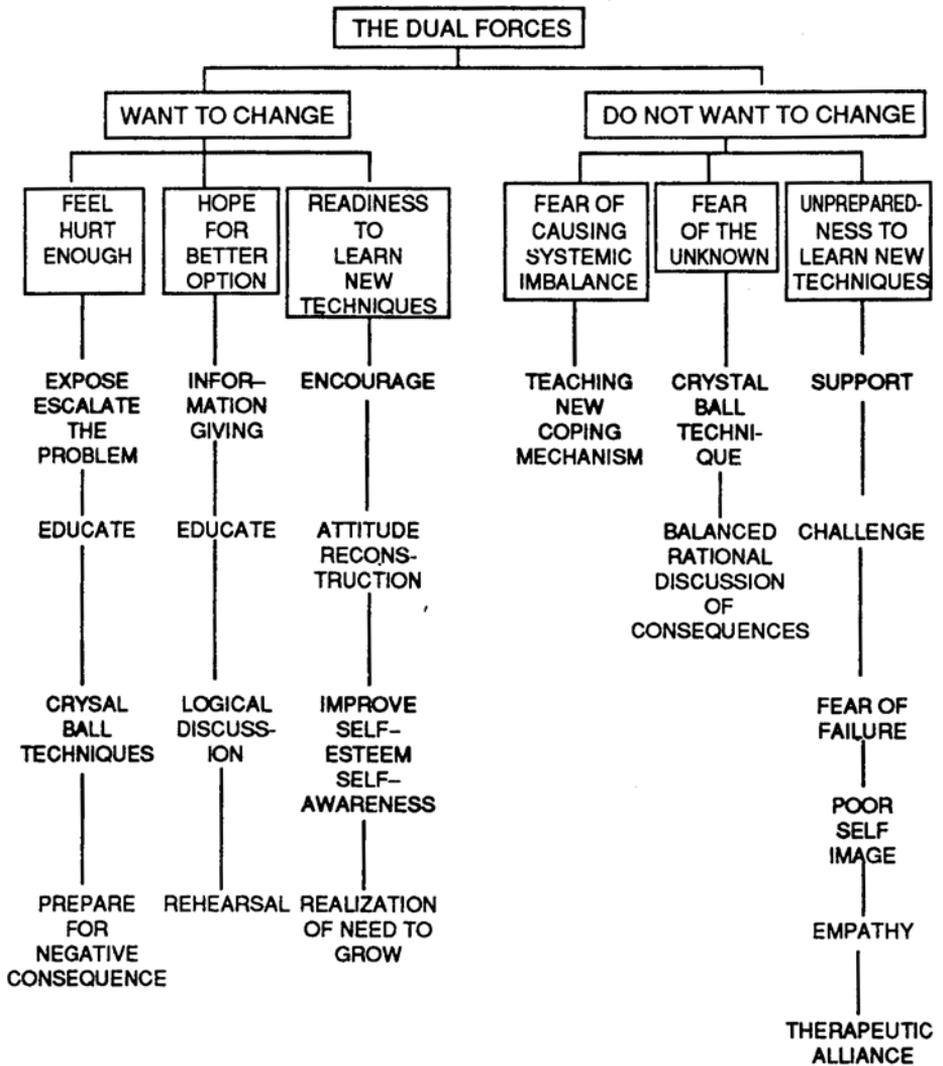
(1974) emphasize that understanding how to solve problem requires understanding how problems are created and maintained. They believe that the basic problem lies in the attempted solutions themselves which, in turn, create more problems. As Alan Watts (1972, p.55) states "problems that remain persistently insoluble should always be suspected as questions asked in the wrong way." Problems also exist for the person who is speaking about it and who perceives it as a problem (Efran and Lukens, 1985). For example, a parent may label a child as a problem but it may be the parent, not the child, who has the problem.

There is another significant variable in effect in the entire process. The therapeutic change must also be envisaged in such a way that it acknowledges both stability and change. This is reflected in the inherent dilemma that the patients faces wanting the therapist to change him but retaining the status quo at the same time. The therapist needs to respond in such a manner that both of the clients requests are acknowledged and not interpreted as resistance or inconsistency.

There is a significant socio-cultural variable that comes into play in this process. The western thinking is deeply rooted in Lockean scientific tradition emphasizing linear cause and effect. It perceives need as consisting of subject and object. The reality is conceived as outside and we are viewed as the observers or the witnesses. Thus knowledge must be pursued by means of observation and experimentation. This has been the crux of scientific revolution of the west. Moreover, the American society based on her history of immigration and establishment of a new world has a great respect for individualism as a value. Under such a cultural directive, it would, probably, be more functional to look at a resistance as a process of separation individuation and a potential growth experience. It calls for assessing patterns of interaction with an emphasis on what happens rather than why it happens. The objective is to focus on reciprocity, recursion, and shared responsibility. We must transcend the "either-or-dichotomy" by acknowledging the necessity for, or complementarity of, both sides of the coin.

Just as the value of the coin is equally based on the sum total of its both sides, the significance of therapeutic process is based on taking into account both-the so-called resistance and cooperative behaviour of the client. Both are equally significant components of the individual (or family systems) behaviour. The therapeutic problem, from this perspective, does not exist in the clients but in the therapists' perception charged with duality and narrowness. The therapeutic process of using self-reflection, refocusing, reframing and re-interpreting can hardly be emphasized in this situation.

FUNCTIONAL APPROACH TO RESISTANCE



The functional approach equally respects an individual's wish to change and not to change at the same time.

(A) WANT TO CHANGE

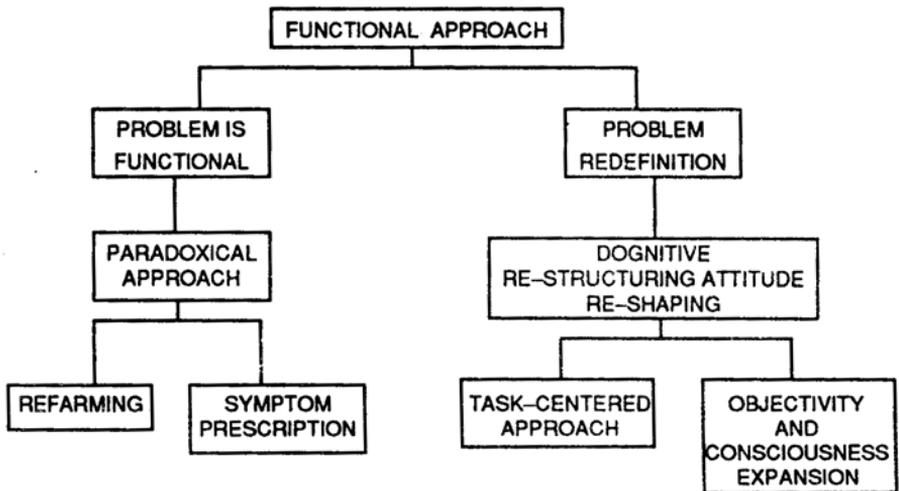
As noted in the diagram, the wish to change may be based on the following patient-related realities.

1. The patient feels quite hurt at this stage. If the patient minimizes or denies, the therapist may confront the patient gradually exposing to the problems, he/she is avoiding to face. Some effective therapeutic techniques for this purpose consist in educating the client for problem solving techniques, using some innovative methods, like "crystal ball" techniques—encouraging the patient to anticipate the consequences ten or fifteen years later if the problem continues to escalate, and then preparing him/her for preventing these negative consequences. A couple, seeking treatment for their acting-out teenager, who deny marital conflicts may, for example, benefit by an insightful projection on their future life after the children will leave home and they will face the empty-nest syndrome. An adequate education and preparation for the negative consequences would not only motivate their involvement in therapy but that of their children as well.
2. The patients' hope for a better option. Evaluating the patients' current painful situation, the therapist explores with him/her hopeful and pleasurable options and provides information on available resources and alternatives. Step-by-step instructions are given to make new moves and accept the challenges and insecurities based on a logical discussion of the consequences. The therapist may use role play and other rehearsal techniques to reinforce the new risk-taking behaviour. A chronically depressed worker in a factory, for example, may feel quite hopeful when educated about job availability, market ability and job-seeking techniques.
3. Readiness to learn new techniques, of great therapeutic significance at this stage is the therapist's concerted effort to focus on his/her attitude towards self, sense of self-esteem, self-awareness and the realization of the need to grow. The therapist task is to meet the patients where they are, to respect their accomplishments, and to invite them to use their adaptive strengths to understand their vulnerabilities (Mackkey, 1988). The disputing couples, for example, may reach a point of realization that discarding their hackneyed accusatory techniques and rationalizations, they may focus on developing their self-image, self-esteem and work on their own growth.

(B) DO NOT WANT TO CHANGE

The patient may feel enough hurt, have a hope for a better option and be willing to learn new techniques, and yet may not want (chose) to change because of the fear of upsetting the systemic balance created by a long-term persistence of a problem. A teenager, raised in an overly enmeshed family systems as an only child, for example, may suddenly at the time of leaving home for college, develop numerous psycho-somatic symptoms in order to prolong his/her parental dyad system from confronting each other. The therapeutic goal, under these circumstances, must transcend helping the teenager only to finding ways to keep his/her parent cope with their empty-nest syndrome. Obviously, these parents must learn new interpersonal, marital and life-skills in order for their only growing son/daughter to try his/her wings to fly to the unlimited skies. Fear of the unknown constitutes another significant reason for the patients unwillingness to change. A tactful use of the Crystal Ball techniques and rational, logical discussions are useful techniques to deal with this fear. Finally, the patient may not want change because of his physical and mental unpreparedness to learn new techniques to deal with the altered life situations. Intimidated by the challenge, the individual may be afraid of failure. While acknowledging these fears, the worker needs to concentrate on improving the patients' self image, emphasizing the functional aspects of the so-called resistance.

**TRANSCENDING THE DUAL APPROACH TO
A FUNCTIONAL APPROACH**



The Functional Approach to resistance is based on the assumption that problem is functional and it needs a new definition in order for the patient to engage himself/herself in the resolution process. However, the inherent paradoxical nature of this approach calls for an effective use of some paradoxical tactics by the therapist. The cure, in such situations, resembles the disease. If the patient is a puzzle for the therapist, the therapist can also turn himself into being a puzzle by throwing in a paradoxical message that triggers the patients' curiosity, and hence, his/her involvement. Similar to the everyday paradoxes used by the patient system in his/her life such as "I command you to be independent", or "I want you to love me spontaneously", or "I order you to be the dominant one" some therapeutic double-binds and confusions are created that may force the patient to break away from his/her usual (and for him/her normal) way of interpreting reality. The extreme prescription of such paradoxical intervention can be seen in Jay Haley's ordeal therapy (1984). Rabkin (1976) presented many situations in therapeutic process such as double binds, masked hostility, sarcasm, strategic deceit, or ordinary "damned-if-you-do, damned-if-you-don't" dilemmas that can be compared to the concept of resistance.

Lynn Hoffman (1988) compares such a strategy to the paradox of the zen masters or the nine dot puzzle (Becvar and Becvar, 1988) when the problem in-hand can't be solved unless the person has taken a leap out of the here-and-now situation to a far and beyond situation – the ultimate reality of hope that transcends the mundane everyday phenomenon. The main objective of these paradoxical interventions is to open the patient's mind to different ways of looking at reality, which appear to be contradictory because of the way the client's mind has been trained. But the moment the client's perception is widened he/she can be receptive to the different way of interpreting the same phenomenon. The reality is specific to time, place and person. A person may exist or non-exist at the same time in relation to specific time and place. A day is a day on one side of the universe and a night on the other and thus coexist. Ability to perceive reality from such a higher level represents a great paradigmical shift releasing the perceiving from the bondage of "Either-or" to a transcendental way of accepting reality as "And-Both" in which the artificial boundaries and polarities of "good and evil", "right and wrong", "day and night", "positive and negative", "East and West", and "alliance vs. resistance" collapse into one piece of reality representing not just the two sides of a coin complimenting each other but each side as collapsed and merged with the other forming a whole called coin. It is at this point, that the therapist compliments the patient for coming late and thus exerting his individuality; or not completing an assigned task; or expressing anger towards him/her as a gift; or missing of a session as granting some time off to the therapist; or thanking the husband

for trusting him with his wife when he fails to show for a marital session; and so on.

Obviously, the functional approach to dealing with resistance is geared towards re-defining the problem from the contextual perspective. This is primarily based on systems theory that emphasizes circular causality and discourages subject/object dichotomy (Seaburn, 1988). Resistance in its negative connotation is a nonfunctional concept that needs to be replaced by the therapist recognition of possible client's fears and misunderstanding of the therapy process. (Lewis and Evans, 1986). Or it can be conceptualized as a form of patient negotiating with the therapist. Or it may indicate a symbolic representation of the patient's conflicts, that cannot be expressed directly in words and often may not be understood or recognized (Miller, 1985). A failing child's problem is thus viewed as related to the failing family system and the therapeutic task consists in cognitive-restructuring and attitude-reshaping of the family as a system. It is assumed that the individual or family will respond more positively to specific task assignments functional to developing a higher level of consciousness of life as a problem-solving process and experience for growth rather than feeling stuck in a critical juncture.

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K.Sivadasan Pillai

RESEARCH IN ADULT EDUCATION PAST, PRESENT & FUTURE

The first survey of research in education edited by Dr. M.B. Buch in 1963 began with the observation that educational research is "still at its infancy". Education was only an emerging discipline at that time. Recently it was estimated that every other day, one Doctorate is awarded by one or the other Indian universities, through its Faculty of Education. This has been considered as an alarming growth rate by many academicians and researchers who feel that standard of educational research is deteriorating. The establishment of Departments of Education in most universities and the insistence on Ph. D. Degree by the U.G.C. have paved the way for a rush towards research work leading to M.Phil/Ph.D. Institutional and individual researches-sponsored or otherwise-are also in progress. An All India Association for Education Research has come into being, and a survey on the status of educational research is in progress. The fact that 4 surveys on Educational research have so far been published and the fifth is getting ready, is itself an indicator of the widening spectrum of educational research in India. The point to be borne in mind is that quality should not be diluted for the sake of quantitative expansion.

ADULT EDUCATION—AN EMERGING DISCIPLINE

Adult education is one of the branches of Education. Once it meant mere adult literacy as illiteracy was rampant in India and it was the bounden duty of every

educated Indian to join in the fight against illiteracy. In the pre independence period adult education was conceived as the acquisition of 3 R's—reading, writing and arithmetic. After independence the concept widened adding citizenship to the 3 R's. Even then, not much was achieved till 1978, when National Adult Education Programme (NAEP) was launched during the Janata regime, under the leadership of Morarji Desai. Adult education was introduced in Rajasthan University at Bachelor's level at the instance of Dr. M.S. Mehta, a pioneer in adult & continuing education in India. The UGC and the affiliated universities in India were called upon to involve themselves in NAEP, resulting in the starting of Departments/Centres/Cells in Adult, Continuing Education and Extension. Simultaneously leading Universities started M.A. Degree courses in Adult Education eg. S.V. University, Tirupati started M.A. in Adult Education, Madras University started M.A. in Andragogy. Later Alagappa University joined introducing M.A. in Adult and Non formal Education. Delhi, Bombay (SNDT) and Kerala Universities started Post Master's Diploma in Adult and Continuing Education. Many others started P.G. Diploma in Adult and Continuing Education. All these required introduction to research methodology with special reference to Adult and Continuing Education.

At M.Ed. level Adult Education/Non formal Education was introduced as a subject of specialisation in many universities including Kerala. Consequently Ph.D. programme in Adult Education also started. When UGC recognised extension as the third and equal component of higher education institutions alongwith teaching and research, adult education began to establish itself as a discipline. The UGC recommendation to establish separate faculty of Non-formal education as an interdisciplinary one, have given a boost though most Universities are yet to open such faculties. Garhwal university of Srinagar has secured the distinction of the first University having started a separate Non formal education faculty. Others are likely to follow.

The State Resource Centres established during 1977-78 are also expected to do research themselves and support other agencies in carrying out action and applied researches in the field of adult, continuing education. The Directorate of Adult Education had a research wing but more emphasis is given to research in the newly formed National Institute of Adult Education. The Indian Adult Education Association, the apex body of voluntary and semi-governmental agencies in India, through its M.S. Mehta and Roby Kidd research awards, is also supporting research in this area. The IUACE (Indian University Association for Continuing Education) is yet another agency promoting research in adult and continuing education. The ICSSR is also encouraging such researches as part of Social Science research. The UGC has also provision for supporting research work. All these have changed the adult education scenario considerably.

NATIONAL SEMINAR AND ITS AFTER EFFECT

A national seminar on Research in Adult Education was organised at Hyderabad in February-March 1982 by the Indian Adult Education Association. The proceedings of this seminar was edited by Dr. S.C. Bhatia and B.R. Patil and published by IAEA in 1982 itself. These were the forerunners of a detailed study of all

researches—Doctoral/Masters and M.Phil level/Project reports-conducted by the IAEA during 1983-84 with financial support from FES, Bonn, W.Germany. This resulted in the publication of a book "Adult Education Research in India—A study" by the Association in 1984.

This study covered 46 doctoral thesis, 71 project reports and 51 M.Phil/MA/ M.Sc/M.Ed. dissertations. Detailed study of the first two categories was undertaken by the study group headed by Dr. Salamatullah. The areas/subjects covered by studies have been listed below:

Area/Subject	No.of Doctoral Thesis	No.of individual research projects	No.of state level research projects	Total
1. Studies concerning learners				
(a) Psychology of Ad.Edn.	10	9		
(b) Sociology of Ad.Edn.	12	1		
(c) Curriculum and Instructional material	4	9		
(d) Methods and techniques of teaching	4	8		
	<hr/> 30	<hr/> 27		<hr/> 57
2. Studies concerning administration & organisation	4	4		8
3. Studies concerning evaluation				
(a) Programe in action	4	12	17	
(b) Instructional outcomes	4	4		
4. Miscellaneous studies	4	7		
Grand Total	<hr/> 46	<hr/> 54	<hr/> 17	<hr/> 117

(Ref: Adult Education Research in India IAEA 1984. pp. 104,105)

Out of these studies 79 are descriptive or survey type while 15 are of the experimental type. While 3 are historical studies; case studies number 9. The remaining 11 cannot be distinctly classified into any of these four categories. While some studies are found to be 'good'some are not really 'up to the mark'. In the reporting side also many minus points are visible.

RESEARCH METHODOLOGY COURSES ORGANISED

Adult education functionaries generally have background in some other subject also. But many are not experts in research methodology especially in preparing research design and research reports. This lacuna was felt by the IAEA, and it has

by now organised 2 courses on research methodology one at Trivandrum (CACEE, University of Kerala) and another at Delhi (IAEA) office itself. This will be a regular affair and is expected to equip researchers in adult and continuing education not only in designing good projects but also in getting financial support from possible sources.

Some people observe that 'adult education research is still at its infancy (In 1993). I doubt whether this is true, considering the large number of studies that one being attempted at various levels. In addition to Doctor's, Master's and Post Master's level researches many field oriented studies are also in progress. Consequent on the introduction of NLM and Total Literacy Campaigns, evaluative studies are increasing in number, both internal and external. Motivational studies find a significant place as also studies on dropping out, retention etc. Each TLC project has some built in evaluation resulting in a brief report at least. Most of the SRCs are conducting action and applied researches. Every PM/PG Diploma student, in the field of Adult and Continuing Education has to carry out a piece of research and submit a report. Here again while the quantity is one the increase, quality has to be perused and improved upon, if necessary.

ADULT EDUCATION RESEARCH IS NOT AND SHOULD NOT BE THE MONOPOLY OF ACADEMICIANS

There is a strong feeling that even the grass root level functionaries in adult and continuing education can attempt action researches in various aspects like methodology, content, reading-writing-comprehension differences, retention power, attitudinal changes, etc. at the local level. What is needed is proper guidance and some kind of support or incentive. Kerala University organised a short course on research for such categories and nearly 25 took the benefit of it. Studies are nearing completion. There is an indication that good researchers can emerge from among the functionaries who are really the front line workers. If this micro effort is duplicated in other parts of the country, definitely the volume of research findings in adult and continuing education will be many times than it is currently.

UNIVERSITIES SHOULD GIVE THE LEADERSHIP

Ninety five Universities are currently having Departments/Centres of Adult, Continuing Education and Extension and these have to concentrate on research studies themselves. They may extend technical support to all the needy who are desirous of taking up research work. Financial support for research work, its publication and awards for meritorious work every year are likely to improve researches in adult education. The future is likely to be better than the present, as the present is really better than the past. With the introduction of Total Literacy Campaigns in a large number of Districts and attempts to provide Education for All by 2000 A.D., possibilities are more for brighter future both for adult and continuing education and researches in these areas. It is also hoped that adult education research would no more be an occasional activity, but an organised and continuous affair resulting in the improvement of life of all concerned.

N.C.Dhoundiyal

V.Dhoundiyal

STUDY OF LAPSE INTO ILLITERACY IN RELATION TO SEX AND SOCIO -ECONOMIC STATUS

A number of studies (Zirbes, 1964; Stuart, 1965; Brooke, 1974; O'Neil, 1975; Wirick, 1978) have revealed that various socio-psychological factors contribute significantly towards the dropping out behaviour of students. Factors like social attitudes, socio-economic status, school attendance pattern, reinforcement of classroom behaviour and desire to learn has been found to influence the chances of dropping out from the educational system. It can be argued that socio-psychological factors inherent in home, school and society, develop among dropouts a state of disinterestedness towards study. In this context, it is also likely that socio-psychological characteristics of an individual, which cause him to dropout from the school, may further influence his retention of skills acquired during his stay in the school. Empacher (1979) has thrown significant light on this aspect and revealed that illiteracy developed after dropping out of the school is caused by a number of factors inherent in the environment. Similarly, Mali (1979) have found that motivation and duration of education attended by the individual influences post-literacy retention among neo-literates. Roy & Kapoor (1975) compared the literacy retention of male and female school leavers and found non-significant differences. Further, it was revealed that though the school leavers of high socio-economic status showed better retention, the differences were insignificant. A test of sex and socio-economic

status wise differences in the level of lapse-into-illiteracy has been attempted in the present study. It was hypothesised that the dropouts belonging to different sex and socio-economic status groups will differ from each other in relation to the level of lapse-into-illiteracy.

Procedure of the Study

An incidental, longitudinal sample of 414 individuals, who has dropped out from their respective schools while studying in 4th and 5th grades, was selected from the rural areas of district Almora, U.P. These individuals (250 males and 164 females) belonged to an age range of 10 to 75 years and represented different socio-economic strata of the society. Pareek & Trevedi's (1964) Socio-Economic Status Scale (Rural) was used to measure the socio-economic status of the respondents. First and third quartile split of socio-economic distribution revealed that 116 respondents belonged to high socio-economic group, while 165 and 133 respondents represented average and low socio-economic groups respectively. Test of Lapse-into-illiteracy (Dhoundiyal & Dhoundiyal, 1983) was employed to measure the level of lapse into illiteracy. This test measures lapse into illiteracy in terms of reading, writing and numerical skills. Mann-Whitney U-test and Kruskal-Wallis one way analysis of variance (Siegel, 1956) were used to compare two and more than two independent groups respectively.

Table-1 presents sum of ranks obtained by male and female respondents in relation to the lapse in reading, writing, numerical and total literacy skills.

Table -1

Lapse into Illiteracy in relation to the Sex of Primary School Dropouts

Sex Literacy skills		Female	Male	Z-value
Reading Skill	R	37315.50	48589.50	0.01*
	mR	227.53	194.36	
Writing Skill	R	37595.00	48310.00	0.11*
	mR	229.24	193.24	
Numerical Skill	R	37521.50	48383.50	0.05*
	mR	228.79	193.53	
Total Literacy Skill	R	37486.50	48418.50	0.10*
	mR	228.58	193.67	
		n=164	n=250	

*Insignificant at 0.05 level of significance

R=Sum of Ranks

mR=Mean of Ranks

It is evident from Table-1 that there was no significant difference in the level of lapse in reading, writing, numerical and total literacy skills between male and female dropouts. However, female respondents, in general, tended to suffer a higher degree of loss in their literacy skills than their male counterparts. This findings seems to be in congruence with the findings of Roy & Kapoor (1975), who found similar results among school leavers. It seems that male and female dropouts undergo more or less similar experiences in this context and various social factors, which forced them to drop out of the school, operate similarly or both the groups and cause an equal level of lapse-into-illiteracy.

In contrast to the findings obtained in relation to sex variable, data analysis revealed that socio-economic status operates in a significant manner in the process of lapse-into-illiteracy (Table-2). It was found that dropouts of low socio-economic status suffered greater loss in their literacy skills. The H-values obtained through Kruskal-Wallis one way analysis of variance of ranked scores of the three groups of respondents were significant for lapse in reading skill, numerical skill and total literacy skill. Dropouts of high socio-economic status suffered relatively lower levels of lapse-into-illiteracy.

Table -2
Lapse into Illiteracy in relation to the Socio-Economic Status
of Primary School Dropouts

Socio-economic status		High	Average	Low	H-value
Literacy Skills					
Reading Skill	R	22219.50	34675.00	29019.50	6.01*
	mR	191.55	210.15	218.12	
Writing Skill	R	22607.00	35864.00	27434.00	5.23
	mR	194.89	217.36	206.27	
Numerical Skill	R	21367.50	34902.50	29635.00	9.66*
	mR	189.09	211.53	222.82	
Total Literacy Skill	R	21734.00	35454.00	28717.00	7.37*
	mR	187.36	214.87	215.92	

*Significant at 0.05 level of significance
R=Sum of Ranks
mR=Mean of Ranks

Discussion

Relapse into-illiteracy, observed among dropouts of primary school level,

seems to be an extension of the influence of those socio-psychological factors which cause an individual to leave his studies prematurely. It has been shown by a number of investigators that a large proportion of dropouts come from low socio-economic families. Factors associated with low socio-economic conditions, e.g., inadequate facilities for studying, low expenditure on education and a general disinterestedness towards education and learning, are also likely to facilitate deterioration in literacy skills of dropouts. On the other hand, when a dropout belongs to a high socio-economic family, there is every likelihood that he has more opportunities to interact with educated people, to use more of his literacy skills and to come in contact with more literacy material. In these conditions dropouts of high socio-economic status retain more of their literacy skills as compared to the dropouts of low socio-economic strata.

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R. Rajan

CAUSES OF DROP-OUT AMONG VOLUNTEERS IN TOTAL LITERACY CAMPAIGN DISTRICTS

Introduction

The Mass Literacy Campaigns have been successful in a number of countries particularly in Russia, Cuba, Nicaragua etc. The total literacy campaigns have been launched in various parts of this country after making Ernakulum in Kerala the first totally literate district. Tamilnadu which has the second highest literacy rate among all the major States of India has also launched TLC in various districts.

It is in this context and against the inspiring background of Total Literacy Campaign success achieved under diverse conditions as already highly literate and largely monolingual Kerala and a relatively backward and multilingual Burdwan District in West Bengal, that serious efforts are underway to make Tamilnadu totally literate like Kerala.

In the first phase, the year 1991-92, seven districts in Tamilnadu – Kamrajar, Pasumpon, Pudukkottai, Madurai, Kanyakumari, Tirunelveli and North Arcot Ambedkar together accounting for nearly 20 lakhs illiterates in the 15-35 age group have already successfully carried out the Total Literacy Campaigns.

Selection of the Problem of the Study

The campaign in all the districts started with large number of volunteers for teaching the part-I of the primer Arivoli Deepam. However, the number of volunteers who came forward to teach the primer part-II and III Arivoli Deepam have been reduced. It indicates that there were volunteers who came forward to involve in this programme voluntarily and they dropped out during the middle of the programme. Therefore, there is a need to study the causes of drop-out among the volunteers in the Total Literacy Campaign.

Objectives of the Study

- a) To study the profile of the volunteers enrolled in the campaign.
- b) To elicit their opinion about the training organised for the volunteers during the campaign.
- c) To find out the causes for dropping out of the volunteers from the Total Literacy Campaign.

Area of the Study

Out of the ten districts, the three districts of Pasumpon Muthuramalinga Thevar, Kamarajar and Pudukkottai were selected randomly for the study.

Methodology

Survey research method was adopted for this study. Questionnaire-cum-interview schedule for the Area/Asst. Programme Coordinators and Volunteers were prepared. The interview schedule for the Area/Assistant Programme Coordinators include items like their socio-economic background, details about the mode of joining, training, supply of materials, opinion about the volunteers involvement and reasons for the volunteers dropping out of the programme. The interview schedule for the volunteers include personal data sheet information regarding their background, the mode of joining, details about the training, enrolment of learners and reasons for dropping out of the programme.

The Research Team visited the three districts and the data was collected only from 156 volunteers and 32 Area/Asst. Programme Coordinators. All the persons were selected randomly.

FINDINGS AND SUGGESTIONS

Important findings of the study

- (a) Out of 156 drop-out volunteers, 80 were male and the remaining 76 were female volunteers. Nearly 50% of them are women, whereas out of 32 Area/Assistant Coordinators only 3 were women and the remaining 29 were men.
- (b) With regard to the qualification of the volunteers, 25 (16%) have studied below S.S.L.C., 69 (44%) have studied S.S.C.C., 40 (26%) have studied upto Higher Secondary Class, 18 (12%) are graduates and 3 (2%) of them have technical qualifications. Again with regard to the qualification of Area/Assistant Programme Coordinators, out of 32, 9 were post graduates, 15 were graduates, 6 have studied upto S.S.L.C., and the remaining 2 have studied upto the Higher Secondary Class.
- (c) Out of 156 volunteers, 63 (40%) volunteers joined in the campaign after seeing the Kalajatha programme, 59 (38%) have joined through ward organiser/convenor, 27 (17%) have joined on their own interest. With regard to Area/Assistant Project Coordinators, 17 joined in the campaign after seeing the Kalajatha programme and the remaining 15 stated that they joined on their own interest.
- (d) Out of 156, (92%) volunteers told that they received the training and the remaining 12 (8%) did not attend any training. Again out of 144, 63 (43%) had received training for 5 days and 81 (60%) had received only 3 days training. In the case of Area/Assistant Coordinators all the 32 were trained for 5 days duration in the campaign.
- (e) Why literacy ? Why people movement for literacy ? Motivation of the learners,

need and importance for women literacy, use of teaching/learning materials, use of monitoring forms, learners evaluation were the important topics discussed during the volunteers' training. Out of 144 volunteers who have participated in the training, 126(88%) were satisfied about the training, 18 (12%) were either not satisfied or not able to say anything about the training.

- (f) 81 (52%) volunteers stated that they enrolled about 1-10 learners, 38 (24%) told that they enrolled about 11-15 learners, 5(3% volunteers enrolled 16-20 learners 12 (8%) volunteers enrolled 21-25 learners and 20 (13%) volunteers enrolled above 25 learners. Even though the programme planned for each one to teach ten learners, it is clear that the volunteers have enrolled more than ten learners.
- (g) Out of 156 volunteers, 13 (8%) volunteers had dropped within one month, 57 (37%) had conducted classes for 1-2 months, 44 (28%) volunteers held the classes for 2-3 months, 20 (13%) volunteers organised for 3-4 months and 22(14%) volunteers conducted for 4-5 months and then dropped out from the programme.
- (h) Non co-operation of the learners (53%) pre-occupation with other work (42%), irregularity of the learners (35%) were the main causes for dropping out of the programme. Examination for the student volunteers (11%), lack of regular and suitable place for conducting the class (11%) no personal benefit (6%), too many monitoring forms (4%) lack of guidance/non cooperation from the Arivoli functionaries (3%) and lack of supervision in the programme (2%) were the causes for dropping out from the campaign as stated by the volunteers. Arivoli districts Kamarajar, Pasumpon, Pudukkottai, the whole family moves out of the village in search of employment either to nearby town or to major cities. Adult learners (men & women) had happened to move out of the villages in search of employment was also one of the major reasons for volunteers to drop-out.
- (i) Non cooperation of the learners (47%), pre occupation with other work (47%), irregularity of the learners (44%) and examinations for student volunteers (16%) were the main causes identified by the Area/Assistant Programme Coordinators for dropping out of the Programme. The Examinations conducted by the schools for the student volunteers have disturbed the regular attendance of the student volunteers in the Arivoli Programme. As a result of this, the learners have dropped out of the programme and it was difficult for the student volunteers to motivate the same learners to continue the programme.

Suggestions

1. Out of 156 drop-out volunteers, 80 are male and the remaining 76 are female volunteers, whereas out of 32 Area/Assistant programme Coordinators only 3 are women which is very less when compared to the number of women volunteers identified as well as women illiterates to be covered. So involvement of women in the cadre of Area/Assistant. Programme Coordinators has to be increased in proportion to the proportion of the women illiterates to be covered in the campaign.

2. Volunteers' commitment is an essential part in the campaign. The whole training programme should be oriented to create or to strengthen this quality. The duration of the training has also to be increased. This training can also be split into pre-service and in-service. So, accordingly adequate funds has to be provided for the training of volunteers.
3. Out of 156 volunteers, 70 (45%) had dropped out within two months of the programme. This has to be considered very seriously. So, during the training of Area/Asst. Programme Coordinators when discussing the motivation of the volunteers, how to sustain the volunteers' motivation is also to be discussed and necessary plan has to be prepared for reducing the drop-out of the volunteers.
4. Non co-operation of the learners, irregularity of the learners were the main causes stated by the volunteers as well as Area/Asst. Programme Coordinators in the campaign for dropping out of the programme. More publicity should be given for the campaign through Radio, T.V., and other media. Sports, jingles, slogans, fillers regarding the campaign should be broadcast/telecast frequently preferably between film song/popular programmes. Similarly programme on success stories, case studies of volunteers/learners can be produced for A.I.R./T.V.
5. The volunteers were expected to develop rapport with their learners. The campaign has to be need based and participatory in nature by ensuring its linkages with development programmes. The poor level of awareness among the target group of learners, lack of timely information and poor participatory efforts are responsible for a wide gap between the developmental schemes of the government and benefits it envisages for the target group below the poverty line. The Area/Assistant Programme Coordinators and volunteers while imparting literacy or motivating learners should take care of this important and significant aspect. The cooperative and integrated approach and linkages with development activities suitable to the area and other poverty alleviation programmes will create a strong motivation and demand for literacy.
6. Certificate or recognition for the volunteers who are involved in the campaign is a must. Necessary steps should be taken by the authorities to issue a certificate as soon as they complete the programme. Preference for employment or admission to professional courses or higher studies should be given to these volunteers.
7. To improve the status of the volunteers, materials like badges, resource book or a package to enrich the current knowledge of the volunteer can be supplied. In Pasumpon district, Karate training for women volunteers is an innovation. Similar programmes for sustaining the motivation of the volunteers has to be taken immediately in the campaign districts.

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A STUDY OF RURAL ELEMENTARY EDUCATION WITH REFERENCE TO SOCIO-CULTURAL DEPRIVATION

Elementary stage of education is the foundation stone on which the whole edifice of education stands. This component finds its adequate place in the constitution of India which declared that 'the state should strive to provide free and compulsory education for all children up to the age of 14 years'.

The purpose of the study was to explore into the socio-cultural deprivation of the students studying in rural elementary schools. These deprivations leave a deep mark on the personality and understanding of the children. These schools lack all the essential facilities and equipments needed for an all round development of the personality of the children who are the future citizens of India and the rays of hope for a better & bright future of the country.

METHODOLOGY

An interview schedule was framed with intention of studying the socio-cultural deprivation of rural children in context of rural elementary education in 13 schools running in the villages of Faizabad and Sultanpur districts of Uttar Pradesh. These schools were purposively selected. Two sets of interview schedule were applied for the collection of informations. With the first set, the Head Masters were interviewed. The second set was administered on three types of respondents i.e. parents, students and community representatives. The following table throws light on the sampling.

TABLE SHOWING SAMPLES OF THE STUDY

S.No.	Sets of Interview Schedule	RESPONDENTS				
		Head Master	Parents	Students	Comm. Repres.	Total
1.	I Set	13	-	-	-	13
2.	II Set	-	26	65	13	104
Total		13	26	65	13	117

The data was collected by the team of the investigator personally by visiting and interviewing the sample respondents. The ratio applied was 1:2:5 keeping in view the size of population i.e., one community representative—invariably the Pradhan of the village or any other dignitary, two parents and five students from each village of all thirteen villages where elementary schools are running. Those parents who are a bit conscious, alert and educated were interviewed as they discussed ably and gave their comments on the prevalent practices.

FINDINGS

The items of investigation and factual situation regarding socio-cultural deprivation as studied were found as follows:

- 1. Building & Accommodation:** It was found that only 5 schools out of thirteen had pucca buildings. Their percentage was 38.46 while 61.5% schools were Pucca Kaccha mixed. The buildings of only 8 schools were properly maintained i.e. 61.5% while the remaining 38.5% schools were still unkept and uncared for. All the schools had drinking water facility as handpumps were installed there. There was sufficient accommodation and proper sitting arrangements only in 8 schools i.e. (61.5%). The facilities like Assembly Hall, Crafts room, toilets etc. were badly lacking in all these institutions.
- 2. Library facilities:** Library facilities were almost NIL in all the 13 schools. Newspaper, magazines and books related with the subject were not available in any school.
- 3. Instructional devices:** Instructional devices were also not available properly. Teachers were using only Black Board, a few charts and maps. Modern audio visual aids like tape-recorder, transistor, T.V. and PAE set etc. were not there in any of the school.
- 4. Furniture:** Only 5 schools had chairs and tables for teachers i.e., only 38.46% while in other schools even teachers did not get proper furniture facility. There was no question of students having any furniture like desks, chair etc. Only 4 schools i.e. 30.46% had proper Tat pattis for the children to sit.
- 5. Games, Sports and Recreational Facilities:** There was no arrangement and equipment in any of the schools of games. Only Volley Ball, Football were available in the schools. As far as recreational facilities are concerned only Dholak and Flute was found in 10 schools having the percentage 76.92. Tabla, Harmonium were not available there. There had been never any film show in these schools. A few schools i.e. 10 schools (76.92%) had a few dolls and toys which were also not up-to-the mark.
- 6. Physical Education and Health Promoting Programme:** It was found that

the P.T. was a regular exercise in all these schools. Local games were also played daily by the children of these schools and the sports were also organised occasionally. The vaccination, mid day meal, medical check up facilities were lacking badly. Only 5 schools out of 13 had occasional vaccination facility.

7. Cultural and Co-curricular activities: Only dramas, folk music concerts were organised in all the schools. Kavi Sameallan and pet show were never organised there. Debates were held in the schools but essay competition were never held.

8. The organisational activities: The activities like Bal Sabha, Scouting were organised in the schools. All the schools were enthusiastically celebrating Bal Divas, Gandhi Jiyanti and Teachers Day etc. Only 5 schools i.e. 38.46% were reported to be celebrating their annual functions out of 13 selected for the study.

9. Course Contents: 92.30% Parents, 76.92% Community Representatives and 80% Students were of the view that the course contents prescribed and taught in these schools were easily understandable to them. 69% parents, community representatives and students were unanimous in their opinion that the courses were theoretical and have no use in practical life. All of them were of the opinion that courses should emphasise on vocational aspect. The respondents of all categories unanimously reported the poor situation regarding the lack of equipments and facilities for Games and Sports in these elementary schools.

10. Academic status: Academically also these schools were very poor. 98% parents, 76.42% community representatives and 69.93% students stated about the irregularities committed by teachers i.e., unpunctuality, not coming to schools, not taking the classes and gossiping. There is also dearth of sufficient qualified and trained teachers. But inspite of all these, the result is 100% because they manipulate. It was felt by all that if lady teachers were there in these schools then children would have been affectionately and tenderly cared for, and education be imparted more effectively.

11. Sanitation and Administration: The cleanliness and sanitation were altogether found absent there. This work is being done by the students as sweepers are not there in the staff. There is no space and proper sitting arrangement for the children in the schools. Higher authorities do not take any interest in these schools. No action is taken against the teachers who shirk from their duty. Headmasters are afraid of these teachers due to their local contacts. Above all there is the financial constraint. Budget allocated to these schools is too meagre. So nothing can be done to improve the standard of these schools until and unless the sufficient budget is provided and healthy administrative atmospheres created.

All the three types of respondents in some or the other way expressed this view that the teachers should not be local because they put hinderances in the smooth

functioning of the schools as they are all the time busy in their own affairs and involved in local politics.

12. Attitude towards children education: Mostly the villagers do not send their daughters to the school as they are helping hands at home as well as earning members. 38.46% parents, and 61.5 community representatives were not sending their girls to schools.

Majority of physically and mentally disabled children are not sent to schools as there is no facility for their teaching in these schools. The boys and girls both are engaged in family occupations, collecting fuel, grass and grazing of animals and as there is no substitute for them so they are not sent to schools.

Poverty is another cause of not sending the children to the schools as parents can hardly manage bread two times a day. How can they bear the expenditure of purchasing books, exercise books and other things needed for studying.

The conclusion drawn by the study is that on the whole these elementary schools present a gloomy and dismal picture of the most important ladder of education. We feel in the upheaval task of progress and development and our democratic form of Government will be a failure if literacy is not achieved. It is high time, when we must put all our efforts together to achieve the target of literacy and give proper education to our elementary school children especially of villages.

Private, Voluntary and Charitable organisations with missionary zeal should come to the fore front and take the responsibility of Elementary Education on their shoulders. Only then the target of universalisation of education may be achieved. There is no private Nursery and Elementary School in any of these villages. They are socially and culturally deprived throughout their lives.

Community leaders may be made conscious of the importance of the education and their active participation may be very fruitful in improving the standards of these schools and their teaching. Local Crafts man and skilled people be invited to these schools to impart vocational education. They can also be employed on part time basis. Summer Camps and Training Programme of Elementary School Teachers be arranged so that they may be familiar with modern teaching aids and techniques and impart education effectively to the children. Periodicals and books be supplied and scholarships and donations be given to these institutions for improving their working and standards. Parent-Teacher Association may also be formed. Community Representatives should also take keen interest in these schools only then they can be an effective instrument of social change and the hurdles and socio-cultural deprivations may be overcome and all together eliminated.

NEWS

INTEGRATING POPULATION EDUCATION IN LITERACY CAMPAIGNS

The two day seminar on integrating population education with literacy campaigns which concluded in Hardwar (U.P.) on March 20, 1993 recommended that special training on population education should be given to the functionaries at all levels. It also recommended that resource persons should also be involved in the implementation stage alongwith the volunteers.

It recommended that to get maximum advantage of linking literacy with population education, the department of education and family welfare interact more closely and workout mechanism which promote the cause of both.

The Seminar convened by the Indian Adult Education Association in collaboration with Department of Adult, Continuing Education and Extension, Gurukul Kangri Vishvavidyalaya (GKV) was attended by 30 participants representing the Universities, Colleges, NGO's and other educational institutions.

Inaugurating it, the Vice-Chancellor of GKV Prof. Subhash Vidyalkar said moral values must be added to the literacy programme which would ultimately help in controlling population. He said in literacy education mental and spiritual development should be interwoven.

Shri B.S. Garg, President IAEA in his presidential address said that total development of the individual should be the main thrust of literacy campaigns and

population education should be an in-built component in literacy programmes.

Earlier, Prof. Bharat Bhushan, Registrar of the Vishwavidyalaya, in his welcome speech said that education of children and adults should be undertaken simultaneously so that illiteracy is attacked at its source.

Shri K.C. Choudhary, General Secretary, IAEA proposed a vote of thanks.

During the plenary sessions the following papers were presented:

- 1) Integrating Population Education with Literacy Campaigns.
- 2) Population Education in Adult Literacy - In Retrospect and Prospect.
- 3) Population and Literacy

Recommendations

It made the following recommendations :

1. The seminar on integrating population education in literacy campaigns held in Hardwar on March 19-20 notes with regret that the country has failed to control its population in spite of over 40 year of work in family planning.

2. The seminar feels that the literacy and population control are most important issues on which the growth of the individual, community and the nation depend. It therefore stresses the integration of the two so as to bring a significant change in the quality of life of the masses.

3. The seminar notes with satisfaction that total literacy campaigns have been launched in about 190 districts of the country but not many meaningful efforts have been made to integrate population education in literacy campaigns. It calls for concerted efforts to integrate the two so that the benefits of literacy and of the small family reach all sections of the community.

4. The seminar feels that the component of population education should be integrated at the environment building stage so that literacy campaigns might not confine only to imparting of three R's but should also include message on the need for a small family.

5. To achieve the objective of integrating population education in literacy campaigns, the seminar recommends that special training/orientation on population education should be given to the functionaries at all levels. In addition to this, it feels that resource persons in population education should also be involved in the programme in the implementation stage so that imparting of population education should not remain merely with the volunteer instructors only.

6. The seminar recommends that the population education should be integrated in the curriculum both at the under graduate and post-graduate levels so as to get trained manpower to impart population education.

7. It recommends that both in the primers and follow-up materials special emphasis should be given to the population education so that along with literacy the message of the small family norm is adopted by the beneficiaries in their daily life.

8. To get maximum advantage of linking literacy with population education, the seminar recommends that the departments of education and the family welfare interact more closely and workout mechanism which promote the cause of the both.

9. The seminar recommends that the dialogue of integrating population education with literacy campaigns started in Hardwar should be continued in different parts of the country in which government departments, universities, state resource centres and the NGO's should be actively involved.

10. The seminar feels that the programme of population education should be so designed that it touches the head and heart of the people and enable the participants to undertake independent decisions to control the population.

CALL TO PROMOTE ADULT EDUCATION THROUGH PANCHAYATS

Shri SM Yahya, Minister of Higher Education, Government of Karnataka said in Bangalore on April 24, 1993 that Panchayats should play a pivotal role in promotion of adult education. He said that the Governments should fully support the Panchayats in implementing adult education programme and make it obligatory on them to achieve total literacy in their area.

Shri Yahya said that in total literacy campaigns, preference should be given to the Scheduled Castes, Scheduled Tribes, Slum dwellers and Muslims. He feared that under the campaigns, these were still being left out and all out efforts should be made to educate them.

Shri Yahya was delivering the inaugural address of the South Zone Conference on Adult Education at NDRI Campus. It was organised by the Indian Adult Education Association (IAEA), New Delhi in collaboration with Tamil Nadu Board for Rural Development, Madras.

He said that to strengthen the democracy, literacy was the only answer. Through literacy, he said that quality of life gets improved. Inequalities in all spheres, particularly in education should be reduced so that conflicts, tensions and confrontations could be avoided among the youth.

Shri Yahya pleaded for developing social consciousness to eliminate illiteracy from the country. Teachers, he felt, could do wonders if they take it as a movement. He said that all, particularly the youths, social and political workers should be actively involved so as to make it a mass movement.

Earlier, Dr. M.N. Sinha, Head, Department of Extension, NDRI, Bangalore in his welcome address said that adult education should not be confined to literacy

alone, but its ultimate aim should be life long education.

Dr. K.S. Pillai, Chairman, South Zone, IAEA and Director, Adult, Continuing Education and Extension, University of Kerala in his presidential address said that total literacy could be achieved if the dropouts and pushouts at the elementary education stage were stopped. He said voluntary effort has to be mobilised and effective climate for literacy has to be created to promote literacy in the zone.

Shri J.L. Sachdeva, Director, IAEA, in his discussion paper feared that it would be difficult to get volunteer instructors for 200 hours. He said that training has been found to be a weak link in TLCs and serious efforts are needed to make it more effective and meaningful.

He pleaded for establishing JSNs in various parts of the country with revised budgetary provision and functions.

The delegates were divided into four groups to discuss the sub-themes of the conference:

1. Teacher-student involvement in Adult Education programme.
2. Role of Universities and Voluntary Agencies in Adult Education Programme.
3. What approaches are needed to achieve about 80-85 per cent literacy by the year 2000?
4. Strategies for Post-literacy and Continuing Education.

Recommendations

The Conference made the following recommendations :

1. The South Zone Conference on Adult Education held in Bangalore on April 24-25, 1993 recommended that Government should establish a literacy award equivalent to the best teacher award for recognition and contribution of individuals for promotion of adult education in the country or alternatively the Government may consider the literacy work as one of the main criteria for the best teacher award at the state or national level.
2. To achieve the target of education for all by the year 2000, the Conference recommended that NSS, NCC, Scouts and Guides should be utilised only for literacy work during the next five years.
3. The Conference recommended that the Government should involve the NSS Programme Coordinators / Programme Officers of Universities and Colleges under the Total Literacy Campaigns.
4. It recommended that voluntary organisations of proven record of good work in adult education should be allotted funds in addition to the Saksahrta Samities so that the target of achieving 80-85% literacy could be achieved

during the Eighth Five Year Plan.

5. The Conference recommended that both electronic and traditional media should be effectively utilised in the training as well as teaching in the TLC districts.
6. It recommended that vocational training and appropriate technology should be interwoven with the literacy programme so as to improve the quality of life of the functionaries.
7. The Conference recommended that proper coordination should be there between governmental and non-governmental organisations so as to achieve the target of total literacy.
8. The Conference recommended that Panchayats should be actively involved in the implementation of the adult education work and they should be allocated funds for implementing the programme and should also be held responsible if the targets were not achieved during the period.

BOLD RECOMMENDATIONS FOR CONTROL OF POPULATION

The high power population committee set up by the National Development Council has made some bold recommendations. It has recommended that people with more than two children may be excluded from the public distribution system.

The Government should seriously consider introducing disincentives, which would affect the interests of people, who do not conform to the two-child norm. However, these disincentives should be withdrawn if the couple undergoes sterilisation operations or if the wife is beyond the reproductive age group, says the report.

For Government servants, the committee has said the priority in allotment of accommodation should be given to employees who have only two children; that any public servant who has more than two children; or who violates the Child Marriage Restraint Act should be debarred from promotion for a period of five years and the birth of a fourth child should result in dismissal from service.

It has also suggested that low interest loans for house building and vehicles should be given only to population-conscious officers who do not have more than two children; leave travel concession and medical facilities should be provided only for two children; and finally, that persons with more than two children or those who have violated the Child Marriage Restraint Act should be debarred from recruitment in Government/autonomous bodies/public sector undertakings.

The committee has pointed out that in other countries religious leaders have played a key role in family planning programmes. The Committee has suggested that here, too, religious leaders should be approached for support to the Government's population policy.

In addition to workshops to convince religious leaders of the need for spreading the population control message, the Committee has suggested that study tours within the country and outside should be arranged for them, Special literature incorporating religious teachings should also be developed and distributed.

These are some of the suggestions contained in the 110 page report of the Committee, which was headed by Kerala Chief Minister K.Karunakaran. Its members were the then Health Minister Margaret Alva, Tamil Nadu Chief Minister, J Jayalalitha, former Kashmir Chief Minister Farooq Abdullah, the then chief ministers of Rajasthan and Madhya Pradesh and Planning Commission Member Dr. J.S. Bajaj.

Since it has been found that drugs are often not available in sub-centres, it has been suggested that the drug budget be increased from Rs. 2000 to Rs. 5000 per year, and that the Family Welfare Department consider setting up an organisation to supply drugs and other consumables directly to sub-centres. Abortion and sterilisation facilities should be created at each primary/community health centre.

The Population Committee was asked to review the family welfare programme and suggest ways to achieve people's participation, remove infrastructural bottlenecks and recommend changes in the programme's system of financing among others to have the way for the formulation of a national policy.

The committee, which deliberated for nearly one year on the population problem, has observed that the family welfare programme over 40 years has "not yielded the desired results" and that its outreach and quality are poor.

ICDS WORLD'S LARGEST NUTRITION PROGRAMME

The Integrated Child Development Services (ICDS) scheme of the Department of Women and Child Development, Ministry of Human Resource Development, has become the world's largest nutrition programme for children.

According to the annual report of the department for 1992-93, the beneficiaries under the scheme include 1.83 crore children and mothers.

Initiatives for the promotion of women's welfare and development and preparation of the national plan for children and the SAARC Plan for the Girl Child were some of the significant development of the period under review. The Planning Commission has approved an outlay of Rs. 2000 crore for the Eighth Plan for the department.

Launched in 1975 with 33 projects, the ICDS with 2765 projects being operated through a network of 3.39 lakh Anganwadi centres, has today emerged as a unique comprehensive child care programme. An integrated package of services is provided under the scheme for pre-school children and expectant and

nursing mothers in rural and tribal areas and urban slums. The honoraria of Anganwadi workers and helpers were raised during the year. A scheme for adolescent girls has been started by the department in 507 blocks of the country. The scheme is meant for school ~~drop-out~~ girls in the age group of 11 to 18 years.

The measures for promotion of women's development included awareness generation, empowerment through education, training, support services and legal safeguards.

The National Commission for Women has been reviewing the laws relating to safeguards for women. The commission members have been visiting jails to study the problem of women in custody.

Two major initiatives proposed by the department include the National Credit Fund for Women and the Indira Mahila Yojana. The proposed credit fund seeks to cover the poorest of the poor women who need credit but are unable to reach any formal credit system. This is expected to give a boost to self-employment ventures. The proposed Indira Mahila Yojana visualises a holistic delivery of services to women and children. Details of the scheme are being finalised.

EDUCATION CESS WILL BOOST LITERACY: NDC

The National Development Council (NDC) committee on education has suggested that Central and state governments explore the possibility of levying an education cess on urban and rural revenues, incomes and properties.

In its report placed before the recently concluded NDC meeting in Delhi, the Lalithanawla committee said this cess should be levied in such a manner that its proceeds were available both to the Centre and states and were totally earmarked and utilised for the promotion of literacy, including elementary education.

The committee is of the view that the outlay for the two subsectors of elementary education (EE) and adult education (AE) should in, successive annual Five-Year Plans, be not less than 50 per cent of education sector outlay till the goals of universal elementary education (UEE) and eradication of adult illiteracy have been achieved.

Other members of the committee include the minister of human resource development Mr. Arjun Singh, the West Bengal chief minister Mr. Jyoti Basu, the Bihar chief minister, Mr. Laloo Prasad Yadav, the Punjab chief minister, Mr. Beant Singh, the former Union minister, Mr. Ajit Kumar Panja and member, Planning Commission Dr. Chitra Naik.

The committee said in all states and union territories, a state executive committee of national literacy mission (NLM) should be set up with powers to process the proposals of total literacy campaigns (TLC) and the relationship of the states and Central governments be clearly defined in this respect.

Global Assistance : It said the Centre should explore the possibilities of getting assistance from international organisations for the supply of necessary quantity of printing paper for literacy and post-literacy material, text-books, supplementary reading books and particularly, sets text-books for primary school pupils in formal and non-formal channels or coping with the demand generated by total literacy campaigns.

Referring to elementary education, the committee said that the curriculum here should be so modified and diversified that while it is linked with secondary education on the one hand, it might become relevant and oriented to work situations, on the other, especially for the 14 plus age group in non-formal channels.

The teachers should be trained in the techniques of using and formulating the pedagogical inputs and tests essential to enable the pupils to attain the minimum levels of learning in the formal and non-formal channels.

For adult education, the committee said to attract illiterate adults towards literacy a variety of area specific and need-based motivational activities should be designed indigenously.

The committee said a serious effort should be made by the government at the Central and state level to secure increased participation of voluntary agencies and social activist groups involved in grassroot level work, since the success of the programmes of universal elementary and adult education depends mainly on the participation of the people.

Democratic decentralisation upto panchayat level be expedited and micro-planning from the village level upwards be urgently supported as envisaged in the programme of action, 1992.

The responsibility to be entrusted to the panchayats for gathering reliable data on universal primary education and literacy programme and planning, monitoring and evaluating the programmes would require such technical support as computerisation, the committee said.

NO EDUCATION, NO MARRIAGE

If a person is not literate, he or she can't simply get married. That's 300-year-old convention in Finland.

This interesting point was made by the Finnish delegate at the Inter-Parliamentary Union's conference in New Delhi. He was participating in the discussion on the implementation of education and culture for better awareness of democratic values.

He told the conference that it was the Finnish way to ensure or enforce universal and compulsory literacy at all levels. There was no legal sanction, but the sanction of local customs was behind it, which made literacy a pre-requisite for marriage.

LOK JUMBISH

(People's Movement)

A people's movement project Lok Jumbish (LJ) has been started in Rajasthan in May 1992. Funding for the project is from SIDA (Swedish International Development Agency), Government of India and the Government of Rajasthan in the ratio 3:2:1.

LJ is a project for Education for All in Rajasthan (Population 43.8m) by the year 2000 through people's mobilisation and their participation. LJ concentrates on Primary Education (class I to VIII, 6-14 age group).

Goals of LJ

- (a) Universalisation of Primary Education, viewed as a composite programme of access to primary education for all children upto 14 years of age; universal participation till they complete the primary stage, and universal achievement at least of the minimum levels of learning.
- (b) Provision of opportunities to maintain, use and upgrade their education, and provision of facilities for development of skills, to all persons who are functionally literate and those who have received primary education.
- (c) Creation of necessary structure, and setting in motion processes, which would empower women and make education an instrument of women's equality.
- (d) Making necessary interventions and creation of circumstances to enable the "lower castes", most backward of the tribal people and other poorest section of society, to move towards equal participation in basic education.
- (e) Improving the content and process of education to better relate it to the environment, people's culture and with their working and living conditions. And independent and autonomous society called Lok Jumbhish Parishad (LJP) has been registered under Societies Registration Act.

Strategies

The main strategies envisaged are as follows :

- (a) **People's participation**—to ask the village community to undertake micro-planning, provide assistance in ensuring that all children receive primary education, and to make basic education system accountable to it.
- (b) **Decentralisation** – to develop decision making powers at the block and village level in accordance with norms and guidelines laid down by LJP.

- (c) **Involvement of teachers** – to take measures aimed at restoration of teachers' status and creation of professional pride among them and also to see that their organizations are involved in decision making at all levels.
- (d) **Centrality to gender** – to view education as an intervention for women' equality and also to ensure that the gap in education between boys and girls is bridged.
- (e) **Training** – to give due importance to training with a view to changing their attitude towards educational reforms and to improve their skills; and also to provide training to village community to enable them to play the expected role.
- (f) **Improvement of quality of primary education** – through improvement in teacher performance, provision of norm-based facilities and modifications in the content and processes of education.
- (g) **Evaluation** – viewed as a continuing and inbuilt activity in instructional process and management, in particular to ensure that they do not swirl away from the goals and strategies.

Block Level Education Management Committees have been delegated powers to open new primary schools, upgrade primary schools to upper primary level, create posts of teachers etc.

PREPARATION OF MATERIAL BASED ON ELECTRONIC AND FOLK MEDIA

The State Resource Centre, Jamia Millia Islamia, New Delhi in collaboration with Directorate of Adult Education, Government of India organised a 'National Workshop on Preparation of Material Based on Electric and Folk Media with special reference to women & other Disadvantaged Groups' In New Delhi on May 3-12, 1993.

The objectives of the workshop were :

1. To identify and analyze the needs and problems of women and other disadvantaged groups.
2. To develop material based on the needs of these groups using electronic and folk media.
3. To develop print material to supplement the electronic and folk media materials produced during the workshop.

Inaugurating the Workshop, Prof. Mohd. Myan, Dean, Faculty of Education and Fine Arts, Jamia Millia Islamia said that the task, message and the cost factor should be taken into consideration while producing materials for women and the disadvantaged groups. He emphasised the need to impart messages through multi media packages.

In his key-note address, Prof. B.B. Mohanty, Head Department of Audio-Visual Communication, Indian Institute of Mass Communication emphasised the need to know the clientele pretty well before producing the material. He said that the producer of electronic media should produce the material in the language of the masses.

Earlier, in her welcome address, Mrs. Nishat Farooq, Director, SRC said that electronic and folk media could create a learning environment and supplement and enrich the print material and could also be fruitfully utilised for post literacy and continuing education programmes.

The participants were divided into three groups to prepare the following materials :

1. Slide/Audio material
2. The Video Tapes, and
3. Street corner play

The slide audio/visual group prepared "Phir Ek Din"-audio visual show, Radio Drama entitled "Sapna, Sapna Nahin" and "Ab Jagna Hoga" - Radio Script. It also produced audio-cassettes of folk songs . The video group produced a video tape titled "Kahi Biyahi Bidesh". The street corner group produced a play titled 'Kaluwa Ka Park'.

The workshop among others, recommended that a manual for script writing for slide show, video-tape and radio drama should be produced with technical support of the Indian Institute of Mass Communication. It also recommended that crash course in editing should be organised for editing of audio/video tapes.

26 participants attended the workshop.

ZERO GROWTH RATE STILL ELUSIVE

Despite rigorous implementation of the family planning programme for the past four decades, zero growth rate of population still remains a distant goal.

The annual report of the Department of Family Welfare says "the zero growth rate of population (stabilisation of population) may be achieved only after several decades even after attaining a Net Reproduction Rate of unity (NRR-1).

NRR-1 corresponds to birth rate of 21 per thousand, death rate of nine per thousand and natural population growth rate of 1.2 per cent.

The National Health Policy of 1983 had stipulated that NRR-1 be achieved by 2000. But the report says the NRR-1 can only be achieved by 2011-2016 and it would take many more decades to achieve zero growth rate of population.

The department, under the Eighth Plan has targets to achieve a birth rate of 26 per thousand, infant mortality rate of 70 per thousand and couple protection rate of 56 per cent.

The report says deep-rooted customs, traditions and socio-cultural beliefs in favour of a large family continue to be the greatest impediments in achieving the goals.

Despite falling short of the goals, the department has however succeeded in bringing down the population growth rate from 2.22 per cent in 1971-81 to 2.14 per cent in 1981-91 which the report noted, is the first period since 1921-31 that there was a decline in the rate of population.

During 1981-91, three States—Haryana, Madhya Pradesh and Rajasthan—recorded growth rates higher than 2.3 per cent, while seven States—Gujarat, Himachal Pradesh, Karnataka, Kerala, Orissa, Punjab and Tamil Nadu recorded a growth rate of less than two per cent, Rajasthan had the highest growth rate of 2.5 per cent and Kerala, the lowest 1.34 per cent.

The report says the States like Goa, Kerala and Tamil Nadu with a crude birth rate of 16.8, 18.1 and 20.7 respectively per thousand were doing very well.

On the other hand, the crude birth rates in Assam (30.9), Bihar (30.5) Haryana (33.1), Madhya Pradesh (35.8), Rajasthan (34.3) and Uttar Pradesh (35.1) are higher than the national average of 29.3 per thousand population in 1991.

Similar variations are seen in respect of Infant Mortality Rates, at one end of the spectrum, Kerala has an IMR of only 17 per thousand live birth whereas, it is as high as 122 in Madhya Pradesh, 126 in Orissa and 93 in Uttar Pradesh, the report points out.

It notes that the total fertility rates in Bihar (5.1) Haryana (4.4) Madhya Pradesh (4.7) and Uttar Pradesh (5.2) are significantly higher than the all India average of 3.9, and observed that the poor performing States would have to make special efforts to bring about improvement in their performance.

Desire for Kids hits FP Drive

Desire for having more children, particularly male children, is one of the main reasons for large families in Andhra Pradesh. According to district evaluation studies conducted by the Population Research Centre, about 37 per cent of the non-acceptors of family planning in Chittoor district wanted more children and 31 per cent desired a male child.

In Medak district, 33 per cent have not accepted family planning for more children and 30.8 per cent for having a son. However, in Guntur, district though 33.2 per cent wanted more children, only 6 per cent wanted to have a male child.

Interestingly, the studies show that there is a desire too for having female child among the eligible couples. In Medak District, about 13.4 per cent of the non-acceptors have delayed their family planning for want of a daughter. The percentage is 5.6 in Guntur district and four in Chittoor district.

Another important factor which delays the decision for family planning is the fear of operation and misnomer that the operation leads to ill-health and weakness.

About 6.2 per cent in Medak district, 6.4 in Guntur and 8.3 per cent in Chittoor have not accepted family planning for they are afraid of the surgery.

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The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as a process, a programme and a movement.

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The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises conferences and seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them from all over the world expert views on, and experiences in, adult education. In pursuit of the policy, the Association has instituted the Nehru Literacy Award and the Tagore Literacy Award for Women's Literacy, for outstanding contribution to the promotion of adult education in the country. It has also instituted the Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of eminence.

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Its headquarters are located in the Shafiq Memorial at 17-B, Indraprastha Estate, New Delhi-110002.

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- **Adult Education and Communal Harmony**
- **Facing Hatred in the Indian Context**
- **In Quest of a Paradigm : Quo Vadis Adult Education**
- **Interrelationship between Population Dynamics, Health and Adult Literacy**
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c Indian Adult Education Association, 1939

The Indian Journal of Adult Education, first published as a monthly in 1939, is brought out now as a quarterly by the Indian Adult Education Association. The Journal has special interest in the theory and practice of Non-formal Education with special reference to the relationship between Adult Education and Development.

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Editorial

The immemorial message of Indian Culture is "Unity in Diversity". It has also been the solid foundation of our culture and philosophy. This message has been repeatedly echoed by our prophets.

"Unity in Diversity" is a political as well as an educational theme. It takes as a starting point, the different cultural, religious, economic and political circumstances in which education and adult education are being practised in India. "Unity in Diversity" is an attitude of mind. Such an attitude should be created in the mind of every child both at home and in the school. Attitude builds faith, and faith builds character. Attitude formation is an educational task. It is a continuous process.

Adult education has a distinct and significant role to play in the matter of creating a favourable attitude towards "Unity in Diversity". It has to put more emphasis on political issues and the complex relationship between political issues and economic issues. Alphabetic literacy is important, but political literacy is more important. The Total Literacy Campaigns in Ernakulam and Pudukottai have demonstrated that political literacy can be successfully woven into the curriculum both at the literacy and post-literacy stages, particularly at the latter. Development and substance of communal harmony should be the primary goal of adult education in the present context.

K.K. Kak

Adult Education and Communal Harmony : A Caveat

As a result of what happened at Ayodhya on 6 December 1992, there has been a great deal of disquiet about the future of India expressed at all levels of Indian society, including the official level responsible for adult education in our country. One practical consequence has been the decision in May 1993 of the National Literacy Mission Authority "to launch an intensive campaign for reading, writing and arithmetic in Faizabad district from July this year, with the twin objectives of spreading knowledge and secularism. The NLMA views this particular total literacy campaign (TLC) as a test case. Faizabad and Ayodhya are twin towns. If literacy campaigns can lead to successful anti-arrack agitations and force the reluctant state governments to enforce prohibition, could they also counter communalism?1....Special educational material is to be prepared for Faizabad, where the one-year-long TLC is expected to cost Rs.4.75 crore" (Parekh, 1993).

The NLMA has required that such "special educational material" be prepared with the help of "intellectuals" and, even though reportedly in end-May this TLC was postponed, presumably the material is still being prepared. This essay fore-fronts some lay questions about what a key adult education official in an informal meeting in late February 1993 in the National Institute of Adult Education called the "true meaning" of secularism that must be promoted through literacy primers and in literacy campaigns.

Secularism

What is the "true meaning" of secularism?

There is no settled answer to this question, nor perhaps

can there be. The debate is active and on-going and, while there is a High Court judgement that addresses this issue, it can hardly be said to be final.

The term "secularism" itself originated in England in the mid-19th century and very early developed two different meanings - the peaceful co-existence of all religions, and the negation of all religions. While the former has a certain superficial resemblance to the traditional Indian sarvadharmā samabhava, and the latter to dharmanirpekshata the Lucknow bench of the Allahabad High Court prefers panthnirpekshata - Nigam 1993), in actuality --- as is evident from the dictionary meaning of "secularisms" --- both deny the transcendental basis of religious belief (Asthana 1993) which seems necessary for an Indian conception of secularism (see Nigam 1993). This is an essential difference between the modern Western and the traditional Indian meaning of secularism, and understanding and appreciating this difference is (contra Pandey 1993:14) neither "academic" nor "misplaced". The reduction of the transcendental to the mundane makes, for example, in the Indian context, of Ram a national hero from a religious figure (Nandy 1993:17) and, as Asthana (1993) notes, the twin of modern secularism is fundamentalism --- "they are two sides of the same coin". Just as the modern concept of secularism arose from Christianity (Latifi 1992), so also has fundamentalism (Madan 1992:23). So also has that perhaps unique Indian phenomenon of communalism (Ram 1993:24): it is a "manufacture" of this country's Western-Christian rulers (Jain 1992; Puri 1992) "leading to the staging of the first 'communal riots' in the history of India in the first quarter of the 19th century" (R. Kumar 1991). Characteristic of the maximisers of a paradigm, solutions to social and cultural problems that arise because of it are sought by them only in prescribing more doses of the same paradigm. It is, therefore, that one fears that a State effort to promote a Western, Christianity-derived modern secularism as "true" secularism may, pace Asthana, while destroying indigenously evolved conceptions, actually exacerbate communalism and fundamentalism.

As Subrahmanyam(1992) points out, most nations are not secular. On his part, he approves for secularism its dictionary definition --- by which the State has nothing to do with religion or religious institutions --- and recommends the United States of America as an example of a secular state for

India to follow.

Since the U.S. is the favourite example of modern Indian secularists, a closer look at its version of secularism is warranted. Admittedly, the U.S. has formally separated Church and State. However, in reality, the State defers to religious symbols and values and the American polity is informed by a Christian world-view. The U.S. began as a Christian country and very much remains one (Kak 1990).

Symbols of Christianity

In the U.S., even though religion is professed to be a matter between the citizen and his or her conscience alone, the symbols of Christianity cover the public domain and it is accepted that America has an "elaborate and well-institutionalized civil religion" (Bellah 1970:168) drawn exclusively from the biblical tradition. This interpretation of American Christianity as a civil religion receives the highest judicial support, and the most popular Christian symbol, the Christmas tree, has been decreed secular. As long as there is a Christmas tree, other religious symbols --- such as the nativity scene or the Jewish menorah --- can be added without offending the secularist principle. In other words, State-sponsored religious displays are legally permissible provided the State always accords in them recognition to the overarching symbol of American Christianity.

There is, in the King's Canyon National Park in California, an official National Christmas Tree, at the foot of which a Christian religious service is held in December every year. "In 1984, the New York Times observed that (President Reagan) 'usually refers to Christians as "we" and the adherents of all other faiths as "they"'" (Miller 1988:167). The money of the United States declares the trust of the people in "God". The Great Seal of the United States acknowledges the favour of "God". The President of the United States routinely seeks the blessings of "God" and, in his Thanksgiving Day Proclamation, officially thanks "God" for blessings received. The Proclamation is signed and dated "in the year of our Lord..." that is, Christ. President Bush modified --- to no protest in secular America --- his Constitutional oath of office by adding to it the words "So help me God". In his inaugural address on January 20, 1989, he said his "first act as President is a prayer --- I ask you to bow your heads" and he followed this, very much as part of the address, with a prayer to the biblical "Heavenly

Father". He ended with a "God bless you and God bless the United States of America". In his State of the Union message to the U.S. Congress in January 1992, President Bush ascribed America's "winning" the Cold War to "God's grace". During the election campaign that year, President Bush wanted "American voters to believe that his opponents are Godless heathens. At the Republican convention, he pointed out that God was missing from the Democratic platform. And for good measure, he bellowed: 'We are proud to celebrate our country's Judae-Christian heritage, unrivalled in the World' (Khare 1992). He lost the election, but winner President Clinton did not depart from the practical application of what is approved as civil religion-modern secularism: his inaugural address opened with a reference to the "Almighty", and closed with a quotation from the Bible, an acknowledgement of dependence on "God's help", and an invocation of God's blessing on the American people.

The sessions of many American legislatures open with prayers to "God". The U.S. Capitol building has a special prayer room for the use of legislators: the only religious text available in it is the Bible. The United States has a National Day of Prayer "on which the people of the United States may turn to God in prayer". State-run schools all over the country start the day with students reciting the official Pledge of Allegiance, a pledge to "one nation, under God, indivisible". These schools also present concerts during the holiday (Christmas) season in which the music is exclusively from the biblical tradition, just as the god is exclusively the biblical god. The State of California requires in its schools equal time for the teaching of Darwinian evolution and of the biblical account of the creation of man. Venkata Rao (1993) reports that recently "the state of New York stipulated that schools receiving state funds should have staff who believed in God".

In all this, the "God" is represented as an elderly, bearded, white male. There is no place in such a representation, except perhaps under his feet, of that which is held sacred by millions upon millions elsewhere in this world. This, at least, is the "true meaning" of secularism in the dominating model of it, the United States of America. K. Kumar (1991) describes the historical connection in India between religion and education and shows how, for the British too, education was an integral part of a religious endeavour. The epistemological basis of colonial education continues to

undergird education in independent India, with it now also serving as a medium of "secular ethnicity" because it is derived from the modern West, which is presumed to be secular, and worthy of imitation. Such a model promoted (to borrow from Nandy 1992:29) "by a clutch of Westernized Indians", eliminates indigenous ways of seeing the world.² Symptomatic of such elimination is a recent instance from Harihar (Karnataka) where the parish priest condemns and prevents resort to Mother Mary (a.k.a. Satyamma) by Christians and Hindus alike because "the Vatican City resolutions of 1964 state that only Jesus, the incarnation of God, can be worshipped". The beliefs and practices of the local people who venerate Mother Mary/Satyamma are "foolish sentiments and traditions" (M.S. Kumar, 1993).

What, therefore, will be the "true meaning" of secularism that is to be imparted through State-controlled adult education in India, especially when the motives of State organisations themselves can be suspect (Shukla, 1992:38)?

Two Questions

Finally, two more questions.

First, it is a matter of record and of common knowledge that the secular-communal card has been cynically and unabashedly played by all major political parties in India in their pursuit of power (Gangrade 1992:23). Indeed, the introduction of the word "secularism" itself in the Constitution was in circumstances that did not reflect a popular will (Singh 1993:19). To whom, then, should any "true meaning" of secularism be addressed --- the so-called illiterate mass "which has traditionally based its religious tolerance on faiths" (Nandy 1993:16), or its so-called educated mentors who indoctrinate it communally (Khajapeer, 1992:29)?³ For Faizabad/Ayodhya especially --- at which the TLC for "secularism" is aimed --- it must be recalled that the events that led to 6 December were initiated not by local nonliterate but by literate outsiders. The Collector of Faizabad himself stated in his presentation to the NLMA for the TLC in his district "that people at the grass root level do not debate the mandir-masjid issue".

Second, and far more importantly, for whom is "secularism" in adult education really an issue? Not surely for those, for example, whose "shrunken faces and

undernourished bodies (bear) eloquent testimony to the fact that the need for food and medicines is more important for them right now than the need for literacy" (Bannerjee 1993). This is not for a moment to suggest that the poor are not entitled to be literate, but it is to highlight what Ramdas (1988:256) puts forward as the non-government view "that unless literacy forms an intrinsic part of the on-going struggle by people for a greater/equal share in the national cake, it really has very little relevance in the lives of the bulk of the poor and marginalised....For large numbers literacy may or may not find a place on the agenda except tangentially as an occasional functional requirement. It is also largely because of the above reasons that the bulk of government-run literacy programmes exist more on paper than in reality - hard data of course is virtually impossible to come by".

It is surely no coincidence that the adult education movement is now called a "mission" and that modern secularism has emerged from a missionary faith. Khan (1993:29) quotes "the ringing words of Swami Vivekanand when he addressed the Christian missionaries" and, if for "Christians" we read "official adult educators", the words ring as "true" today as they did a century ago:

"'You Christians who are so fond of sending out missionaries to save the soul of the heathen --- why do you not try to save their bodies from starvation? In India, during the terrible famine, thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion --- they have religion enough --- but it is bread that the suffering millions of burning India cry out for with parched throats. They ask us for bread but we give them stones. It is an insult to a starving people to offer them religion. It is an insult to a starving man to teach him metaphysics.'

In a country where almost one-third of the population still lives below the poverty line, where even basic necessities have not been provided for, where social ills are still practised, the 100-year-old message of Vivekanand is even more relevant. Mahatma Gandhi has said that even God cannot dare to come before a hungry man but in the form of bread. What we see in Ayodhya or in the Shah Bano case is hungry people being asked to feed themselves on religion."

Notes

The views in this essay are those of its author and do not necessarily represent those of the institute where he works.

1. This is a simplistic derivation since the governments, to keep the money flowing in, just resort (among other things) to selling liquor differently --- Tamil Nadu allowed the opening of 5,000 additional Indian Made Foreign Liquor shops, and Hyderabad has seen the proliferation of Western-style pubs (Indian Express, April 21, 1993). Interesting also is the implication that, just as the government promoted arrack and non- or neo-literates rose to stop it, so also is the government promoting communalism and the ordinary people must rise to stop it!

2. This is revealed in very telling words by Mishra (1992:6), himself once a key NLMA official who, in spite of numerous and eloquent references to India's "lofty thoughts" and "cultural heritage", believes the State should involve itself in preaching secularism to the nonliterate masses because it is necessary to "covert...a highly heterogeneous society into a homogeneous entity" (emphasis added). Necessary for whom, and why? To adapt a comment in Hinzen (1988:2), all this talking about secularism is noise by the broiler chicken, not noise by the village chicken! Historically, of course, the fragmentation of the subcontinent along communal lines was very much the work of a lettered elite, not of the non-lettered "masses" and, if there is what the Indian Journal of Adult Education (Oct-Dec 1992) editorially and evocatively calls "peacelessness" everywhere in the country, is it not a lettered elite that is responsible?

3. In fact, according to the NLMA Director-General, it is not that nonliterates do not have a feeling for national integration, it is that their feeling is under continual assault, and to protect them from this assault (by literates?!) is one of the NLMA objectives (Nagar, 1993).

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B.S. Garg

Facing Hatred in the Indian Context

Communalism, racial conflicts, regionalism, language disputes and narrow national considerations are the main causes-which create human hatred-and lead to conflicts and destruction, among individuals, groups, communities, states and countries of the world.

A sensitive mind sees that the whole human life is in a state of turmoil. Politically, socially, economically and even culturally, human life seems to be going through a grave crisis. The world to-day is full of explosive spots scattered on the globe. Man has dehumanised himself. Man is inhumanly cruel to his fellows. They have built a society which is violent and we, as human beings, are violent. There is utter chaos, disorder, violence and riots ending up in a war. The values of life are getting unrelated to the day-to-day facts of life. We are living in a world where, on the one hand, there is an accelerated progress in the fields of science and technology as is evident from space travel, nuclear energy, communications and so on, and on the other hand, there is the singular failure of human mind to psychologically grow, to blossom, to free itself from the existing patterns of thinking, feeling, and behaviour. Violence, revolt, discontent, and dissatisfaction-both in the East and the West-are emerging to be our current crucial concerns as they retard the pace of progress of the societies.

Love Unites, Hatred Divides

It is a universal and perennial truth, that whereas, love unites individuals, groups, communities, societies and nations, hatred divides them. Parochial and divisive

tendencies retard the pace of progress of the societies and ultimately lead to their destruction. The great civilizations that flourished in the past, perished as a result of the emergence of divisive and conflict situations. Love, peace and progress go together; one cannot exist without the other, love being the all pervading and essential element. It is not without meaning that all prophets and great thinkers, all over the world, have emphasized the importance of love for the very existence of society. As hatred has always caused tensions, turmoils, tortures, leading to destruction, death, devastations and all pervading dismay and distress. Scientists tell us that without the presence of the cohesive force amongst the atoms that comprise this globe of ours, it would crumble to pieces and we would cease to exist. Even so, there must be this cohesive force in all things animate and the name for that cohesive force animate being is love. It was very relevant when Gandhiji, the great crusader of love and Ahimsa (non-violence), observed "where there is love, there is life; hatred leads to destruction".

Therefore, all societies to safeguard their unity have strived to promote feelings of tolerance, mutual goodwill, respect, help and understanding between its people. In India, specially so after independence, the state has made conscious efforts in this regard.

To begin with, soon after independence, the framers of the Indian constitution, who had suffered the pangs of the struggle for freedom were worried about the problem of national unity, the provisions for which were considered essential to safeguard the vital interest of national unity and to ensure peace and prosperity.

The values such as equality and justice (social, economical and political) equal respect for all religious (Sarvadharmā Samābhava), democratic spirit in the administration of the political system at all levels including at the grass-root level (democratic decentralization) were held high. They also fought against discrimination on the basis of caste, colour, creed, religion, language or political affiliation and through single citizenship, i.e., one Indian citizenship for the people of India irrespective of religion and regions, which form the soul and basic structure of Indian constitution. India is a unique country in the sense that since ancient times it has strived to generate a composite culture and develop an inherent unity amidst diversity, a

spirit that has been permeating in the ethos of the Indian culture and traditions. None-the-less this tradition of Unity in diversity has been beset with many attacks on it as a result of divisive forces such as caste, community, religion, region and language rivalries and feelings of intolerance mostly fanned by ulterior and vested forces from within and outside the country.

These divisive forces continue to cause hatred among our people in different parts of the country. We have strived to curb these vivisectional and parochial forces in our own way largely relying on the firm faith in the democratic way of life, which ultimately helps in the resolution of differences between different sections of people. It is the only system of political and social administration, that has withstood the test of time, in establishing relatively long lasting and widely prevailing peace and prosperity. We have recently seen, that restoration of democratic processes after a long spell of central administration under Governor's rule, ultimately led to the culmination of terroristic forces in Punjab. Democratic processes provide opportunity to all people to express their points of view, and to arrive at a consensus and ultimately establish harmony.

On the other hand, all along efforts have been made in India, specially after 1961, when consciousness regarding reawakening the spirit of national integration was aroused through a National Integration conference held at Delhi in October 1981. It was felt that the educational system in the country should function in such a manner, that it generates a spirit of understanding, goodwill, love and cooperation among different sections of the Indian society, so as to ensure smooth and peaceful progress of the country and harmonious functioning of the people.

It was further felt that the political parties should observe a code of conduct so as to preserve the spirit of goodwill between different communities. The recent institution of Rajiv Sachbhavana Award in recognition of services of a person or society, without consideration of caste, colour and creed, is a step in that direction. The first recipient of this award Mother Theresa, who is a symbol of peace, love and service to humanity strengthens our resolve and commitment to universal brotherhood and goodwill.

There has been no dearth of efforts on the part of our

people and the state, to sustain and strengthen, spirit of rationalism, humanitarianism, democratic way of life, egalitarianism and secularism as these are cardinal and founding principles of our constitution, as also the essential requirements for establishing goodwill and feeling of love among people. We are firmly of the view that discarding the path of love shall otherwise lead us to hatred, and consequently to misfortunes and miseries.

Therefore, our greatest concern should be to strengthen the spirit of goodwill among all people and curb tendencies that lead to hatred.

Indian Context

Hatred based on religious feelings and intolerance leading to frequent conflicts has stood in the way of national integration in India.

Even though India has always stood by the one-nation theory by which it was understood that all those who live in India, such as the majority group of Hindus, and the minority groups like Muslims, Christians and Parsis together constitute one nation. Those who supported the two-nation theory by which Hindus and Muslims were to be separate nations, led to the partition of the country. But India is a multi-religious nation, with its muslim population of more than 120 millions being larger than the total population of many of the large muslim countries.

One of the reasons for some kind of hatred against the Muslims is caused by a kind of distrust that the Muslims are not loyal to India and that even while living in India, are siding with Pakistan. While the Muslim life pattern and social and cultural aspects are different, the very traditional Hindus, who are used to their own age-old customs, do not accept the Muslim pattern and resent some of them. Since there are many religious groups within India, there is generally much tolerance developed for different kinds of social and religious practices. But sometimes misunderstandings and misconceptions do develop, which lead to distrust, irritations, and in certain cases, to hatred and acts of violence. Some groups in India are disliked by many and hated by some, rightly or wrongly, because it is said that they have extra territorial loyalties.

In India there used to be some criminal tribes whose occupation was to make a living by robbing people or resorting to violence. Some of the invaders from outside the country also used to resort to generally criminal behaviour. While such groups, which were generally nomadic, created insecurity and hatred among people, they could not be described as fully immoral, because they used to have certain norms, and in spite of their usually bad behaviour, even they would do good to some people. For example, they may rob a rich landlord and take away everything, but half of that money may be gifted by them to some poor family, greatly distressed by heavy burden of debt or other heavy family responsibilities.

With any community different from one's own religious or social group, it is usually the negative qualities that are easily identified and recognised, while the positive ones may be easily forgotten.

In India, the majority community of Hindus are strict vegetarians. So, anyone who takes non-vegetarian diet is rather looked down upon. Particularly those eating pork or beef are looked down upon by many people. Among some sections of Hindus, there is a high sense of personal cleanliness and ritual purity. People will not touch food, or sit down for prayer unless they have completed purification rituals. Some other communities who may not follow such rituals are given the negative epithet of being 'Unclean'.

The Muslims, for example, have a high sense of fellowship and comradeship and there is not so much of class hierarchy as among the Hindus or some other communities. Their behaviour is more brotherly. When they sit together and eat food from the same large plates, this is considered 'unclean' habit. Here the positive aspect of equality and brotherhood is underplayed, while the negative 'unclean' aspect is highlighted or criticised.

In many of the minority communities, there is likely to be a kind of fear or distrust of the majority communities. It has been found that many in the minority communities are personally very faithful and loyal to any positive behaviour on the part of any other community. For example, even in the worst days of Hindu-Muslim riots there were always many members of either of the communities, who at considerable risk to their lives and properties, came out of their way, in order to save the members of the other community.

There are some national groups, particularly those that came into India as refugees, who had to finally settle down in India, creating poverty conditions not only for themselves but for the rest of the communities. For example, with large borders with Bangladesh and Burma, there is a great deal of infiltrations into India due to economic or social pressures in their respective countries. For example, the large number of refugees from Tibet and other places, have made it difficult to absorb such large number of refugees, who pose a great threat to the economic and social absorptions. Deportation is not practicable because once they mix with local population, they cannot be easily identified.

From time immemorial India has always received with open heart any one who came into the country. From all known continents people have come here and got assimilated with the people of this country. However, as a result of the explosive rate of population growth, resulting in the problem of ever increasing unemployment, it has created often tensions among the migrant people and the original inhabitants of the states.

Urban Areas

Much of the religious violences in the recent past have been more in Urban areas, where the day-to-day problems of getting a job and making a living have enabled peoples to see others, as the cause for their not getting a proper income or a good job. For example, the Urban centres attract both educated and uneducated. But after some time, due to competition, the more able ones are able to advance, and hence they develop hatred against such a group that appears to make progress. They may or may not be the cause of their problem, which may be due to their own lack of effort, or qualifications. In Bombay, because of the growth of commerce and industry, the educated and industrious people from other parts of the country have been more easily absorbed in jobs because of their hard work. So that local people were not able to get jobs. A parochial body was set up which, among other things, began to fight for the rights of the local people as against the outsiders. The local people are now trying their best to see that jobs are given to those who are better qualified and more hard working. So hatred towards outsiders is being whipped up by vested interests.

The main causes of conflict are the economic factors in

many Indian towns and villages. India had a rigid social system in which people were born into four different classes, and had to continue their economic and social life strictly, within its four walls and its strict rules. These classes are priests, warriors, traders and servants. The priestly and warrior classes were practically ruling the people. In democracy, those in the lower ranks with lower educational qualifications are able to take higher posts, which is resented by those who used to rule over them. In democracy the poorer ones have been able to organise themselves. This is opposed by higher class groups who cannot see how the ordinary people have become powerful now by their coming together and due to their predominant numbers in a democratic system.

The rich landlords used to get almost free labour in the past from the poor people, as a result of their dependent state. After the abolition of bonded labour, the landlords have also to pay the minimum wages fixed by the government. When the landlords do not pay according to prescribed rates, the workers refuse to work. Annoyed by such defiance from the people who used to be their slaves in the past, the landlords at times take law into their own hands, burn the houses of the people, and organise violence against them, 'to teach them a lesson'. Much hatred and violence are due to such factors, and have nothing to do with religion.

Since India has been the home for many religions, with hundreds of different languages, with many kinds of social and religious systems, some kind of dislike or hatred of other people came from lack of knowledge about them. Older communities and traditional religious groups were leading a kind of 'introvert' lives, like the frog in a well.

One of the most unfortunate developments since the partition of the country has been the growth of religious fundamentalism, leading to inter-community conflicts and violence in the country. It poses a threat to the ancient traditional spirit of harmony and unity and integrity of the nation. Historical facts are being distorted to divide the communities. For example, it is well known that many Muslim invaders had destroyed Hindu temples and built mosques in their places. In Ayodhya, in the state of Uttar Pradesh in India, there was such a mosque, part of which the Hindus claim as sacred due to its association as the birth place of Rama, the Hindu God. Though the origin of this conflict is age old,

some Hindus wanted to assert their right to destroy the disputed structure and instead build a Temple. So the agitated Hindu mobs, led by religious bigots and political opportunists pulled down this structure on 6 December 1992. This is considered unfortunate by all right thinking people in India because it has destroyed the faith of the Muslims in the Hindus. The religious and communal orgies that were let off in the major cities of India was a sequel to this incident of 6 December 1992, after which both the communities took law into their own hands and started murdering people and destroying property. However, through stern action by the government and cooperation of sensible people from both communities, law and order could be restored with great difficulty.

Need for Peace and Harmony

Now-a-days, things have settled down and life appears normal. But underneath, there is suspicion of each other. Though they have started living as neighbours, it is not without some fear and lack of confidence. It takes only little time to destroy trust, but it needs so much time and patience to build trust and regain mutual confidence which are very much needed. It is good that many people in different communities realize the need for peace and harmony.

The law is not supposed to discriminate. It must treat all communities on equal footing. All are equal before the law, and the Judiciary is there to prevent excesses committed by anybody and support anyone whose legitimate rights are being threatened by any other group. Apart from the legal, constitutional and judicial system, which operates impartially in India, there is a more informal machinery viz. the National Integration Council in which all communities, Ministries and interests are represented. On all major national issues, this all-India body meets and takes decisions more in an informal and impartial way, taking all viewpoints into account. The great advantage of this system is that it enables open discussion. Any item that goes against national interest can be taken up at the highest level, ensuring mutually agreeable solutions to whatever problems may arise.

There is also a 'Minorities Commission' which is a statutory body which can take up any problem faced by any minorities and take whatever action is called for. Hence India provides all precautions and extra efforts to avoid

tensions between different communities, whether on religious, linguistic or other grounds.

There is a certain amount of positive discrimination shown to help the under privileged groups in order to help such groups. Nowhere in the recorded history of the world such a comprehensive effort having legal and constitutional support has been made to promote the development of the formerly deprived sections of the society as in India, through positive discrimination schemes. In order to develop the formerly under-privileged sections of the society such as scheduled castes and scheduled tribes, multiple privileges through reservations in services, admission to educational institutions, representations in legislative bodies and through manifold facilities have been ensured to these groups to bring them at par with the better off sections of society. This is to ensure social and economic equality among different segments of society. Practically at each divisional headquarters, a court has been established headed by an Additional District Judge, to try cases of atrocities against scheduled castes and scheduled tribes by formerly privileged sections of the society. This has fairly generated a feeling of confidence and protection among under-privileged groups to resist against any act of atrocity or exploitation. Now the advanced communities are complaining that their wards find it difficult to get admission even with high marks, while the Backward Communities, even with less marks, get admitted to medical and engineering colleges. As a country, India has been trying to do justice to its religious and economic minorities. Though vested interests misrepresent India, it is for the entire world to see what is happening because the country has a free press which does not hide anything.

The pertinent question today, is, how do we create a harmonious system in a highly heterogeneous society? How do we convert dissent, divergence, conflict and confrontation of interests into convergence, harmony of interests, cooperation and collaboration? How do we bring about integration amongst diametrically opposite sections of a pluralistic society who are not ethnically, culturally and emotionally used to one way of thinking and doing?

The answer to these questions is complex and difficult. Perhaps, this is the right and most appropriate time when by discussing the burning global problems in the different regions of the world, some concrete suggestions would emerge.

Rajesh Sachdeva

In Quest of a Paradigm : Quo Vadis Adult Education

Undoubtedly, India, with its myriad complex social situations, historical diversity of cultures, remarkable multiplicity of languages, and having the largest number of illiterates in the world, poses the greatest challenge to those engaged in building links and bridges through the process(es) of literatizing and educating the entire society.

It is most natural to assume that enroute this most difficult march, one would encounter obstacles, often insurmountable, and be forced to change the approach or even the framework, or allow doubts and frustrations to overcome and make way for apathy. At such moments one may suffer from a lack of vision, and as if to correct it, become critical and reflective, look inwards and explore the depths of consciousness, and in that pensive mood allow ones inner voice to articulate a larger question - Quo Vadis - Whither Goest thou?

In adult education circles, there is discernible this stirring of the soul, indicative, perhaps of the critical stage in which the endeavours for literacy construction have brought their practice and practitioners. The problems have been recognised, the philosophies governing their goals and modes of action have emerged, Governments at the Centre and in several States have evinced great concern and formulated both policies and programmes, the academic circles involving different disciplines have set aside their scepticism and begun seeing the possibilities amidst the impossibilities, and the society at large has begun believing that literacy creation will enhance its chances of development. But despite the emergence of favourable and necessary ground conditions, the movement that was envisaged is still to overcome the inertia of centuries. It is as if the majority of people are still waiting on the periphery of affairs and have not whole heartedly plunged into it. There have been some exceptions of course; those that have provided beacons of hope, but there have also been as many attempts which have

indulged in tokenism and belittled the literacy act. And there have also been fears allowed to surface which proclaim that in the absence of a well directed effort now, all that has been done will also go waste, and success if it doesn't come now, it never will.

It is perhaps no coincidence that this mood of critical awakening which is now dawning in the country, should have been preceded by a decade of immense political turmoil and struggle, of times when the diverse groups have asserted their distinctiveness, often through violent means, and this also portend an era of, perhaps, even greater struggle which could force a restructuring of the nation in an effort to preserve its oneness, an era of rapid social change in which literacy, as also the general educational input, would be most crucial. It is then no surprise if this realisation of new demands and expectations in conditions of continuous change be felt in our circles, and discontent ensue, which take the form of a quest for change in 'the order of things'.

At the core of this realization would be the proposition that 'Illiteracy, like literacy, is socially constituted' and the change from one to the other state involves changing the conditions of life the creation of a new social order. Accordingly, it is from those who are engaged in social sciences and have understood the dimensions of 'human' and the 'social' and their interrelationship with the individual, psychological and cultural levels of existence, which include the economic and organisational aspects as well, that we can expect the inputs for that change. And in fact, that is what has happened in the field of adult education where members from these different disciplines have come together to collectively confront the task which is of equal concern to them all. But this 'division of labour' approach may have not gone beyond the practical issues, often inviting comments that the field itself has been preoccupied with practice or piece meal approach and there is no theory which they genuinely share. The theory itself, if it comes about, has this unenviable task to perform of meeting the core aspirations of each discipline and recognising their boundaries, yet allowing at the same time, attempts from within and without to transcend these boundaries so that an interdisciplinary or a multidisciplinary field emerges which satisfies the quest of all. While such a theory is still to emerge in our situation, even in the developed world the attempts to do so have met either with reactions of allergy

to merger of disciplines and borrowing of terms, or where they have had acceptance of attitude, the actual effort has fallen far short of that goal and has led instead to a plethora of terms with changing semantic bases. Hence, at this stage, to turn towards them in the hope of importing a solution may lead, instead, to importing new problems 'within'!

Adult Literacy and Adult Education

Turning towards certain basic issues, one can first and foremost detect a dijunction between 'Adult Literacy' and 'Adult Education'. While Adult Educationists had envisaged their own discipline to be broader almost synonymous with Education itself - the eradication of illiteracy was seen only as the initial step - a means. It then partially disturbs them to see the entire focus shift to this initial process and literacy being viewed as an end in itself. The term literacy has expanded to include functional literacy which, if achieved the way it is envisaged, may leave precious little to be done by Adult Educationist. Infact, one can detect the use of the term Adult Literacy in the same contexts where Adult Education had figured earlier, rendering the two synonymous in the perception of many, creating a feeling that the former has usurped the task of the latter.

Perhaps, as if to add to their woes, even literacy workers - those committed to the act of making reading and writing possible for the illiterate - may point an accusing finger at the Adult Educationists for their often having belittled the literacy act. On numerous occasions there have been statements made which qualify the ability to read and write with an adjective "mere" and these include definitions of literacy itself. Of course the contexts are such that the goals and philosophy of action are being expounded and the statements are emphasising that it (literacy) is not merely that ability alone, but nevertheless, the damage has been done in underestimating the nature of the processes at work. What is also being overlooked as a result is that literacy does not come about without contact with the literacy source - the written word - and that often involves overcoming the psychological barrier or lack of motivation of which so much is made, as though it were an issue by itself, and it also ignores the illiterate's own view point of the initial achievement - akin to the joy of discovering the ability of stand on ones own feet and taking the first step forward -

the only one that amounts to a genuine leap.

Instead of allowing this to become a heated issue of debate, our quest can turn to the science & language - linguistics and its applied branch of psycholinguistics, to inform us of what constitutes the act of reading and what constitutes the act of writing. It is here that one has a wealth of literature which delves deep into the activities - especially reading and several common sense views, of the kind that reading proceeds letter by letter and word by word, are cast aside and instead, reading is seen as the quest for the construction of meaning wherein the reader proceeds to scan the minimum cues necessary to predict the forms that follow, guessing, and using redundancy to the maximum limits, an act in which the entire linguistic ability is utilised. Of course, linguistics itself has undergone a paradigm change from a behaviouristic outlook to a mentalistic one - but it has done so without discarding all the products of the earlier paradigm instead it has given them a new meaning, allowing for some form of a consensus to prevail amidst different schools of thought. Lest, we be seen as extolling the virtues of linguistics, it may suffice here to say, as literacy is primarily concerned with written language, it necessarily has to involve expert views on language and script as systems and the utilisation of only the former in oracy and both in literacy.

Should we derive some solace in finding our path for a while by looking at the paradigm of language studies and accept the possibility of it becoming one of the pivots for developing our larger, multi-layered framework, we would arrive at another issue of concern, the acquisition of literacy skills - which presumes their production under specific conditions of consumption. The dominant view assumes, literacy is acquirable/learnable only in the 'instructional context', often explicitly stated to be the schooling type, whether the recipients be kids or adults. This at once brings in several parameters: Learner - Teacher - Material - Method. As opposed to this, a line of argument may be developed stipulating the only necessary condition of 'Exposure', and to make it conducive for the commencement of the literacy act, the context be revealing or self-instructing. Underlying this second view would be an assumption - 'literacy is as learnable as language itself, and just as a man can learn to speak, he can also learn to write'. This will become workable when coupled with a

condition 'provided literacy is a given i.e., the actors in the society openly produce and utilize it and engage in interaction through it'. This view will receive support from research findings in high literacy societies where children seem to get into reading even before getting into school.

Language Learning

Our quest at this stage may take us into the realm of theories of learning in general and theories of language learning, and the application of these to adult learners as well as child learners. Even at the risk of sounding simplistic, one may claim that while behaviourism has contributed more to the understanding of the role of external environment in learning per se, language learning has profited more from mentalistic views which have provided an insight into the conceptual apparatus, often linked with biological predispositions and innate abilities. Literacy theorists, instead of being swayed by one or the other, have an opportunity to allow for a synthesis of views and make them compatible. The first viewpoint compels us to discover the systematic nature of the inputs from without, whereas the second takes us to understand the systematic attempts from ;kbtkg which seek to give order even to fragmented inputs. This also has lessons for the practitioner who may make attempts to provide well structured pedagogical inputs, but who, even when he fails to do so and provides instead only a variety of exposures to the learner, may still succeed in inducing learning, for the learner may structure it of his own accord and learning ensue on account of his being a human, blessed with this unique creative ability.

There are two factors at this stage which have been the subject of some debate. The first is the axiomatic statement that literacy presupposes linguistic ability in the spoken language, i.e., the spoken language is the medium by which one acquires literacy. This has led to the policy of providing literacy skills in spoken languages - the language(s) of the learner(s). Judging by the reactions, a rigid policy on this matter can only add to the discontent, whereas the decision maker must also first examine the sociolinguistic context - especially language attitudes, bilingualism, and language variation. The other factor, also another reason prompting the first decision, is the issue of 'Motivation' - a concept that figures in both psychological and social realms of our inquiry. It is made out that

participating in the literacy act in ones own language accelerates the learning process, provides for more props for the written, and ensuing successful learning being self rewarding helps the motivational level to go up. But motivation, like several other intervening concepts, cannot be understood only at this level. There are studies which will focus on their role in participation or non-participation and these reveal a variety of reasons, often complex, including those that point towards the conditions of learning centres and those that point to conditions elsewhere, and motivational changes may be the consequence of changes in these conditions. Thus, literacy studies point at the interactive nature of our quest where problems at the psychological level are resolved by noving linguistic or social remedies.

The focus on motivational studies is also a point of departure in the study of language learning, where motivation is an issue only if a second language is involved (because the need to communicate is satisfied by the first language and it is considered common to the human species) and the study of literacy learning where it occupies the position of a crucial nature. Also, motivational studies are important in adult learning contexts with which we are concerned, whereas, typically, language learning takes place from infancy onwards and by the time a child is around four or five years, he becomes a competent user of the language. But literacy practitioners need not be over concerned with raising the levels of motivation as a precondition; instead, their endeavours may bear greater fruit if they proceed to demonstrate, rather unfold, the ability in their learners to cope with the task so that successful learning can set the ball rolling.

Now, to revert to a point made earlier which involves the instructional context and the primordial place "school" occupies. Despite attempts being made to differentiate formal education from non-formal, adult, and continuing education, the parameters involved are recreated - lending from the outside a homogeneity to 'Education per se'. Each of the parameters - Teacher-Learner-Material-Method and also 'Language as a medium' about which something has been said, becomes the object of expert studies which are to remedy the complaints directed at the parameters, and we have then an evergrowing 'system of complaints' and a 'system of remedies' being mediated by that 'body of experts' all helping to

perpetuate the unstated, implicit, 'schooling paradigm'.

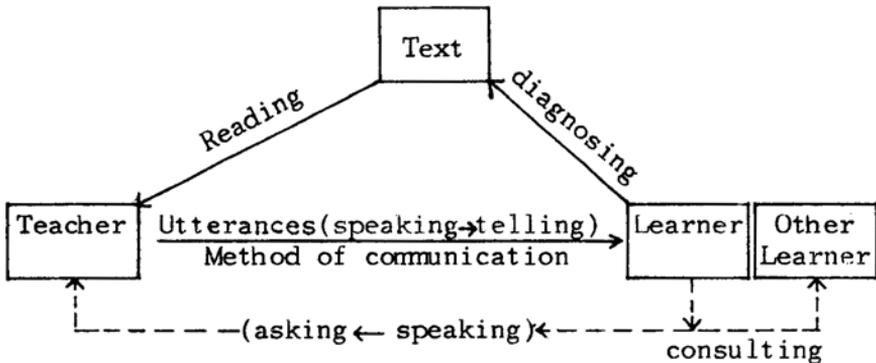
It may not be out of place if our quest should seek to delve into the functioning of the Literacy Production Centres (or Adult Education Centres) where the process of conversion of illiterate to literates is initiated. In fact, researchers have made them the focus of their studies, but their aims have varied from finding out if the Centres existed only on paper or in practice, because for a long time it was felt (and is still felt in some quarters) that these were only show pieces of concern and modes of accounting for fraudulent expenditure, on to their functioning efficiently or otherwise. All the parameters, either in isolation or in combination, have become key sources of complaints or remedies, and the criteria for judgement have been based most often on the performance of the learners. In addition, external factors are also brought in to explain some cases of non-performance which is almost a normal pattern.

Literacy Process

It may not be harsh to point out that hardly any effort has been put to diagnose the actual processes of literacy construction and the way it is embedded in an overall instructional process, the extent to which the "texts" dictate the "utterances", the influence of the method on the unfolding of learning processes, the alternatives that are tried, the queries made by the learners and the answers given by the teacher, or the questions asked by the teacher and the responses of the learners, the errors committed and the processes of correction, the problems that remained unresolved and those that got resolved, the attitudes that were allowed to surface in what was said or those that were suppressed when they arose accidentally, and so on, rather all that characterises the interaction as a living process. It is thus no surprise if we cannot answer the questions related to what is involved in 'becoming literate' or 'making someone literate'. In fact, attempts to answer authoritatively may mean that the findings of such research in formal domain, or from other social contexts in other parts of the world, if they exist, are dictating the reasoning and both may not serve our purpose entirely.

If we are to adopt the interactional model within this paradigm, we may be able to make sense of the proceedings. In its simplest form, the teacher and the learner(s) proceed

to interact with each other with an assumption that the teacher will make the text known to the learner(s). The teacher reads the text and then using a certain method of communication utters the text with the aim to tell the



learner what the text contains. The learner uses the utterances to diagnose the text. While the above process is necessary, the learner may also ask the teacher or consult a fellow learner.

Lest we feel that we are choosing to ignore the complexity of real life situations in our theoretical pursuits, it would not be unbecoming on our part to dwell on the nature of the enterprise 'literacy construction' in these centres. The parameters involved are put into the interactional space after a process of certification (approval/disapproval) and each one of them is a variable which influences the form of interaction, which in turn influences the parameters themselves, often irreversibly, so that to study one of them the others have to be brought into explain. Thus despite the intensions of our educational planners to keep a control on 'who will teach what to whom and in which way', especially through the content of materials which are generally utilitarian and allow also for the packaging of ideology, the teacher and the learner may proceed to turn the exercise into a different sort of an enterprise (seeing through the design) and genuinely direct the endeavour for self-amelioration. Yet, the chances of succumbing to the larger design are more than remote, inviting the sceptic to remark that our exercise is 'of the literate, by the literate, for the literate' (or substitute the word Government for the literate since they are the

sponsors in most cases). This does not mean that all programmes are so tailored, but distrust is an inherent component of this endeavour and the schooling paradigm maximises it as it were.

Now, to revert to our diagram and our quest for understanding the nature of our enterprise. Instead of being dictated by the heterogeneity of situations and possibilities of interaction, we may for a moment 'idealize' the situation to understand the role of the teacher for a keen and intelligent learner, who is willing to make guesses and search for procedures to prove or disprove them. This learner may have only an idea that whatever he speaks can be written down, although he may have no idea of how it is done. He may assume that the "texts" will be helpful in this regard. He may believe that the teacher around knows and is available but as if to test his own competence he may wish to interact with him only when it becomes absolutely necessary. In that case the utterances from the teacher to the learner may be non-existent and the diagnosing may become a genuine attempt at 'trying to read'. Supposing then that he detects in the materials the picture of an object 'A' which has alongside a mark on the paper- 'XY' and at another points he detects other objects 'B' with a mark 'YX' an object 'C' with the mark 'XX' and an object 'D' with a mark 'YY'. On the basis of comparison he may be able to diagnose that 'X' and 'Y' are two different marks which can be combined. If in addition, he finds that the objects A,B,C and D are having something in common (be it shape, colour, or the way they are pronounced) he may impute that the act of writing is trying to capture that which is common to them. In this case, our learner has become a creative participant although he may have entered into wrong conclusions. The ideal material designer would be the one who would expect such a keen learner around and try to provide an explicit method of meeting his curiosity by providing illustrative - self-revealing materials - which anticipate a probing learner. In other words, the teacher's role is being minimised so that the learning effort is self-directed or material-directed. Although, this may lead one to conclude that a learner can acquire literacy if the materials are self revealing, a process of communication between the learner and the source is necessary. In the case(s) above, the pictures of the objects have served the purpose of interpretation and made the teacher unnecessary as it were, although it may be better to say that the teacher has been built into the material.

Teacher and Learner

Let us now introduce the ideal teacher into the framework of the independent keen learner and self-revealing-instructional materials. It is to whom the learner in his need to verify his hypothesis can turn with a belief that the teacher knows authentically what he (the learner) wants to know. The ideal teacher would provide the learner with the maximum opportunity to optimally use his own intuitive ability, allowing himself (the teacher) to become a silent watchful eye, putting himself in the learner's shoes as it were, out guessing his guessing, preparing to give answers to the questions being born, sensing the reluctance (if any) on the part of the learner and then stepping in when summoned, unfolding a discourse which would be explicit to the limits - not tied only to a certain method alone but always focussing on the task at hand, willing to try all possible routes to get to the end point and all the points enroute, demonstrating the worthiness of what works best and as willing to reject when it works not, and simultaneously as it were, getting also into the shoes of the materials designer, laying bare the design, tabling the visible and the invisible, the content and the intention, the form and the formulation.

One obvious assumption in our exercise is that the ideal learner and the ideal teacher share a spoken language which is also the basis of the written text. But it is not yet clear what sort of an oral communication is necessary to make the written known. While the nature of the script system would dictate it to a great extent, each method would assume the nature of the task and proceed from there, and the very fact that alternative methods are available would indicate that there is no definite 'consensus' on this issue. They way the written text is taught would in turn influence the way it is perceived and the way it would be communicated further. One may see that in the very initial stages the entire load of communication would be on the spoken language (and the ability of the speaker to utilise it), but as the bits of written would become internalised, they would then serve to help the learning of the new materials till such time when written shall support the written. Just as the spoken language is generative, i.e. with the help of a finite set of elements (sounds, words, rules etc.) it can convey an infinite set of expressions, often with novel contents idealling, literacy skills would have to become generative

too, so that the finite set of written symbols can also be put to infinite use.

This at once brings in the real life less than ideal situations. In fact, the whole exercise of the last few paragraphs, if it is not to become a tangential diversion of sorts, serves only to contrast reality or the way things are with the way they ought to be. Literacy in practice is viewed as a more limited ability restricted to a finite set of functional needs rather than a potentially infinite ability which can cater to emerging needs as well. This lowering of expectations is a recognition of several constraints which account for the malfunctioning or non-functioning of the parameters, allowing for many issues to crop up which are problematic and at least some which are inconigible. Since many of these Literacy Centres are located in areas where illiteracy is the norm, the products have a chance of relapsing into that framework or getting to have literacy which is dysfunctional in the immediate context. This is an area of great concern and has prompted some to rethink the issue, at times demanding a change in the very order of things, of first starting with the external environment and making it literacy conducive which will call for the utilisation of the skills to be acquired in the Centre so that maintenance is assured.

Social Context

This ideological decision to create an environment which will allow for optimal functioning of literacy sources within an accord a favourable reception to the literacy endeavour suggests that it is both desirable and feasible. Its desirability can have a real meaning only if the 'social context' in which the effort is to be located, imbued as it would be with its own ideological frameworks that would manifest in prevalent social practices and be tacitly assumed in conventions, does not atleast thwart it, but instead, displays a sense of willingness and flexibility to accept change. Those involved in undertaking this task on the other hand, who genuinely want to make it possible, may as well expect a resistance and be prepared to try out alternatives. As stated earlier, if illiteracy is to be viewed as a socially constituted state of affairs, it would be only fair to assume that it is either on account of lack of accesibility, or lack of willingness on the part of the potential learner or those who exercise control on him, and

to overcome these social barriers as it were, those engaged in reconstituting have to tread over delicate issues and become conscious that they do not end up eliminating choices as they exist (including the choice to stay illiterate), nor create a bias for literacy.

As regards feasibility, one observation made elsewhere claims that if written materials are made accessible in revealing contexts to even illiterates, these may provoke their curiosity and stir the innate ability to gather sense, allowing thereby literacy to become an issue of communication, and when the neoliterates or literates begin to contribute by confirming or rejecting the hypothesis or 'guesswork' of these keen participants, a chain of communication networks could develop and literacy emerge as a result of collective effort. In this framework, the teacher is not located in some instructional context but is a consultant, and the initiative may be taken even by the illiterates to proceed on their own. This may sound naive or at best a conjecture which ignores the social context, but it does have the advantage of pointing to the basic role communication processes have to play in the creation and spread of literacy, besides suggesting the initiator could be any member of the community - literate or illiterate, and the beneficiary of a communicative act may be not only the member who is interlocked in face-to-face communication as the recipient but even someone far removed in the speaking chain who is linked through others.

When the social context is brought into the forefront, the social stratification be it based on wealth, gender, caste or education - comes into play in regulating the communication processes in which literacy is sought to be embedded. As sociolinguists would tell us - who speaks what to whom under which conditions - is socially patterned and rules of speaking can be deciphered. The diversity of patterns is not simple for other individual factors, which are said to be atleast partly conditioned socially, like parental background, experience, perceptions, beliefs and attitudes, all come into the fray. It is for this reason important for us to understand that while the existing patterns have an inherent capacity to accommodate 'new content', its mode of transmission and storage are likely to be such that the established order does not give way, and attempts to change this from without can often invite wrath and distrust within. This is also to under-score the

ideological claims of creation of an egalitarian order which often accompany the literacy endeavour but which do little to actually achieve it and often do more to reinforce the traditional distinctions or problematise them. If literacy is considered a levelling force - then it will remain so irrespective of the claims made or fears cast, but to provoke this in the name of motivation or creation of a favourable climate may not be the best policy in all contexts and instead of removing hurdles it may create them afresh.

Communication Processes

This note of caution is not meant to dampen the spirit of those committed to the creation of an egalitarian order and convinced that literacy is the most natural tool for their purpose, but to make them examine the contours of inequality and the communication processes which often reflect and reinforce them. Even at the risk of sounding jargonistic, one could say that the literacy processes have to operate as an integral component of the 'Communication Matrix' - the complex integral of communicative acts between members of the community. In this order of things, the unfolding of the communication matrix is a prerequisite but that does not mean one has to handover a long list (perhaps infinite!) of communicative acts to the literacy engineer; instead, a process of general demarcation between 'written acts' and 'oral acts' is necessary and also the types within them. This means one has to have a general idea that in the society under consideration - which communicative acts are typically performed orally, which are typically performed in and through writing, which can be in either form, which require both forms to be mixed, and which are those that are non-linguistic communicative acts. In perfectly illiterate oral societies, which are now more of an exception, literacy has not ongoing role to perform (and yet such societies can open one's eyes to demonstrate that oral communication can function with equal ease in domains where some others expect writing) and when literacy is sought to be created it is to cater to needs which are felt but unfulfilled.

This exercise will confront us with two questions that lurk behind - i.e., to what extent oral communicative acts are "translatable" as written communicative acts and to what extent they are not, and also the question related to it - is there some content which can be expressed only in one form but not the other? It is here that answers may often

indicate the conventional nature of writing on some occasions rather than its necessity. One area in which literacy endeavours can err and probably often have erred, is to make a case that without literacy some forms of knowledge are not possible or that they are authentic only if performed in writing; whereas a part of the process of literatising the people involves making 'written' things known authentically through the 'spoken' rather than only the reverse.

We have now come to a point where literacy is being viewed in societal terms. The oral forms of communication are being knit with written forms to cater together to the changing communicative needs of the society whose members in the process are becoming more competent in communication. As new content becomes accessible and as forms for their expression get created, a sense of empowerment may dawn in several members, redefining the existing mechanisms or social control. Literacy, may, at that point, become an instrument for the redressal of issues which are problematic within but need solutions from without.

Enabling Device

All along our pursuit we have been confronted with questions related to WHY literacy and HOW literacy, but two other somewhat inseparable questions have continued to bother us and relate to what literacy IS and what it DOES. While claims regarding its impact on cognition or logical reasoning reveal differences of ideology and often suffer from exaggerations, literacy is still seen as an enabling device allowing access to certain technical fields, a pre-requisite for modernisation - often equated with development, and not without reason, instrumental in the creation of a bureaucracy (with a literacy bias) which legitimises the exercise of social control from a distance but permits also in return the transmission of problems to that distant authority. Of course, such reasoning cannot always be used by those engaged in the actual process of 'conversion' of illiterates to literates for the illiterates may demand concrete proof of immediate actual gains to be realised at the individual level whereas we may have to offer discourses that revolve around potential, often subtle, long term gains at the societal level. Here, then, is cause for concern and challenge for the construction of a meaningful dialogue which commences with differences in points of view and poses problems for a meeting ground.

Even after the problems posed in the processes of communication and imparting of literacy skills are ever, the task of conscientisation confronts us as an immense one. It is here that one can easily slip into reasoning which blames certain vested interests, often identified with certain marked social groups, for the plight of the illiterates, and if one does not do so, then the programmes are likely to be labelled soft and pro-establishment types which are meant to 'show off' the concern and perhaps legitimise some expenditure. The need then at this hour is the search for forms of discourse which seek to obliterate the biased views of the illiterate and the literate but do so by creating a spirit of the collective where 'self' and 'other' merge as one.

To trace back the nature of our quest, we have reflected on the concern for the study of literacy and adult education together as a discipline which is interdisciplinary in nature; which seeks to delve into the processes of acquisition of literacy skills as communication skills; wherein acquisition is tied to the production of literacy under certain conditions especially the dominant schooling paradigms; where the social context imbued in its own ideology imposes frames of interaction and interpretation; where the task involves unfolding the communication matrix and enriching it with written and oral means to cater to emerging needs; and where the entire endeavour is directed towards enabling the individual and the society to participate in the processes of development conscientiously. While the theoreticians have much to gain by going in depth at different points to allow for constant revision, the practitioners must constantly look out for the devout who can stir the souls of both literate and the illiterate and create a nation building movement akin to the Bhakti Movement in spirit. There is thus a realisation that although literacy need not be viewed as a panacea, the movement for it envisaged across the length and breadth of this country has the potential to become a binding thread for the national fabric threatened by divisive forces. It is, as if, for those who want to keep the hopes alive, the search for the material and particular has been transformed into the quest for the resurgence of the spiritual and universal.

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P.K. Bhargava

Population Dynamics and Health : Research Issues in Adult Literacy Programmes

The Eighth Five Year Plan emphasizes that galloping growth of India's population not only nullifies the economic progress but also accentuates other problems like illiteracy, housing shortage, environmental degradation, pollution, food shortage, malnutrition, poor health status, unemployment, poverty etc. (Planning Commission, 1992). The approach paper on population problem presented at the National Development Council also stated that to obtain desirable results in the matter of population control concerted effort is required to be paid on issues like small family norm, age at marriage, planned parenthood, maternal and child health, environment, etc. Various empirical studies, too, indicate that functional literacy, numeracy and basic education have an important bearing on the parameters like fall in fertility rate, increase in civic and hygienic awareness, environmental cleanliness which, in turn, help to slow down the rate of population growth, promote self-health care as well as to improve the quality of life of the people (Unicef, 1991). Thus, both from micro (individual) and macro (national) development points of views, attention is required to be paid to alter various parameters of population dynamics, viz., fertility, mortality, morbidity, health, age at marriage etc., for the welfare of the people of the country. Since population dynamics and literacy are closely linked, there is need to step up efforts simultaneously in both these sectors.

Education and Media

In order to influence different parameters of population dynamics and health improvement, efforts are also being made through several modes of education and media. The adult literacy programme is one of them. In fact, one of the objectives of the National Literacy Mission is to inculcate in the learners the value of the observance of small family norm along with imparting literacy to illiterate learners and post-literacy to neo-literates (NLM, 1988). To inculcate in the illiterates the value of optimum family size, efforts have been made to integrate population issues in adult

literacy programmes by developing appropriate materials, aids and training strategies (Prem Chand, 1992). Also, under the project of population education in adult education, the main areas identified for integrating into the teaching learning materials are (i) Small family norm; (ii) Responsible parenthood; (iii) Right age at marriage; (iv) Population growth and environment; (v) Population and health; (vi) Population education and Development; (vii) Population related beliefs and traditions etc. Needless to mention that these parameters of population aspects are of crucial importance. Hence, it would be worthwhile to examine how these issues are reflected in the literacy and post-literacy materials, in training programmes of field functionaries etc. It would also be important to study whether learners and functionaries at different levels have correctly understood the concept of population dynamics along its various dimensions; whether multiple issues of population problems reflected in the adult literacy programmes are based on felt need of the learners; how they are presented in primers of adult literacy programme in a convincing manner and so on. If there is any gap then for proper integration of population issues in adult literacy programme, more attention would be required to go further into the suitability of the material, training of the functionaries, communication methodology etc.

In spite of the fact that the above issues are very important, little attention has been paid towards research studies particularly in the area of Population Dynamics and Health in the context of adult literacy programme. In fact, among several components of population dynamics, the level of fertility, mortality, age at marriage, migration, social mobility are some of the important factors which are influenced by the level of literacy and education in a society which, in turn, influence the quality of life of the population. Thus, both from theoretical and practical points of view, the need and importance of the studies attempting to unfold the interrelationship between population dynamics, health and adult literacy are of crucial importance for policy planners and practitioners. The following sections give an overview of the interrelationship between population dynamics, health and education, particularly in the context of adult literacy programme. It is hoped that it would provide direction of research studies which could be undertaken by scholars in this area.

Literacy, Small Family Norm and Fertility

The National Literacy Mission document emphasizes that "acceptance of small family norm is related to the level of literacy. Literacy promotes knowledge and acceptance of small family norm. The higher the level of literacy, the higher the percentage of couples adopting small family norm." Hence, one of the objectives of the NLM is to "inculcate the value of the observance of small family norm among illiterate persons in the 15-35 age-group" (NLM, 1988).

Looking at the empirical evidences on the "interrelationship between education and fertility", several studies (Bogue, 1967; and Kirk, 1969) have revealed that education accounts for four times variation in fertility as compared to other socio-economic variables in developing countries and, therefore, is believed to be the dominant characteristics for the larger reduction in the level of fertility. Results of the 1980 world fertility survey indicate that, averaged across twenty countries, TMR decreased from 6.4 children per woman for those having no school to 4.5 for those with secondary education (United Nations, 1981). Thus, across these developing countries negative relationship may be observed between level of education and fertility. A World Bank review also revealed that, after controlling the influence of various factors, such as spouse's education, occupation, and residence (rural/urban), the effect of female education was found to be about three times greater than that of male education on fertility.

In fact, education of females not only provides opportunity for personal advancement and awareness of social mobility but also a new outlook, the freedom from tradition and development of rationalism in the society. It generates aspiration for a higher standard of living and also motivation for involvement in the activities outside the home, particularly by entering into labour force market. Further, education may not only promote communication between husband and wife but also a better understanding of the reproductive process and access to modern and effective contraceptive methods. These factors may induce a fertility decline by way of first creating awareness of the benefit of having small family size which, in turn, may lead to more acceptance of birth control measures.

Keeping the above facts in view it would be worthwhile if multiple dimensions of fertility behaviour and small family norm are studied in the context of literacy and educational levels of the society. Researchers may examine how various socio-cultural, demographic and economic factors influence the fertility pattern in a population. They may also look at fertility differentials by literate and illiterate women; interrelationship between level of education, value of children, and family size norm; effect of adult literacy programme on changes in behavioral pattern of the individual towards fertility control. One can also examine how efficiently the various dimensions of fertility behaviour and small family norm are integrated in the teaching-learning materials of field functionaries and learners.

Literacy and Right Age at Marriage

Age at marriage of girls has been a favourite topic of population scientists in India over a long period. The striking characteristics of the marriage pattern of girls in India have been the early age at marriage and the universality of the marriages. In the historical times it was customary to marry the girls before they attained puberty. At the beginning of the 20th century, the incidence of child marriages was quite large. The Census of India 1901 found that nearly 46 per cent of the girls aged 10-14 and 84.4 per cent of the girls in the age group 15-19 were married. In 1981 the same figures were 6.6 and 43.5, respectively. Thus, it is clear that incidence of child marriages in India has fallen over a period of time. The singulate mean age at marriage for girls has also increased over the last 80 years, from 13.0 to 18.7. However, it is still low, especially in the rural area.

Since marriage provides a socially sanctioned opening for initiation of sexual activity and child-bearing, the age at which the women marry constitute an important factor in the population growth. Age at marriage of girls is also closely connected with their schooling and education. Demographic need to raise the age at marriage is also a right step towards raising the status of women. Thus, in India, where all out efforts are being made to strike a balance between rapidly growing population and resources, the policy encouraging delayed marriages can be viewed as one of the multiphasic endures to check growing population pressure.

Raising the age at marriage beyond 20 years is one of the important aspects of 'Beyond Family Planning' strategy of population policy (Ministry of Health, 1986). Raising the age at marriage may also be beneficial for the health and survival of mothers and children by eliminating or reducing childbearing in early teenage years when the risks of prenatal, neonatal, infant and maternal mortality are high (Sinha 1986). The delayed age at marriage to 20 or beyond would thus promote responsible parenthood.

The question is : how to bring about the rise in the female age at marriage in our country? Legally there is a binding that the minimum age at marriage should be 18 for girls and 21 for boys. However, enforcement of this law is not an easy task where majority of persons do not know their correct ages and do not have documented proofs of the same. Moreover, enforcement of the law of minimum age would require changes in the attitude of parents through widespread campaigns emphasising the benefits of late marriages. Since pernicious results of early marriage and pregnancy are many, as mentioned above, the message for right age at marriage must be conveyed to every family in the nation through the multiple channels of medical, health and adult literacy programme.

From the point of view of research studies on the interrelationship between adult literacy programme and age at marriage, researchers can investigate how various demographic, socio-cultural and economic variables influence the marriage patterns in different societies; determinants of child marriage in India; knowledge of and attitude towards legal age at marriage among different segments of the population; opinion of older generation and parents for age at marriage of their children; attitude of youth towards age at marriage; interrelationship between literacy and age at marriage; effect of early marriage on fertility, maternal and child health. One can also look at how efficiently the materials on "determinants and consequences of early age at marriage on life of the individual" are reflected in the primers as well as in training curriculum for field functionaries (content analyses) of TLC and their impact on learners towards right age at marriage.

Literacy, Health and Mortality

Various studies (Unicef, 1991; Jones, 1992) conducted in

several parts of the world supported that basic education helps to improve the quality of health of the people. A review by the World Bank, based on the studies conducted in Latin America, the Middle East and Asian countries, concludes that (a) educated parents, especially mothers, are more likely to have healthier and better educated children; and (b) higher the parent's and especially mother's education levels, the lower IMR, better sanitation, nutrition and health practices (Unicef, 1991). The UNFPA report also showed that an extra year of schooling to females reduces infant and maternal mortality rates by about seven per cent, which again supports that better education to females would also result in better health to mother and child. Perhaps with this fact in view, health aspects of the population are being integrated with adult literacy programmes in many parts of the developing countries.

Numerous health surveys as well as research investigations indicated that the main causes for deaths, in India, during the first year of life are prevalence of tetanus, premature birth, pneumonia, dysentery, diarrhoea, infantile liver, influenza, congenital malformation, malaria and gastro-enteritis. The incidence of these diseases has been more in rural as compared to the urban areas. Since mother's education is closely associated with the prenatal and postnatal health of children, the improvement in the educational level would enhance the health status of both mother and child (Unicef, 1991). Thus, knowledge about causes and cure of the diseases are of crucial importance for controlling infant and child mortality, maternal mortality and morbidity and thus for improving the health conditions of the people. As such, from the point of view of integration of health issues in adult literacy programme in the country, there is need to study how multiple issues of health, morbidity and mortality such as malnutrition and under nutrition, balanced diet, maternal and child health, causes and cure of various diseases; availability of medical and health services etc., are reflected in the training programme of field functionaries and in the curriculum of adult literacy classes. Do materials on these health issues find sufficient place in the teaching-learning curriculum and have desirable impact on the behavioral pattern of the neo-literates? In addition, research studies could also be undertaken on such aspects like trends and differential in morbidity and mortality levels among various socio-cultural and economic segments of the population.

Migration and Adult Literacy Programme

Migration pattern among population is of crucial importance from the point of views of developmental policies and programmes. The process of migration is determined by various socio-cultural, economic and demographic factors. Several investigations (Majumdar, 1978; Mukherji, 1979; Singh, 1986; Gupta, 1987; Sebastian, 1991;) indicated that there are three basic determinants of internal migration in our country. They are marriage - which is primarily dominated by females; employment - predominated by males; and family movement - by males and females in about equal proportion. It is a well known fact that major migration stream in our country is from rural peasant to urban informal sector as a result of under development, poverty and spatial disorder of the economy (Mukherji 1981). In rural areas, factors such as population explosion, continuous fragmentation of land and scarcity of employment opportunities "push" the rural people to migrate in the cities. On the other hand, due to capital intensive industrialisation, employment generating capacity in the cities are very limited. As such majority of the incoming labour migrants could get jobs in poverty induced urban tertiary activities such as porters, domestic servants, vendors, hawkers, construction workers etc., where they are compelled to take up whatever small means of subsistence available to them (Mukherji, 1979).

In the context of interphase of population dynamics with adult literacy programme, pattern of migration among adult illiterates pose a challenging task for the planners in implementing the literacy programme. As mentioned earlier, the majority of the population of India lives in rural areas and is involved in agricultural activities. Large family size and uneconomic holdings of land as "push" factors often make the majority of the rural people to migrate towards urban areas or places where they may find employment opportunities. The situation is even worse in those rural areas where land is not very much fertile. In these areas migration becomes a universal phenomenon: where majority of the people are found to be available at the usual place of residence only at the time of harvesting and out migrate during remaining part of the year in the search of livelihood. Thus, it becomes a crucial task for the planners to implement adult literacy programme for such migrants.

Though several researches have been carried out on various demographic, socio-cultural and economic aspects of migration in the country (see for example., Premi (1986); Gupta, (1987); Mukherji (1991); Sebastian, (1991), there is hardly any study on migration in the context of adult literacy programme. Some of the issues which could be considered for the study are : Demographic, socio-cultural and economic characteristics of the illiterate and neo-literates; migration frequency, duration of migration, places of destination and economic activities, reasons of migration and their problems both at the place of residence and at the place of destination; teaching-learning activities at the place of residence and at destination; incompatibility between economic activity and participation in adult literacy classes; level of achievements in reading, writing and numeracy; expected gains from adult literacy programme etc. The research studies may also aim to identify various difficulties which the officials and field functionaries encountered while implementing the TLC for migrant population and their means to resolve it so that benefits of literacy campaign reach to migrant population.

Population Education Issues

Population education has been given due recognition and acclaimed as an important input into national efforts towards ensuring better quality of life of the people. For controlling the accelerated growth of the country's population the National Health policy has appreciated the role of population education. As already indicated, one of the objectives of the National Literacy Mission is to inculcate in the learners the value of observance of small family norm along with imparting literacy to illiterate learners and post-literacy to neo-literates (NLM, 1988). The reduction in growth of population is also being emphasized by several modes of education and media agencies. Currently, UNFPA is also supporting population education projects as a part of the adult education programme in India. This project is being implemented by the Directorate of Adult Education through State Resource Centres and other agencies implementing adult education programmes in order to disseminate population education messages, viz., small family norm, right age at marriage, population growth and environment etc., to the learners. State Resource Centres implementing the population education programmes have brought out motivational, instructional and follow-up materials

integrating these population education messages. Motivational materials brought out by them are in the form of posters, charts, folders, slogans, etc. Motivational activities are being organised through street corner plays, camps, melas, puppet shows etc. Population education messages are mainly reflected in the primers and supplementary materials. Primers prepared under the new concept of Improved Pace and Content of Learning (IPCL) are expected to have the population education issues. SRCs have also brought out post-literacy materials in the form of booklets, flip charts, books, comics, stories etc. - either specifically on population issues or integrating these messages in the literacy materials. The population education projects in the area of adult education has been in operation for more than 6 years in 15 states/union territories.

In reality research in the area of Population Education is still in an infant stage with only a few studies having been conducted on this aspect. Recently the emphasis in adult education programme has shifted from centre-based to campaign approach. In the campaign approach, environment building and post-literacy stages possibly offer more scope for integration of population education (Prem Chand 1992). Needless to mention that for proper integration of the population issues in the adult literacy programme, the views of the people are very important. This would provide opportunity for people's participation in developing the content of population education for their own benefits. As such, there is a definite need for formative research for improving the population education content in adult literacy programme. Further, in our country, little attention has been paid to assess the impact of population education on the lives of the learners - in spite of the fact that population education project in adult education has by now been in operation for more than 6 years in 15 states/union territories. This is also an important area of research which could be undertaken by research institutions like NIAE.

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P G Lovely

Extent of Participation of Rural Women in Crop and Animal Production Activities - An Analysis

Women constitute about half the world population, account for 60 per cent of the working hours, contribute upto 30 per cent of official labour force, yet receive only ten per cent of the income and own less than one per cent of the world's property (U.N. Reprt, 1975). In India there are 407 million women out of the total population of 844 million (48.2 per cent). The primary sector consisting of farming, livestock, fishery, forestry and orchards etc., provides work to about 83 per cent of women, about 33 per cent of whom are cultivators. Although women represent bulk of the labour force, they have not been actively involved in the main stream of development and there is hardly any appreciation and recognition of their extensive contribution.

Modernisation and mechanisation of agriculture and some of the associated technologies, are believed to have displaced rural women from many of the traditional activities. Though many of the tasks performed by males are getting mechanised, women continue to toil in labour intensive jobs like transplantation, weeding and post-harvest operations. However, there is considerable evidence to show that livestock raising and management related activities still continue to be predominantly the responsibilities of rural women. Therefore, any livestock farming system must give specific attention to

women's labour, skills, knowledge, opinions, needs, constraints and potentials in these areas. This is best done by providing education, extensive training and services, income-earning opportunities and access to credit and co-operative institutions. Participation of rural women in crop and animal production process varies from state to state and region to region in India. Many factors such as education, size of land holding, socio-economic status, family size and type and extension agency contact contribute towards the extent of participation of women in crop and animal husbandry activities. Information on nature and extent of participation of rural women in crop and livestock farming activities is very important since it has practical relevance to extension workers and policy makers. Hence, the present investigation was undertaken with a view to analyse the nature and extent of participation of rural farm women in agricultural and animal husbandry activities.

Material and Methods

This study was conducted in the purposively selected Devanahally taluk of Bangalore Rural District in Karnataka, which topped the list of taluks in Bangalore Rural District in terms of number of Dairy Co-operative Societies. A list of Dairy Co-operative Societies and associated villages in the taluk was prepared. From this list five Dairy Co-operative Societies were selected randomly. The selected villages having Dairy Co-operative Societies were Bijjavara, Harohally, Nandi, Kantanakunte and Kaira.

From each Dairy Co-operative Society a list of farmers pursuing dairying was made. Greater care was taken to select from each Dairy Co-operative Society ten farm families randomly who are practicing crop husbandry along with dairy husbandry. An active adult female who participated in farm and home activities in each selected family constituted respondents of study. A schedule was prepared in the local language, keeping in view the objectives of the study. The schedule was pretested in a non-sample area, to reduce redundancies, ambiguities, if any, before it was used for data collection. The data were collected with the help of the schedule by personally interviewing 50 farm women in an informal atmosphere. The data were tabulated and frequencies and percentages were used to draw the inferences. The results of the present investigation, presented in Table 1 and 2 are discussed in the following paragraphs.

Participation of farm women in agricultural activities

The Table 1 depicts the information regarding the participation of farm women in different agricultural activities. It is interesting to note that of the twenty practices, in seven practices namely, preparatory tillage, nursery bed preparation, forming ridges and furrows, digging pits, plant protection, irrigation and account keeping, a higher percentage of farm women were not involved compared to other farm practices. One reason for generally less participation in the above practices may be that these practices by nature are more suited to farm men than to farm women. This finding is in line with the results observed by Devadas (1975) and Santha Govind (1984) who reported less participation of farm women in farm activities such as pre-

Table 1

Activities	<u>Supervision</u>		<u>Doing</u>		<u>No parti- cipation</u>	
	No.	Per cent	No.	Per cent	No.	Per cent
1.Preparatory tillage	10	20.0	4	8.0	36	72.0
2.Nursery bed preparation	10	20.0	12	24.0	28	56.0
3.Forming ridges and furrows	4	8.0	11	22.0	35	70.0
4.Digging pits	8	16.0	13	26.0	29	58.0
5.Seed treatment	11	22.0	39	78.0	10	20.0
6.Sowing	4	8.0	42	84.0	4	8.0
7.Fertilizer application	8	16.0	38	76.0	4	8.0
8.Transplanting	7	14.0	40	80.0	3	6.0
9.Weeding	2	4.0	46	92.0	2	4.0
10.Scaring of birds	2	6.0	46	92.0	2	4.0
11.Watch and ward	7	14.0	39	78.0	4	8.0
12.Plant protection	9	18.0	16	32.0	25	50.0
13.Irrigation	13	26.0	12	24.0	25	50.0
14.Harvesting	2	4.0	45	90.0	2	4.0
15.Threshing	8	16.0	38	76.0	4	8.0
16.Winnowing	4	8.0	41	82.0	5	10.0
17.Grading	1	2.0	48	96.0	1	2.0
18.Marketing	8	16.0	32	64.0	10	20.0
19.Storage	2	4.0	45	90.0	3	6.0
20.Account keeping	2	4.0	22	44.0	26	52.0

paratory cultivation, water management practices, plant protection which calls for greater expenditure of physical energy. Women in greater percentage engaged in farm operations like weeding (96 per cent), scaring of birds (96 per cent), harvesting (94%) and post-harvesting activities like threshing (92%), grading (98%), winnowing (90%) and storage activities (94%) followed by sowing (92%), transplanting (94%), seed treatment (90%) and fertilizer application (92%). The findings of Devadas (1975) supported the above finding which stated that extent of participation of farm women was higher in storing followed by sowing, transplanting, seeding and other activities.

Having known the practices of participation by farm women, the next concern of the research was to analyse the degree of participation. The degree (nature) of participation is classified as doing and supervising. In general, women's participation in terms of doing was more than that in terms of supervision. Among the farm women the percentage of those doing the practices ranged from a minimum of about eight per cent under the practice of preparatory tillage against the maximum of about 96 per cent under the practice of grading. Regarding supervision of practices, the percentage of women ranged from the minimum of about two per cent in grading activity to the maximum of about 26 per cent against plant protection followed by seed treatment (22%), digging of pits (20%), preparatory tillage (20%) and nursery bed preparation (20%). This finding is in conformity with those of Devadas (1975) and Santha Govind (1984).

Participation of farm women in livestock activities

Women's participation in the areas of livestock keeping was studied with reference to ten specific areas as given in Table 2. Unlike their limited direct participation in agricultural activities, majority of women were involved in almost all the livestock activities namely, feeding animals (96%), fodder collection (96%), maintenance of cattleshed (94%), cowdung making for kitchen fuel (94%), milking (88%), marketing of milk and milk products (84%), cleaning of cattle (80%), health care of animals (80%), purchase of cattle feed and other items (66%) and maintenance of accounts (64%). As high as 36 per cent of respondents showed non-participation in maintenance of account followed by purchase of cattle feed (34%), health care (20%) and cleaning of cattle (20%). When the nature (degree) of participation was analysed, it was

found that in general women's participation in terms of doing is more than in terms of supervision. A high percentage of farm women who will doing were found in activities like cowdung making (88%), fodder collection (84%), maintenance of cattleshed (80%), feeding animals (78%) followed by other practices. Whereas large percentage of farm women supervised the following activities in the order of health care (36%), cleaning of cattle (24%), purchase of cattle feed (24%), maintenance of accounts (20%), milking (18%), feeding of animals (18%), maintenance of cattleshed (14%), fodder collection (12%), marketing of milk (8%) and cowdung making (6%). This finding seeks support from the past researchers like Venkatachalam (1983) who reported the rural women's active participation in preparation of concentrated food for animals, feeding and giving water to animals, cleaning the cattleshed, washing, cleaning and bathing of animals, milking, taking animals for roadside grazing, management and feeding of calves and marketing of milk.

Table 2

Activities	<u>Supervision</u>		<u>Doing</u>		<u>No Parti- cipation</u>	
	No.	Per cent	No.	Per cent	No.	Per cent
1.Milking	9	18.0	35	70.0	6	12.0
2.Marketing of milk and other dairy products	4	8.0	38	72.0	8	16.0
3.Feeding animals	9	18.0	39	78.0	2	4.0
4.Maintenance of cattleshed	7	14.0	40	80.0	3	6.0
5.Fodder collection	6	12.0	42	84.0	2	4.0
6.Cleaning of cattle	12	24.0	28	56.0	10	20.0
7.Cowdung making	3	6.0	44	88.0	3	6.0
8.Health care	18	36.0	32	64.0	10	20.0
9.Maintenance of accounts	10	20.0	22	44.0	18	36.0
10.Purchase of cattle feed, and other items	12	24.0	21	42.0	17	34.0

In India, rural women, besides, performing household work, have been traditionally and predominantly engaged in crop farming, animal husbandry and dairying activities. However, the agricultural development programmes have paid

precious little attention to the problems of women in agriculture. Women have not been provided easy access to extension training in appropriate technology, services, inputs and credit facilities. Institutions like co-operatives, extension training centres, and commercial banks and other credit agencies have generally excluded them. Hence, efforts should be made to encourage farm women through adult education to motivate them to take up income generating programmes such as tailoring, rural crafts from locally available materials, coffee powder making, agarbathi and detergent making etc., when they are relatively free from farm operations. Provision of appropriate crop and livestock technology, inputs and services, training and education, organised marketing and credit and participation in co-operative institutions will result in raising the productivity, employment and income potential of rural farm women and in improving their socio-economic status and quality of life. Special attention is required to be given to improving existing skills of rural women through well planned and monitored training programmes.

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T Kumaraswamy

Total Literacy Campaign in Chittoor District

It is universally recognised that literacy is an essential threshold for the development of any country. Modernisation, better per capita income, strong democracy, success of development programmes, alleviation of poverty, better health status, women's emancipation, population control, national integration and care for environment cannot be realised without a minimum level of literacy on the part of the masses. Hence there is every need for literacy. The National Literacy Mission (1988) has opened new avenues for better literacy programmes and the campaign approach for total literacy is significant among them. It has helped Ernakulum to achieve total literacy for the first time in our country. But what about other districts all over the country which had around 30-35 per cent of literacy rate by 1981 or below the national average by 1991 (52.11 per cent)? Is it possible to achieve cent per cent literacy in such districts? Is there any evidence as such? If so, what are the strengths and weaknesses of such campaigns? Are the results achieved reliable and worthy? Is there anything beyond literacy? Is there any possibility to replicate similar strategies in other districts? The answers to all such questions is to study and understand a successful literacy campaign.

Chittoor

Chittoor is the first district in Andhra Pradesh and third district in the country to take up total literacy campaign. The first one is Ernakulum in Kerala and the second one is Burdwan in West Bengal. Chittoor district is situated in the southern part of Andhra Pradesh with Tamil Nadu and Karnataka on either side. Telugu is the dominant language of Chittoor, which is also influenced by Tamil and Kannada. The district is known as a holy district due to the existence of temples at Tirumala, Tiruchanoor and Srikalahasti. The total literacy campaign was formally launched on 2 October, 1990 with a lot of commitment, zeal and enthusiasm by Zilla Saksharatha Samithi, Chittoor.

'Akshara Tapasman' was the name of the total literacy campaign of Chittoor district. It is interesting to note as to why it was named after Tapasman. The term 'Tapasman' is

the traditional term rooted in the folk lore of Chittoor district. The origin of the tradition related to an episode in Mahabharata, wherein 'Arjuna' is supposed to have done 'Tapas' and acquired the divine weapon 'Pasupatastra' which helped him to win the Kurukshetra war. Arjuna did Tapas with all his attention and concentration and did not stop till he succeeded in his effort. The same level of attention and concentration is necessary on the part of an illiterate person suffering from poverty, exploitation, and ignorance. The day to day life of a common man is a 'battle'. 'Literacy' and 'Awareness' are the two most potent weapons to fight this 'battle'. The 'Tapas' started with an aim to provide the weapons of literacy and awareness to help the illiterate poor to overcome their predicaments. The campaign aimed at the age group of 9-35 and 6 lakh illiterate persons were enrolled in the literacy centres throughout the district. Out of 5 lakh 44 thousand learners who attended the centres, 3 lakh 52 thousand learners became literate. An external evaluation conducted by the Osmania University, Hyderabad (1991) revealed that 86.7 percent of literacy was achieved by implementing the campaign.

Strengths of the campaign

District Collector's commitment was a highlight of the campaign. He worked relentlessly in meticulously planning and implementing the various programmes of the campaign, such as constitution of various committees (academic, cultural, monitoring, evaluation etc.), guiding literacy workers, facilitating finalisation of primers for approval by National Literacy Mission Authority, reducing the time gap in various facets of the campaign, delegating authority and responsibility to mandal level officers and co-ordinators, securing the support of the press for popularising the campaign, maintaining round the clock office for literacy work, training, monitoring etc.

The involvement of the educational institutions was another significant issue to be considered. Literacy work became the prime concern for the school teachers from the beginning and the teachers worked as mandal co-ordinators, village co-ordinators and as promoters of literacy.

The untiring efforts of sixty thousand volunteers representing various parts of the district to teach learners was another remarkable aspect of the campaign. Participation

of the students and educated members especially in the villages in the campaign became a question of pride, courage, concern and respect for them.

The usage of local art forms like harikatha, burrakatha, jakki, pandari bhajana, chekka bhajana, pulivesham, pillangrovi, kolatam widened the scope of the campaign by touching the nook and corners of the villages.

The visits made by the district and mandal level administrators including the Collector, District Development Officer and others motivated the learners and educated members to participate in the campaign. The campaign was viewed as a people's campaign in which all sections of the society involved themselves voluntarily and contributed their level best for its success. The involvement of development departments like revenue, agriculture and animal husbandry gave more impetus for the campaign. With regard to the involvement of voluntary agencies the role played by Bhartha Gyana Vignana Samithi (BGVS) was commendable especially in environment building.

The campaign laid more stress on creating awareness of right for land, rainfed agriculture, women's emancipation, minimum wages, evil effects of consumption of alcohol, immunisation, equality of opportunities, co-operation, education, untouchability etc. The non-acceptance of thumb impression by government officials created more demand for literacy. Attendance in literacy centres was made a minimum requirement, unofficially, for issue of ration items and this helped to ensure regular participation of learners in the centres.

The organisation of door to door campaigns, padayatras, processions, personal contacts with volunteers, periodical meetings, review meetings of co-ordinators and literacy activists, celebration of literacy festivals, literacy conventions, literacy week (Akshara Saptaham), motivation campaigns, volunteer exchange programmes, issue of shoulder bags, identity cards, distribution of leaflets/folders about the campaign helped a lot for its better implementation. Among other things, wall writings, banners, cabsters, puppet shows, cinema slides, use of vans with audio cassettes, public meetings, essay writing and elocution competitions at schools and colleges were notable.

The involvement of youth clubs, mahila mandals, Nehru Yuvak Kendras, District Institute of Education and Training, ex-service men, writers etc. had given sufficient support for the campaign.

Weaknesses of the campaign

There was in-sufficient coverage of illiterate learners especially in municipalities due to various reasons.

The target groups were highly motivated in the beginning but their motivation could not be sustained till the completion of the campaign. The period of general elections, rainy season, paddy harvesting and Rajiv Gandhi's death had impeded the smooth organisation of the campaign.

Lack of resource persons for training the volunteers at mandal and village levels remained a problem. Transmission loss in the process of training at lower levels could not be avoided.

The payment of Rs.200/- as conveyance allowance to mandal co-ordinators acted as a frustration point for volunteers as they were not paid any such allowance.

There was a gap on one 1-2 months in the distribution of second primer to the literacy centres.

The existence of drop-outs, absentees, slow learners led to the necessity of organising the centres even in the post-literacy phase.

The level of participation of women learners was higher than that of men.

The University Department of Adult Education could not be involved in a better manner except in material preparation and training. The involvement of political parties and trade unions was moderate and could not create a strong impact on the campaign.

Frequent transfer of collectors in the district affected the smooth functioning of the campaign.

Impact of the campaign

A firm resolution to liquidate illiteracy by the district administration by involving all sections of society had acted as a crucial factor in opening the mental horizons of the learners through awareness and literacy. The emphasis of the campaign on various problems of learners like poverty, over population, exploitation, women's equality, right for minimum wages, right for land, right for education, social justice, economic upliftment and social evils had helped them to understand the problems and to analyse the causes underlying the problems and to arrive at workable solutions. The launching of the campaign had helped for better enrolment and retention of children in schools in rural areas. It had helped the learners to acquire knowledge of care for environment, immunisation, and mother and child care. It had led to better participation of learners in development programmes like Training Rural Youth for Self Employment, Integrated Rural Development Programme, Jawahar Rojgar Yojana and the New Twenty-Point Economic Programme.

To conclude, the campaign has proved that achievement of literacy is possible and the emphasis on socio-economic issues coupled with literacy can create a real demand for literacy. The involvement of the entire district administration is necessary for literacy and it is necessary to consider the total district as a unit for literacy. It has proved to be cost effective and result oriented. It is high time for the nation to combat illiteracy and the collectors who are new to the campaign approach should come forward to accept the task with enthusiasm in their respective districts. The efforts for total literacy remain as a landmark in the history of the district and the nation as well. Last but not the least, it should be remembered that the organisation of post-literacy activities should be immediately taken up for better retention and use of literacy skills by the learners.

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V Venkatappiah

Broad Sheet in Telugu : A Case Study

Early Periodicals in Telugu

In Andhra Pradesh, adult education movement was organised as a part of public library movement. Consequently adult education activities were published in GRANTHALAYA SARVASVAMU, an official organ of the Andhra Pradesh Library Association, started in 1915, and being continued till today. Again there are number of periodicals exclusively published

for the motivation of adult education. The Andhra Pradesh State Adult Education Association, started as early as 1937, encouraged the periodicals. Out of them ANDHRA VANI - a monthly periodical started from Koilakuntala in Kurnool district, in 1948, tops the list, which is mainly meant for neo literates. Much space is devoted to social awareness, health, rural sanitation and was printed in large size type and it had greater impact on the neo-literates in those days. After the implementation of National Adult Education Programme in 52 Projects in the State, a good number of newsletters and papers were published in most of the projects. They were circulated among the projects.

Wall News Papers

As a part of the Library Movement, some enthusiastic people started the wall newspapers from the second quarter of this century in many libraries in urban and rural areas. The wall newspaper named Tipparaju Satram in Nellore district is very popular. Important events of the day used to be written on a black board regularly. Local announcements such as festivals, epidemics, etc., were also published in the wall newspaper. Within a minute or two people read and enjoyed the paper. Similarly, the Government of India, Ministry of Information and Broadcasting published HAMARA DESH in English and Hindi and some issues in Telugu in the seventies. Main events of the fortnight were published in the paper on a large type, so that the people read the paper quickly and know the facts and information. This effort was useful and successful, but some how discontinued for various reasons.

Broad Sheet

After the implementation of the National Literacy Mission (NLM), an intensive effort was initiated for the publication of the Broad Sheet and it was accelerated with the starting of Total Literacy Campaign (TLC) during recent years. As a result, the Broad Sheet named VELUGU BATA - a weekly was published from this year by the enterprise of Shri Nayuni Krishna Murty. This is being published by the District Literacy Mission (Zilla Saksharatha Samithi) of Chittoor district. Similar efforts are being made, of course in half size paper of broad sheet by the voluntary organisations like Sevasram, Hindupur; District Literacy Missions of West Godavari, Karimnagar, Nizamabad etc.

Guidelines for the Material

The Directorate of Adult Education, Government of India, issued the guidelines for the production of books. The same would also apply to the publication of periodicals or Broad Sheets at the post-literacy level. The basic "aim of the post-literacy and continuing education is the retention, continuation, reinforcement and application of literacy for the development of the individual and the community." This visualised the establishment of Jana Shikshan Nilayams in a cluster of population of about 5000 or more. The reading materials available with the JSN's "should inform the people about the developmental and welfare programmes meant to alleviate poverty, remove inequalities and improve their lives" economically and socially. Again the "neo-literate material has to cater to this rejuvenative and invigorative process of life." Besides this, there should be some material of emotional value, which should give some pleasure and joy for neo-literates.

Broad Sheet in Telugu

VELUGU BATA - a weekly Broad Sheet published in Telugu and edited by Nayuni Krishna Murty, who is also the editor of MABADI and PATASALA, the popular journals meant for school going children and closely associated with the strategies of learning at primary level. On observation, one can find that the broad sheet VELUGU BATA is useful for neo-literates. This will sustain the reading habit among neo-literates, if it is supplied regularly for a longer period, say for a minimum period of three years. On a glance at the issues of VELUGU BATA, No.6, 7 and 8, one can find very little material meant for women, particularly to improve their skills, and income generating vocations such as dress making, embroidery, lace making, dairy, poultry, preparation of pickles, agarbattis, etc. Besides this, material is to be given on cleanliness, drinking water, non-conventional energy sources and topics of social awareness.

Unless, we show some material benefit for the first batch of neo-literates with adequate functional literature, there is every doubt, that the second batch would be attracted to it.

Printing Facilities

It was observed that out of 23 districts in Andhra

Pradesh, only in six districts there are facilities for photo type setting and offset printing. Infact there is no need for a separate material at post-literacy level for each and every district. The post literacy activity can be spread over in the State with a spoken and popular language which the daily papers will adapt. In such a case there is no need to have a Broad Sheet for each district, which is not practically viable and impossible at present. In these circumstances the VELUGU BATA, brought out by the Zilla Saksharata Samithi, Chittoor district can be strengthened.

In this connection, it is also to be considered to give a supplement in a book form of 16 pages or more in demmy octavo size, as in the case of some daily papers in Telugu, on a single concept such as - high yielding seeds, fertilizers, insecticides, pesticides, modern agricultural implements, oil seeds, cattle feed, fisheries, fish seed, sericulture etc. and the topics of social awareness. Such booklets will constitute a good collection in the JSN, or with any individual. It would be quite good, if the National Institute of Adult Education manages to prepare standard English/Hindi versions of the single concept books with apt illustrations and lay out design. This helps to produce the supplements at a reasonable cost, with good quality material. The translated versions can be brought-up by the authorities of the Broad Sheet.

Till today Broad Sheets or newsletters are being supplied to JSN's free of charge, with the financial assistance of Government of India or State Government. It is necessary to explore the possibilities for supporting the Broad Sheets through the assistance of local bodies such as Municipal Corporations, Town Municipalities, Gram Panchayats and other agencies like Library authorities, Youth Clubs, Mahila Mandals and voluntary organisations. Then only, there is a possibility of continuing the Broad Sheets regularly and keeping the neo-literates abreast with the material to develop themselves economically and socially.

JL Sachdeva

Adult Education in the Central Zone

Among the three States of the Central Zone, i.e., Bihar, Madhya Pradesh and Uttar Pradesh, Madhya Pradesh is the only State where vigorous efforts are being made to increase literacy rate. In M.P., 16 districts (as on May 1993) were covered under total literacy campaigns out of 45 districts of the State. In Bihar only eight districts are under TLC out of 42 districts of the State and in Uttar Pradesh out of 63 districts 15 districts only are under TLC. It all shows that enormous efforts are needed in all the three States of the zone which comprise over 30 per cent of India's population.

Literacy Position

The literacy percentages in the states of the zone is much below the national average of 52.11 per cent. The literacy rate among women is also very low in these states. It is 23.10, 28.39 and 26.02 percent respectively in Bihar, Madhya Pradesh and Uttar Pradesh as compared to the national average of 39.42 per cent. The table below gives the literacy percentages in 1981 and 1991 in these states:

Percentage of Literates to estimated Population aged 7 years and above

S.No.	State	1981			1991		
		P	M	F	P	M	F
1.	Bihar	32.03	46.58	16.51	38.54	52.63	23.10
2.	M.P.	34.22	48.41	18.99	43.45	57.43	28.39
3.	U.P.	33.33	47.43	17.18	41.71	55.35	26.02
4.	India	43.56	56.37	29.75	52.11	63.86	39.42

Motivation of Learners and Volunteers

The motivation of learners still continues to be a major problem. The average illiterate has little attraction for literacy. He/she does not think that there will be any change in his/her life style by becoming literate. The large scale unemployment among the educated is a big demotivating factor. The desire for learning, usually depends on satisfaction of his primary and basic needs (food, shelter, clothing).

Under TLC special emphasis is given to environment building. It aims at motivating two sets of people i.e. illiterates to become literate and the educated people to become volunteers so as to give time and effort to accomplish the goals of TLC. But the pertinent question is whether illiterates have been fully-motivated and have started demanding for literacy? In some of the case studies of some TLC districts conducted by Society for Participatory Research in Asia(PRIA), it has been observed that the demand for literacy has not been created at many places. Similarly, it has been found that volunteers on their own are not coming forward to teach the illiterate adults. Existing education departments are mostly relied upon to provide volunteers for running the campaign. If the teachers and students are working under an order of the education department rather than their own enthusiasm and commitment then the zeal for literacy is definitely missing. Only in districts where the political parties and their cadres were fully involved, highly motivated volunteers with high levels of formal education were available in large number to do the job.

Training

The training of the functionaries has been a weak link since the launching of National Adult Education Programme(NAEP) in 1978. Without effective and meaningful training the workers do not get the necessary confidence, competence and commitment to undertake this work.

But under TLC, the training has become more weak though the guidelines for TLC states that training strategy requires meticulous care at all levels. The case studies of ten districts across the country observed that leaving one or two districts, no systematic effort was made to create training teams which work together in planning a particular training event. In many cases, the RPs and MTs arrived at training

site in the morning of training programme without any plan for how to work together to conduct the programme. This effected the quality and effectiveness of the training, the study observed.

Some other shortcomings observed in the training programmes were:

a) Training of KRPs, RPs and MI's and in some cases even of the VIs was conducted without having the needed primer. This significantly affected the preparation of VIs in their ability to use the primer in the teaching of illiterates.

b) Where students of class VII to XII were the major segment of the VIs, their ability to use the IPCL method and the primer for engaging adult illiterates in a dialogue of awareness raising was limited largely due to the absence of emphasis on this component during their training itself.

c) Where school teachers were the mainstream of the campaign, the training was not carried out on the assumption that they know how to teach.

d) In the absence of systematic planning for training by KRPs, the content of training of VIs ended up emphasising aspects other than use of Primer and skill in IPCL method.

e) By and large the dominant training method was lecture by "Experts". This is further compounded by the presence of large members at one location at a time. These lectures more or less acquired the form of public meetings.

These are some of the serious shortcomings of the training programmes which require immediate attention because the success of the TLC depends on effective and meaningful training programme.

Involvement of Teachers and Students in TLC

The students can play an effective role in literacy if they are properly motivated, awarded academic credits, or given adequate incentives. To think of their participation without rewards and incentives is a wishful thinking. Both school and college students should be involved. The school students from classes 9 to 12 can be effectively utilised for adult education work. The experience in Delhi and other

places has shown that school students, if properly motivated, can definitely produce good results. The school students are close to the teachers and principals, and if they take interest and inspire them, they can work with mission and zeal. Similarly, to get the teacher's involvement, it is essential that some incentives should be given to them too. Once the teachers take the work seriously, they can motivate and inspire the students. Or alternatively an adult education teacher in each school could be appointed to look after the education of all from 6 to 60 in the neighbouring area of the school or the village.

Role of Universities, Colleges and Voluntary Agencies in TLC

The Universities and institutions of higher education have to play a significant role to achieve the aims and objectives of TLC. Some of their roles can be:

- 1) Providing support in planning and conduct of literacy survey.
- 2) Mobilising resources for the systematic implementation of the programme.
- 3) Organising training programmes for the different level of functionaries.
- 4) Developing tools, techniques and strategies for monitoring and evaluation.
- 5) Providing support in designing suitable follow-up activities like identifying learning needs of neo-literates and developing materials for neo-literates.

Role of Voluntary Agencies in Adult Education

The voluntary agencies can play an important role in the TLC as they are aware of the grassroot realities and are nearer to the community. They can contribute both in creating environment and teaching of illiterates. They can also provide support in providing reading material for the neo-literates.

The district collector is a key person in the TLC. He/she has heavy multiple burdens and is liable to be transferred for a variety of reasons. To depend entirely on

him/her for eradication of illiteracy may hamper the path to achieve total literacy. The grassroot voluntary agencies engaged in adult education work in many cases are being left on the wayside. Similarly, universities are not being actively involved in the campaigns. The ideal thing will be to allot certain areas to universities and voluntary agencies in total literacy campaign districts to work for total literacy. Adequate finances have to be provided if the norms set forth for making a person literate are to be achieved. The present funding pattern of paying an amount on the basis of one person made literate is on a lower side. The financial pattern requires a fresh look. To get volunteers for 200 hours may not be possible. To sustain the interest of volunteers and learners for six months seems to be quite difficult. Some short term campaigns of two to three months have to be thought of with assured follow-up. It is difficult to keep the interest of volunteers/learners on a long term basis.

Post Literacy and Continuing Education

The National Literacy Mission has laid great emphasis on post-literacy and continuing education. It says to derive maximum results from the eradication of illiteracy a nationwide net work of continuing education will be established thru' new institutional structure, better utilisation of existing infrastructure, open distance learning. It provided for the establishment of Jan Shikshan Nilayams all over the country in a phased manner. The Nilayam includes a library, reading room, a communication centre, a recreation centre, where equipment and material for music and cultural activities should also be available. JSN is a very innovative concept and if properly organised can lay the foundation of a learning society.

About 30000 JSNs are functioning at present in the country. Most of the JSNs are with State Governments and a few voluntary agencies (VAs) and universities have also established JSNs.

Though JSN is conceptually sound, its implementation has been poor so far. The money provided for a JSN is too low, to undertake any worthwhile activity. The Prerak, who is the main functionary of a JSN, gets a month's honorarium of Rs.200/- only. It is difficult to get a competent and committed person for this small amount. In a JSN there is no

provision for rent. It is absolutely difficult to get accommodation free of cost for a permanent centre. The JSNs at many places are in the residences of the respective Preraks which do not provide congenial atmosphere for running a JSN and in no way can be considered a satisfactory arrangement. The financial provisions for a JSN were worked out in 1987 and it is high time to have a fresh look at budgetary provisions so that JSNs can act as community education centres to meet the needs of illiterates, neo-literates and the educated. The Prerak should be a full time person to do justice to multifarious activities of a JSN. The JSN in fact be started before the literacy programme so as to create favourable climate for the non-literates towards acquiring literacy

At many places the total literacy campaign or the area based approach, post-literacy is being provided through post-literacy classes for 30-40 learners for a period of two to three months. Post-literacy primer which is called (PLI) is being used. PL II and PL III are in the pipeline. The question is whether continuation of a centre for a further period of three to four months be feasible. The period of learning was reduced to six months (200 hours) under IPCL in place of a twelve-month programme earlier. This was done to attract more learners because many were not interested in a year's programme. Adults want to learn quickly. To make it again a nine months programme may not be a step in the right direction. How can attendance of 30-40 neo-literates be ensured in a post-literacy centre? The longer the duration, lesser the attraction for the non-literates.

Conclusion

The need is to have a fresh look at the entire programme. It should be made a people's programme in letter and spirit. For making a people's movement, demand for literacy has to be created and in creating such a demand the media, particularly the electronic and traditional media and the political parties and their mass organisations have to play an important and meaningful role. Some incentives for volunteers and learners have also to be considered and at times if incentives do not work, some disincentives for learners may also be considered. Some such measures are needed if we are to achieve about 80-85 per cent literacy by the turn of the century which is very essential for sustainable development.

Adult Education News

PEOPLE'S PARTICIPATION IN ADULT EDUCATION RESEARCH STRESSED

Dr.(Smt.) Chitra Naik, Member, Planning Commission said in New Delhi on August 13, 1993 that for research in adult education and social sciences, people's participation is essential. Even when writing the report, the people's involvement and reaction is needed, she stressed.

Dr. Naik was delivering the Chief Guest address at the valedictory function of the Course on Research Methodology organised by the Indian Adult Education Association in New Delhi on August 3-13, 1993.

She said in conducting research, the grass-root realities must be taken into account. It is through them that the research ideas arise. The problems of people, she said, have to be taken in entirety and not only confined to literacy in a particular area. She said in Pune District 137 villages and 85 Panchayats are involved in the participatory research in non-formal education for women.

Dr.Naik felt that in recent years researchers in education and social sciences have been influenced by the researcher of natural sciences. In educational and social sciences research the results can't be exact because the answers from the people are not the same as expected. For purposeful research, Dr. Naik suggested that interaction with the people was essential. She advised the participants that before deciding about the research design, they should consider why the research was needed and how it was going to benefit the people. The researchers, she said, should not confine to literacy only and the difficulties faced by the people in their day to day life should be taken into consideration. People must participate to understand their own problems. The researcher and people have to work together, she added.

Earlier, Shri JL Sachdeva, Director, IAEA in his welcome address said that lot of research is needed to strengthen the on-going adult education programme. He said that research could help to point out the weaknesses of the programme and the remedial measures could be undertaken before expanding the programme in other districts. He asked the participants to undertake action research so that adult and continuing

education programme gets enriched.

Shri JC Sharma, Deputy Director, IAEA proposed a vote of thanks.

The Course was inaugurated by Shri Sudeep Banerjee, Director-General, National Literacy Mission on August 3, 1993. He said new methods of research to study mass movements like National Literacy Mission should be undertaken. He feared that through clinical research the problems of the people could not be understood.

He said that the aims of NLM are to consolidate the on going efforts and generate new initiatives. He appreciated the roles played by the State Resource Centres to the literacy movement. He said that the research has a great role in correcting the shortcomings of the NLM and in strengthening the National Literacy Mission. Shri Banerjee said that the course on Research Methodology organised by IAEA is an important step in this regard.

He said that empirical methods for research should not be used for a programme like NLM and only those research methods should be used which could make it a mass movement.

Shri Sachdeva, in his address said adult education has emerged as a distinct field of research and the Association has taken the task of organising a course on Research Methodology on zonal basis and the present one was second in the series. He said that the participants will be familiarised with the types of researches already undertaken, current priorities, tools and techniques, action and applied researches, participatory research, etc.

Shri BR Vyas, former Additional Director, Delhi Administration and Member of the Executive Committee of IAEA who spoke on the occasion emphasised the need to undertake applied researches. He said only those researches which are field-oriented could help in motivating the adult learners towards this programme which was still very much lacking.

Shri KC Choudhary, General Secretary, IAEA in his vote of thanks said that the Association has undertaken research projects from time to time and will continue to undertake research projects in future. Research to strengthen the on-going adult education programme would be priority area of

IAEA, he said.

Shri BS Garg, President, IAEA addressed the participants on August 6, 1993. He asked them to collect actual data and never conduct research on manipulative data.

Shri RN Mahlawat, Vice-President, IAEA talked about the Adult Education related Population Education Project in Rewari during 1982-84.

The subjects covered in the Course were a) Perspectives in Adult Education Research; b) Research in Adult Education - Priorities and Issues; c) Experience and Problems of Conducting Research at Grass-root Level; d) Identifying Research Topics in Education, Continuing Education and Population Education; e) Tools & Techniques in Research with special reference to Adult Education, Continuing Education and Population Education; f) TLC Evaluation : Processes and Problems; g) Dialogical & Participatory Researches; h) Action and Applied Researches in Adult Education-Case Studies; i) Research Design-Preparation and Evaluation; j) Research in Population Education; k) Statistical Analysis of Data: l) Sampling Techniques; m) Use of Computer in Data Analysis; n) Methods of Research-Historical and Survey Methods: o) Improving Research through Qualitative Analysis; and p) Guidelines for Preparing Research Design with special reference to Adult Education and Population Education. A session on sponsoring agencies in adult and population education was also organised.

In addition to IAEA own faculty, the resource support was provided by Dr. SY Shah, Senior Fellow, Dr. PK Bhargava, Fellow, Mr. Prem Chand, Fellow from National Institute of Adult Education; Shri RS Mathur, Addl. Director, Dr. V Venkata Seshiah, Addl. Director and Dr. JP Gupta, Joint Director from the Directorate of Adult Education; Dr. Om Shrivastava, President, ASTHA, Udaipur; Prof. CL Kundu, Head & Chairman, Deptt. of Education, Kurukshetra University; Dr. MM Ansari, Director(Research), Association of Indian Universities; Dr. S Shukla, Ex-Professor, Deptt. of Education, University of Delhi; Prof. RR Singh, Professor, Delhi School of Social Work; Dr. YP Aggarwal, Senior Fellow, NIEPA; Prof. RP Srivastava, Professor, Faculty of Education, Jamia Millia Islamia and Shri Chandan Dutta, Society for Participatory Research in Asia (PRIA).

Study visits to National Institute of Adult Education, (NIAE); Directorate fo Adult Education, (DAE); Indian Institute of Mass Communication, (IIMC); and National Institute of Educational Planning and Administration, (NIEPA) were also organised.

17 participants representing six states participated.

IIMC BRANCH AT DHENKANAL

The Indian Institute of Mass Communication has established its first branch at Dhenkanal (Orissa). It was inaugurated on August 14, 1993 by Union Minister for Information and Broadcasting Mr. KP Singh Deo.

The Dhenkanal Branch would focus on developmental communication with special emphasis on rural and tribal communication.

To start with it would provide training in English Journalism to 30 students.

Prof. BB Mohanty, Head, Department of Audio-Visual Communication, IIMC and Treasurer, Indian Adult Education Association is the Resident Director of the newly established Branch.

CENTRAL ZONE CONFERENCE ON ADULT EDUCATION

The two-day Central Zone Conference on Adult Education was organised by the Indian Adult Education Association in Rewa (MP) on August 21-22, 1993.

Inaugurating it, Shri JS Mathur, Collector, Rewa said that education of the masses was essential to remove backwardness from the country. He said adult education programme has to be accepted as a challenge and not as routine educational work.

He said primary education schools have been opened in almost all villages of the country, yet the target of universalisation of elementary education has not been achieved. This, he said, was due to lack of positive attitude towards education. The parents being illiterate do not feel the necessity of sending their kids to schools.

Unless the adult education programme is taken with missionary zeal, the necessary motivation among the learners could not be created, he felt. He appealed for concerted efforts to make the programme a success.

Shri KC Choudhary, General Secretary, IAEA speaking on the occasion said that adult education was essential to enable the poor to take advantage of the development programmes launched for them.

Shri NC Pant, President, Central Zone and Vice-President, IAEA in his presidential address said that in total literacy campaign the influential people of the area must be actively involved and the campaigns should not remain merely in the hands of Government officials.

The voluntary agencies, he said, have important role in TLCs and should be closely associated with the programme.

Earlier, Lt. Col (Retd) K.S. Bhardwaj, former Director of Adult Education, APS University, Rewa in his welcome address said that corrective measures must be taken on the weak points being noticed in the implementation of TLC so that the target of achieving total literacy by the year 2000 could be achieved.

Shri JL Sachdeva, Director, IAEA proposed a vote of thanks. He also presented the working paper in the plenary session.

The delegates were divided in four groups to discuss the following sub-themes of the conference:

1. Teacher-student involvement in adult education programme
2. Role of universities and voluntary agencies in adult education programme
3. What approaches are needed to achieve about 80-85 percent literacy by the year 2000?
4. Strategies for Post-Literacy and Continuing Education

Rao Rana Bahadur Singh, Chief, Chinmaya Ashram was the guest of honour at the valedictory function. In his address, Shri Rao said adult education programme to succeed must have

functionaries with a high degree of motivation and commitment. He said that the aim of education should be to give purity of thought.

Shri. AH Khan, Secretary, Central Zone proposed a vote of thanks.

30 participants representing the states of Bihar, Madhya Pradesh and Uttar Pradesh attended. Universities of Jiwaji(Gwalior) Bhopal, APS, LN Mithla (Darbanga), Gorakhpur, Kanpur and Magadh also deputed representatives. The Directorate of Adult Education, New Delhi also deputed a representative.

The conference after two days of deliberations made the following recommendations:

1. The Central Zone Conference of the Indian Adult Education Association held in Rewa on August 21-22, 1993 welcomes the steps taken by Govt. of India in accelerating the programme of literacy education in the country. But it notes that the three states of the Zone - Bihar, M.P. and U.P. are still lagging behind in literacy as compared to many parts of the country and all out efforts should be made to promote literacy in the states of the zone.
2. The Conference notes that in the Total Literacy Campaigns, the ajor burden is still on teachers and students. This it feels should not be confined to them only. It recommends that other sectors of the community should also be involved particularly the housewives, ex-servicemen and the other educated people. Their active involvement will give a boost to the entire programme.
3. The Conference notes that at many places in the Zone the volunteers have started demanding payment as they find that other functionaries connected with TLC are getting salaries/honorariums. It feels that either payments or adequate incentives should be provided to the volunteers too.
4. The Conference recommends that well-established voluntary organisations should be actively associated with the programme right from the planning stage. The Govt. must take benefit of their experience and expertise in the field. Adequate assistance should be provided to them

for specific work. But at the same time the Conference urges voluntary organisations to raise their own funds and should not be dependent entirely on Government grants. The VAs which are not delivering goods should also be weeded out so that there is no wastage of public funds.

5. The Conference urges the UGC to give grants to Universities in time so that there is no time gap between environment building and the implementation stage. It also calls upon the universities to organise more and more need based continuing education programmes for the educated people which by and large should be self-supporting.
6. It recommends that UGC should continue its assistance to the Departments of Adult, Continuing Education and Extension beyond 1995 so that Universities continue to play their role in promoting literacy, population education and continuing education.
7. The Conference recommends that success stories where the volunteers and learners have participated effectively in the programme and have achieved the norms of NLM should be produced both in print and visual media so that other also get motivation to join the campaign.
8. The Conference notes with concern that further expansion of JSNs has been stopped. It feels that this is not a step in the right direction and the Govt. should have a fresh look at the functioning of the JSN and the scheme should be continued with a revised budget. The establishment of active JSNs, the conference feels could be a powerful step in meeting the goals of a learning society which is the ultimate goal of National Literacy Mission.
9. The Conference recommends that literacy work done by teachers should be taken into consideration while selecting teachers for the State and National Awards or separate literacy awards to grass-root level workers should be given.
10. The Conference recommends that the Indian Adult Education Association should prepare a national literacy song in consultation with National Literacy Mission.

LITERACY AWARDS FOR ARUNA ASAF ALI AND V.S. MATHUR

Smt. Aruna Asaf Ali and Shri VS Mathur have been selected for the Tagore and Nehru Literacy Awards for the year 1993.

The awards instituted by the Indian Adult Education Association were announced on the International Literacy Day, September 8 to help the cause of eradication of illiteracy from the country.

Noted freedom fighter, educator and reformer, Smt. Aruna Asaf Ali has played a pioneering role in promoting adult and continuing education among women.

She is the founder President of Dr. AV Baliga Memorial Trust, New Delhi which is actively engaged in Total Literacy Campaign. She has worked for empowerment of women through vocational training, cooperatives, legal aid, etc.

She is recipient of Lenin Peace Prize (1965), Indira Gandhi Award for National Integration (1987), Jawaharlal Nehru Award for International Understanding (1991) and Padam Vibhushan (1992).

The Nehru Literacy Award winner, Shri VS Mathur is a pioneer of adult education movement in the country. He was the initiator in developing educational-cum-recreational centres for adults.

He has been closely connected with the trade union movement and was General Secretary of the Asian and Pacific Regional Organisation of International Confederation of Free Trade Unions (ICFTU) for over 24 years.

Shri Mathur, President, Lok Shikshan Samaj, Society for Promotion of Organisation of the Rural Poor, Labour Organisation of the Rural Poor and the Indian Federation of Trade Union Cooperation has done meritorious work in promoting education among workers particularly of the unorganised and the rural sectors. He had also been member of panel of Consultants of ILO on Workers Education.

I.A.E.A. BOOKS IN ENGLISH

	Rs.	P. US
1. Approaches to Total Literacy edited by BB Mohanty & JL Sachdeva	30.00	4.00
2. Each One Teach One—Laubach's Materials and Methods edited by SY Shah (1991)	75.00	9.00
3. Strategies for Literacy in International Literacy Decade edited by JL Sachdeva (1990)	15.00	2.00
4. Adult Education—A People's Movement edited by JC Saxena & JL Sachdeva (1990)	50.00	6.00
5. Fifty Years of IJAE:Articles and their Authors compiled by JL Sachdeva and Subhash Dua (1990)	45.00	6.00
6. Mass Movement for Adult Education by BR Patil (1989)	30.00	4.00
7. People's Education by SR Mohsini (1989)	15.00	2.00
8. Adult Education:Some Reflections by BB Mohanty (1989)	25.00	3.00
9. Adult Education—A Focus for the Social Sciences by James A Draper (1989)	20.00	2.50
10. National Literacy Mission—Problems and Prospects edited by JC Saxena & JL Sachdeva (1989)	15.00	2.00
11. Adult Education Terminology by JL Sachdeva (1989)	7.00	1.00
12. Adult Education in Bihar by SY Shah (1989)	20.00	2.50
13. Adult Education in South-East Asia by BS Garg (1987)	10.00	2.00
14. Popularising Science and Technology through Adult Education edited by JL Sachdeva (1987)	10.00	2.00
15. History of Adult Education in India by SC Dutta (1986)	60.00	10.00
16. Role of Adult Education and Mass Media for Civic Education edited by JC Saxena & JL Sachdeva (1986)	50.00	8.00
17. Literacy to Liberation edited by SC Dutta (1986)	60.00	10.00
18. Study of Relationship between the Period of Learning and Level of Literacy and Reading Interests of Neo-Literates by Mushtaq Ahmad (1985)	40.00	7.00
19. Non-Formal Adult Education for Women edited by JL Sachdeva & Asha Vohra (1985)	10.00	2.00
20. University Adult Education edited by SC Dutta & JK Friesen (1985)	25.00	5.00
21. Adult Education for Parliamentary Democracy (1985)	15.00	4.00
22. Unity in Diversity:Role of Adult Education edited by SC Dutta (1985)	10.00	2.00
23. Development Work among Rural Women : A Guide Book by Krishna Bai Nimbkar (1985)	10.00	2.00
24. Adult Education Research in India by Salamatullah & SD Bareth (1984)	40.00	7.00
25. Towards a Comprehensive Adult Education Programme edited by SR Mohsini, JL Sachdeva & Asha Vohra (1983)	30.00	7.00
26. Research in Adult Education edited by SC Bhatia & BR Patil (1983)	25.00	7.00

Orders may be sent to

INDIAN ADULT EDUCATION ASSOCIATION
17-B, Indraprastha Estate, New Delhi-110002

President

R.N. 896/57

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INDIAN ADULT EDUCATION ASSOCIATION

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Bimla Dutta
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NC Pant
KS Pillai

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as a process, a programme and a movement.

General Secretary

KC Choudhary

The Association co-ordinates the activities of various agencies—Governmental and voluntary, national and international—engaged in similar pursuits. It organises conferences and seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them from all over the world expert views on, and experiences in, adult education. In pursuit of the policy, the Association has instituted the Nehru Literacy Award and the Tagore Literacy Award for Women's Literacy, for outstanding contribution to the promotion of adult education in the country. It has also instituted the Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of eminence.

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Editorial

Nine most populous countries of the world - Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan - having seventy per cent of the world's population, half of world's out-of-school children and two-thirds of world's illiterate population are meeting in December in the New Delhi Summit on "Education for All."

There was a World Declaration on Education for All, proclaimed in March 1990 at a conference held at Jomtien, Thailand. The preamble to the said Declaration had stated that more than forty years ago, the nations of the world speaking through the Universal Declaration of Human Rights asserted that "everyone has a right to education." It was realised that despite notable efforts by countries around the world to ensure the right to education for all, the realities were something totally different.

The Jomtien Conference had found that more than 100 million children, including at least 60 million girls, had no access to primary education. More than 960 million adults, two thirds of whom were women, were illiterate, and functional illiteracy was a significant problem in all countries, industrialised and developing. More than 100 million children and countless adults failed to complete basic educational programmes; millions more satisfied the attendance requirements, but did not acquire essential knowledge and skills.

The New Delhi Summit has been designed to be a high level interaction among the 'Big-9', which have the same common denominator, that is, a high population figure, and their problems in the field of education are also similar. Each of the nine countries has successfully tried many educational innovations. Each of them has many success stories. Interaction and sharing of experiences among the nine countries will be the forte of the New Delhi Summit. Generation of resources for universalisation of basic education will be the major thrust area of the meeting. According to UNESCO estimates the nine countries would need between US \$ 4-5 billion so as to be able to achieve their goal by 2000 AD.

M.V.Lakshmi Reddy

Conceptual Proliferations in Adult Education An Overview

As a field of specialisation adult education is on its long way to establish as a discipline and profession all over the world. Still, the advancement in the field certainly manifest its upraising recognition. Developments, particularly the conceptual developments, are so fast, vast and proliferating that the literature on concepts in adult education has multiplied manifold. This has been due to the introduction of parallel and synonymous concepts on one hand, and repeated fragmentation of existing concepts on the other. But, all this has been, essentially, an outcome of independent and concerted efforts of the individuals, institutions and countries to find a more exact term for a concept, to replace a term with more appropriate one or to cover one concept under some broader concept with a view to adequately define and bring clarity to certain concepts. In other words, the proliferation has been a sequel to the efforts to properly define or clarify certain problematic concepts by discovering, often, new problematic concepts. The mushroom growth of concepts and multitude of their definitions, meanings, interpretations with associated misinterpretations and misgivings have led to conceptual clarity and confusion as well. This, however, may not be limited to the field of adult education only, but may be common to any emerging field of specialization. Clarity seems to be there when the concepts are studied independently and confusion also seems to prevail when they are studied comparatively. "That adult education may still appear a semantic quagmire On the other hand its shifting terminology may be a product of its richness and changing nature. The price

of precision and fixation of terms could be stagnation and would therefore be unacceptable” (Titmus, 1989). It signifies the inevitable stage in the conceptual development history of an emerging field of specialization.

The origin of conceptual proliferation in adult education could be traced to the efforts at clarifying the concept ‘adult’ itself. The concept of adult remained inadequately defined because of the multiplicity of criteria that have greater bearing on it. The multitude of definitions have taken into account different criteria, often two or more, like age (legal or otherwise), experience, maturity (physical/biological, social, psychological, etc.), citizenship with full rights and duties and so on (Wiltshire, 1966; Cameron, 1969; Apps, 1979; Shingi, 1980; Knowles, 1980; Legge, 1982; Jarvis, 1990). Also, the legal age of adulthood for franchise, marriage, etc. varied from country to country and, sometimes, from sex to sex within a country. For instance, the legal age of adulthood in the United Kingdom is 18 years. In India, the legal age for franchise or voting right is 18 years, while the legal age for marriage of males is 21 and females is 18 years. Thus, no one definition does define ‘adult’ adequately or exhaustively. This is mainly because of the fact that the transition from childhood to adulthood is gradual, not sudden, and drawing clear demarcating lines between childhood where it ends, and adulthood where it starts and ends - by any one criterion or all criteria together is, thus, very difficult. All the existing definitions would reveal that it is very difficult to define the concept ‘adult’, theoretically or practically, and thereby render it to remain ‘ideal’ rather than practicable. Besides, the adulthood by itself is not definitive because of its continuous transition throughout life. Hence, some have classified adulthood into stages and defined each stage separately (Erikson, 1963; Sheehy, 1976). In this context, if one considers the question whether it is essential to have such distinction between child and adult as raised by Legge (1982, p.3) there is no need to have this much literature treating adult education as a separate discipline at all. Though a universally accepted definition of adult is still to emerge, the literature on adult education has increased and is increasing tremendously. The following discussion of different terms and concepts, though not exhaustive, is intended to develop an understanding of the magnitude and direction of conceptual proliferations and the need to reorganize and systematize the whole conceptual lot in adult education for better international communication and progress in the field.

ADULT EDUCATION AND EDUCATION OF ADULTS

Though UNESCO’s definition (1976) of adult education is widely accepted, the concept ‘adult education’, like the concept ‘adult’, has yet no universally accepted definition. The different definitions of adult education encompass a wide variety of things in a varied manner. The definitions of adult education (Lindeman, 1961; Liveright and Haygood, 1969; Deleon, 1970; Nyerere, 1971; OECD, 1971; UNESCO, 1976a) include adults who are i) illiterates and literates, irrespective of their occupation, socio-economic background, etc. and ii) undertaking educational

activities in non-vocational, vocational, general, formal, non-formal and/or informal education system on full-time or part-time basis organised by adults for themselves or by others for adults. These definitions embraced the education leading or not leading to degrees, certificates, etc., covering wide range of subjects and activities. Most of these definitions were intended to promote knowledge, skills, attitudes, capacities, etc., for the development and/or welfare of the individuals, society and/or nation. Moreover, there is no unanimity on definition of adult education either from the view point of its clientele/target groups, nature, aims, objectives, form, type, subjects, scope, stages or levels.

Nevertheless, Jarvis (1990a, p.29-32) dwells on to distinguish between 'adult education' and 'education of adults', and ultimately ends up saying that what is called 'education of adults' in the United Kingdom is synonymous to 'adult education' in the United States. However, as he puts it, the term, 'education of adults' is wider than 'adult education' and refers to the conceptual understanding of both 'education' and 'adult'. It is probable that, next, some one would attempt, with unforeseen outcomes, to distinguish between and among 'adult education', 'education of adults' and 'education for adults'. Such efforts are further complicated by multifaceted developments in the field which attempt to replace the term 'adult education' with a wider or more comprehensive concept to include part or all of it on one hand and to diffuse its ingredients for practical purposes on the other.

LITERACY, FUNCTIONAL LITERACY/ILLITERACY

Adult education in the developing countries often concentrated on promotion of literacy among others. The definitions of (traditional) literacy (Laubach, 1971, p.536; Bormuth, 1978, p.125; Oyedje et al, 1982, p.1; DAE, 1992, p.29) generally referred to reading, writing and, although disputable, computing. Nonetheless, as Resnick and Resnick (1977) noticed, the concepts of literacy and criteria for its achievement have varied significantly over time, place and populace.

Functional literacy has been defined in various ways. The final report of the World Conference of Education Ministers on the Eradication of Illiteracy organised by UNESCO at Tehran in 1965 (UNESCO, 1976 in St. John Hunter, 1987, p.25) contains the following statement which can be considered as its official definition of functional literacy :

The very process of learning to read and write should be made an opportunity for acquiring information that can be used for improving standards; reading and writing should lead not only to elementary general knowledge but to training for work, increased productivity, a greater participation in civil life and better understanding of the surrounding world and should ultimately open the way to basic human culture.

Other definitions considered functional literacy in terms of : the goals to be accomplished by literacy (Heath, 1989,p.17); the ability to use literacy and engage in such activities which require literacy skills (Jarvis, 1990); the self-reliance in literacy and numeracy coupled with awareness of and participation in the wide range of development and welfare activities (National Literacy Mission, 1988, p.14); the completion of certain years of schooling (Cairns, 1977; Cipolla, 1969); the occupational and life skills for economic, social and cultural development and liberation (Freire, 1970); and so on. It must be noted that there would always be a degree of difference in functionality of literacy ranging from the process, methodology to acquisition of literacy, which renders the definition of functional literacy inappropriate and its measurement difficult.

Further, the efforts to distinguish literacy from functional literacy are also no less. Kundu (1986, p.40) and Okenimkpe (1992, p.34) argue that **functional literacy** follows literacy, implying that functional literacy is later stage of literacy. The World Conference of Education Ministers held in 1965 used functional literacy for designating second form of literacy. To avoid confusion even between **basic literacy** and traditional literacy Okenimkpe (1989) uses the term **initial literacy** in place of basic literacy. The Education Commission (1964-66) in its report 'Education and National Development' expresses the view that if literacy is to be worthwhile it must be functional, indicating thereby that, literacy should promote functionality. The UNESCO report (1976) on the Experimental World Literacy Programme questions whether functional literacy can be applied in a society with diverse vocational interests. In its 1970 publication, Functional Literacy - Why and How, UNESCO attempts to provide an understanding of the distinction between traditional and functional literacy (p.9-10). According to it traditional literacy is a separatist activity which is diffuse non-intensive, standardised and rigid while functional literacy is (not an end in itself) integrative and intensive which aim directly for knowledge of practical technical utility and promotion of development. It may, theoretically, seem sound but in practice the distinction is always an illusion.

Okenimkpe (1992, p.32-42) discusses at length the theoretical soundness, practical difficulties and unconvincing victories of functional literacy, and advocates the promotion of traditional literacy expressing the belief that it is capable of achieving the same goals as is functional literacy. Thus, all the exercises to define and differentiate literacy and functional literacy seem to be futile, more particularly, from the practical point of view as there appears, hardly, to be any clear distinction between the two. Hence, till today, the two terms are used distinctly by some and interchangeably by others, leaving no scope for any sort of distinction. Furthermore, making out absolute differences between illiteracy and functional illiteracy may indeed be a difficult task.

Moreover, if functional literacy is considered as later stage of literacy it seems

to differ very little from post-literacy. One of the working groups during the First International Orientation Seminar held at Nairobi from 16-27 August, 1982 (Dave et al. 1985, p.32) defined post-literacy as "an integrating learning process to assist literates to retain, improve and apply their basic knowledge, attitudes and skills for the satisfaction of their basic needs, and to permit them to continue education through a self-directed process for improvement of their quality of life (personal and societal)". By comparing this with the definition of functional literacy one may struggle in vain to differentiate between the two because both functional literacy and post-literacy stress integrating and applying learning for improving quality of life.

LITERATE, NUMERATE AND INNUMERATE

There is not much hesitation for many to accept the literate as one who has the ability to read, write and compute with understanding in one's language. But, all literates may not be functional literates. Functional illiterate is one 'who has not acquired the basic skills in reading, writing and arithmetic and, thus, is unable to participate actively in those activities within society which require such skills (DAE, 1992). The above discussion is tempting to introduce two more new terms illiterate and well-literate as synonyms/alternatives/substitutes for 'functional illiterate' and 'functional literate' respectively.

Nonetheless, here again, the terms numerate and innumerate took their origin from the term 'literate'. A person who can use minimum paper and pen/pencil (includes slates and slate pencil) for arithmetic purposes is called a numerate, and the one who cannot do so and solely depends on mental/oral calculations is called an innumerate (Carragher et. al., 1985; Graham and Ellika, 1991). This further adds doubts and confusions. Is there any person who can just be a numerate without any reading and writing skills? Besides, how to distinguish a numerate from a semi-literate? Also, there may be terms designated for those individuals who can only read and write (without arithmetic skills), who can only write (without reading and arithmetic skills). It portrays unending frittering of the concepts.

PEDAGOGY, ANDRAGOGY AND HUMANAGOGY

Pedagogy (derived from the Greek words **paid** meaning 'child' and agogy meaning 'leader of'), literally means the art and science of teaching children. But, in many people's minds and even in the dictionary, pedagogy is defined as 'the art and science of teaching'. Thus, the children part of the definition got lost. Even in books on adult education references are found on the pedagogy of adult education, without any apparent discomfort over the contradiction in terms (Knowles,1985, p.53). 'Andragogy' (from Greek word aner meaning 'man') was first used in Europe. Eventually, the term **andragogy** was introduced by Knowles, called the father of andragogy, for the first time in literature on adult education in the United States.

Presently, andragogy is in vogue parallel to pedagogy and synonymous with adult education. Knowles (1990,p.55), defines andragogy, as 'the art and science of helping adults to learn'. Titmus et al (1979) puts it as "... the art and science of helping adults to learn and the study of adult education theory, processes and technology to that end". Whether it is just coining appropriate term for adult education or is there any difference between adult education and andragogy ? There is, now, considerable amount of literature available and growing on andragogy and adult education as well. There has been enough debate on the use of the term 'andragogy' as parallel to pedagogy implying that pedagogy includes andragogy. Cross (1981, pp.220-228), with his criticism on andragogy, questions the use of andragogy saying that it is not a theory at all. In turn, Knowles (1985, p.7-8), without any defense to the criticism, expresses his ignorance as to whether it is a theory at all. Yet, he continued living in andragogy. What, then, is **educational gerontology, penal andragogy and social pedagogy** ? Educational gerontology and penal andragogy are defined almost in similar way by Jarvis (1990) and DAE (1992) as the scientific study and practice of education among and about the elderly or the older adults. 'Kapp distinguished andragogy from social pedagogy (basic education for disadvantaged or handicapped adults) referring to andragogy as the normal and natural process of continuing education for adults' (Jayagopal, 1985, p.17). Are the aged or older adults not part of disadvantaged or handicapped adults and vice versa ? if yes, how is social pedagogy different from educational gerontology? How do andragogy, adult education, educational gerontology, panel andragogy, social pedagogy, **social andragogy, family andragogy, military andragogy, industrial andragogy**, etc., differ from one another. Further, is industrial andragogy synonymous with workers education? If not, how are these concepts different from one another? Can the Knudson's proposition (1979, pp.281-284) of '**Humanagogy**', as solution to pedagogy- andragogy issue solve any of these issues? Further, in what way is humanagogy different from 'education' with child education, adult education, special education, education of the old, etc., as its divisions? All the above discussion shows how new concepts are emerging as a result of discovery or proposition of possible synonyms or alternatives to certain existing terms and concepts?

EDUCATION : LIFELONG/CONTINUING/RECURRENT/PERMANENT/ FURTHER....

Again, the efforts at understanding similarities and dissimilarities between and among lifelong education, continuing education, permanent education, further education, recurrent education, adult education, adult and continuing education, etc. would give an insight into the complexity of conceptual proliferation with clarity and confusion of the concepts moving side by side. Adult education, here, is used as synonymous with education of adults or education for adults. The popular definitions of **lifelong education** (Faure, et al, 1972; Dave,1976; Jarvis, 1990) denote it as the

education that continues/extends throughout the life of all people; is acquired through all means, patterns and forms; and includes all skills and branches of knowledge to accomplish personal, professional, social,.... objectives. **Recurrent education** is formal, and preferably full- time education for adults who want to resume their education, interrupted earlier for a variety of reasons (OECD,1971). It is the education distributed over the lifespan of individual in a recurrent way (OECD/CERI, 1973). It is the organisation of lifelong education into periods of systematic study alternating with extended periods of other activities, e.g. work or leisure (DAE,1992). Then, what about continuing education ? Is it not a part of lifelong education and /or recurrent education? If not, where does it start and with what does it continue? How to discriminate lifelong education, continuing education, further education and recurrent education from one another. Though these terms are introduced to replace, repair or include adult education, are they not mutually overlapping and lack a commonly accepted definition? If one observes the different definitions of these varied terms and concepts, one gets , certainly, utterly confused to understand and discriminate between them. These concepts with their imprecise, overlapping definitions tend to mutually erode their meanings and specificity in many respects. Besides, some of these concepts though appear to be clear theoretically, practically they fall far short of theory.

Venables (1976, p.10) states that **continuing education** can be vocational, non-vocational, part-time or full-time and starts after full-time compulsory education ceases. Jarvis (1990a), on the other hand treats it only as the later part of lifelong education and a branch of education. But, he (Ibid, p.36-37) makes no distinction between lifelong education and initial and post- initial education, which contradicts with Legge's (1982, p.8) reference of continuing education to post-initial education. Instead, he (Jarvis) distinguishes between continuing education and further education is a part of compulsory education, but not necessarily post-initial; further education tends to imply a specific level of study whereas continuing education does not; further education is usually pre-vocational, vocational or academic while, conceptually, continuing education need not be directed towards any course assessment or award. In that case, what is the education being offered as adult and continuing education (a term originating from the combination of adult education and continuing education) by the university departments of adult and continuing education all over the world called? In the same way, would it not be prudent to combine terms like adult education, lifelong education, continuing education, recurrent education, permanent education, etc., to introduce few more new concepts like lifelong continuing education, lifelong recurrent education, recurrent adult education, permanent adult education, adult further education, and so on for more clarity and distinction?

The above discussion is not exhaustive and there may be many more concepts like deschooling, non-formal education and open education: community education,

outreach education and extension/extramural education; etc., which also require reorganisation, regrouping and classification for uniform international communication.

There is enough and ever growing literature, both combined and independent, on all the above concepts which provide clarity when studied independently and confusion when studied comparatively. The literature is presumably an indication of pace of conceptual development in the field. But, it warrants the need to reorganize and systematize these concepts, their various elements and show their inter-relationships with each other and delimitations from one another in international perspective. This, presumably, is an important issue to be considered and settled by the international community. It is only the future conceptual perspective that would decide the course of conceptual systematization for further proliferation of concepts, but with more clarity and distinction, theoretically and practically. This would help redirect the research and related activities and extend the horizons of international communication in adult education by promoting internationally accepted or understood language of theory and practice in the field.

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**Total Literacy Campaigns in India
- A Review -**

The National Literacy Mission was established in 1988, with the objective of revising and strengthening the existing adult education programmes in the country and to imparting functional literacy to 80 million illiterate persons in the 15-35 age group by 1995. To be 'literate' in terms of the norms of the NLM, a learner must have basic literacy and numeracy skills, functional knowledge usable in day-to-day affairs and social awareness. The focus of the Mission is on rural areas and particularly on women and persons belonging to the scheduled castes and scheduled

tribes. Apart from imparting functional literacy, the mission aims at conscientising the learners to values of national integration, conservation of the environment, women's equality, family planning, etc. and making them aware of the causes of their deprivation to enable them to move towards the amelioration of their condition through organisation and participation in the process of development.

The TLC Model was developed for achieving mass literacy from the experience of the campaign implemented by the Kerala Shastra Sahitya Parishad (KSSP) in Ernakulam District. Today, under the auspices of NLM, the TLCs are implemented in more than 200 districts through the Bharat Gyan Vigyan Samiti (BGVS). Several districts in the country had achieved 'fully literate' status by December 1992. A few of them are Burdwan and Midnapur in West Bengal, the entire Union Territory of Pondicherry, Narsinghpur in Madhya Pradesh, Nizamabad in Andhra Pradesh, Sundergarh in Orissa, Bijapur in Karnataka and Pasumpon, Pudukottai and Kamarajar Districts in Tamil Nadu.

The present study attempts to review the experiences of TLCs in the successful implementation in various states of our country. The specific objectives of the study are : (i) to understand the new concept of TLC; (ii) to review the performances of TLCs in some selected districts of the country and (iii) to analyse the achievements and the problems in the successful implementation of TLC in Kamarajar District of Tamil Nadu.

For the present study, secondary data were collected from the reports of NLM, office records of TLC, books, journals and newspapers. The primary data for analysing the impact and the problems of implementation of TLC in the Kamarajar District were collected by field visits in 20 campaign centres and by interviewing the learners and volunteer instructors. A total of 60 learners and 10 volunteer instructors were administered with a pretested questionnaire. A discussion was also held with the resource persons, Programme Officers, Assistant Programme Officers and Central Programme Co-ordinator to analyse the organisational and motivational problems in the district.

TLC - a new concept

In India, centre-based approaches for adult and non-formal education for several decades failed to achieve any real progress in the field of mass literacy. The success of the new TLC model depends mainly on the distinguishing features of the campaign. The three innovative features of the TLC are : Mass campaign approach, participatory approach and voluntary approach.

i) Mass campaign Approach : Typically, a TLC has as its territory a compact,

geographical-administrative area, usually a district. It seeks to cover a specific target of illiterate population in a specified age group of 15-35 years. It is also time-bound, usually a year.

ii) Participatory Approach : The people at all levels are encouraged to participate actively in the campaign by joining literacy committees at the district, block, Panchayat or village levels, literacy street-theatre groups, academic committees and so on.

iii) Voluntary Approach : The entire work of imparting literacy to learners is done on a voluntary basis. Some full time project staff are working far beyond the normal hours of work and earn a minimum amount of honorarium.

In the TLC approach, there is an inbuilt system of motivation for the learners and volunteer instructors. For example, a high-pitched environment building drive is undertaken right from the beginning, involving all sections of the community and especially women, students, teachers and others. This exercise lasts for nearly two to three months prior to the start of the actual teaching-learning process. There is door-to-door canvassing at the time of survey to identify potential learners in the different areas.

The factors such as cost-effectiveness, decentralised and non-bureaucratic character, mass participation, time-bound nature and significant multidimensional societal impact make the TLC model attractive. Because of these and other reasons an attempt is made in the TLC districts to impart functional literacy to the learners which can help in empowering the deprived sections of the community and lead to social change.

TLCs in some selected districts

On 4 February 1990 the Ernakulam District was declared as the first 'fully literate' district in the country, more than 1.5 lakhs persons had been made literate by over 20,000 volunteers. Each volunteer had put in around 240 hours of work over a six-month period. The Ernakulam TLC had unique features arising from the specific socio-economic and cultural milieu of the district. Soon after the success of Ernakulam campaign, the all Kerala campaign called "Akshara Keralam" (Literate Kerala) was launched. On 18 April 1991, Kerala was declared the first 'totally literate state' in the country.

The reports of Michael Tharakan of the Centre for Development Studies, Trivandrum, reveals that folk entertainers and street-theatre groups had drummed up enthusiasm throughout the district and volunteers raised Ernakulam's literacy rate

from 82 per cent to 96 per cent within a year. The response to an appeal for unpaid instructors was overwhelming. Many were young educated men without jobs who volunteered to gain social acceptance. Most learners were aged 40 to 60 and came from groups such as landless labourers, fishermen and road-stone breakers. Many were tribal people and Muslim women. Classes were held in houses, huts, schools, under trees, in leprosy clinics and even in a cave where a family was found living. Most wanted to learn to read destination boards on buses. The success of the Kerala campaign brought literacy experts from other parts of India to learn from it.

After Ernakulam in Kerala, Pondicherry was the second region in India declared as "total literate" on 30 November 1991. In Pondicherry, ten cultural troupes (Kala Jathas) travelled through the villages, popularising the message of literacy through more than 1500 performances. About 13,000 volunteers were mobilised and trained. The TLC generated mass awareness and sought to make the poorest conscious of their rights.

The response of women to the campaign was encouraging. The Pudukkottai Iyakkam was branded as "anti-national" by the speaker of Pondicherry Assembly. There followed a flurry of accusations against the campaign. The literates were introduced to the working of the Government Offices and police stations. They were taught simple things--such as using their newly acquired skills to fill a First Information Report.

A prosperous but populous district of West Bengal, Burdwan launched its TLC for 13.5 lakh illiterates in the 6-50 age group. The district is multi-religious and multi lingual. Its Urdu, Hindi and Oriya speaking learners, apart from Bengalis, have made the campaign both interesting and challenging. About 50 per cent of the target group belongs to the scheduled castes and the learners come from diverse occupational streams, among them landless labourers, bargadars (Share croppers) coal mine workers, industrial labour and the people in the unorganised sector.

The Burdwan TLC was evaluated in the mid-term three experts (Acharya, Mushtaq Ahmad and Roy Burman), and they observed that of the learners, 32 per cent were described as above average in relation to NLM norms, 46 per cent average and the rest below average. Though the percentage of learners reaching NLM norm is very high, most of them cannot be regarded as having reached a reasonable good standard in writing. The interruptions in the studies of the learners in Burdwan was due to their preoccupation with sowing and harvesting, particularly in the multicrop sowing areas which require attention even during the evenings. It is too early to claim that the literacy drive has led to an improvement in the status of women and recognition of their rights in normal society. The immunisation programme has shown considerable progress in Burdwan during the campaign period.

The Nizamabad district in Andhra Pradesh was declared as 'totally literate' on 15 August, 1992 with an estimated 3.5 lakh learners having achieved levels in accordance with the NLM norms. Initially, low literacy rate, more Naxalite activities and beedi women workers were the main constraints in the district. But the Naxalite groups supported the TLC as a pro-people programme. The TLC in the district created great enthusiasm among the poor and among women, especially Muslim women. The location of the literacy centres, the inexperience of the volunteers and the lack of involvement of the beedi workers trade unions in the TLC, limited its scope in the district. New awareness among the women has resulted the Anti-Arrack Movement in Nellore district of Andhra Pradesh.

Arun Ghosh visited some villages in rural Rajasthan to find out the working of literacy programme and observed that the feudal spirit is still very much alive in this part of the country. But even to break this feudal habit, the women need literacy and greater awareness. A great surprise feature was that for the 100 per cent literacy programme, the district has not asked for one single naya paise from either the State Government or the Central Government. The district authorities have decided that the people must be motivated to finance the campaign. This included purchase of couple of text books, one slate and pencil for every student who volunteered to join literacy programme.

Sundargarh Zilla Saksharata Samiti in Sundargarh District of Orissa made 1.51 lakhs literate by TLC. It has a large tribal and scheduled caste population. Most of the villages were non- electrified and kerosene oil was not available in several places.

Narasinghpur district of Madhya Pradesh is predominately agricultural, is a rich fertile tract of the Narmada valley and socially, is dominated by a feudal system. The people who tried to come for the literacy classes were threatened and abused. Their note books, pens and pencils were snatched away. But the landless labourers and small farmers got organised and completed the TLC successfully.

The evaluation team nominated by the Government of India observed that most of the teachers are Government servants and they are bound by government orders. Their travelling allowance bills are also denied by the project officers. The funds are diverted to the Education Department. Apart from these motivational and organisational problems, the TLC of Narasinghpur faced the other problem of caste background teachers. Teachers were definitely hesitant to visit Harijan Mohallas or beedi worker's houses which belonged to 'low caste people'. The Muslim community were not interested in literacy due to the 'Purdah' system.

TLC in Tamil Nadu

Tamil Nadu Literacy profile, as per the 1991 census, reveals that 63.72 per cent of the total population above 7 years of age are literate. Male and female literacy rates have been 74.88 per cent and 52.29 per cent respectively. Among the large States in the country, Tamil Nadu stands second next only to Kerala in literacy. Tamil Nadu could become the second major 'totally literate state' in the country by mid-1995.

Good efforts have been made in the beginning by the several agencies such as Tamil Nadu Science Forum, the State Resource Centre for Non-Formal Education, the Directorate of Adult and Non-Formal Education and the Tamil Nadu Board of Continuing Education. Several 'Jathas' have been conducted by BGVS to motivate illiterates and create awareness and urge among the educated to come forward to teach.

At present, in Tamil Nadu, the TLCs are implemented in 12 districts. Kamarajar, Pasumpon, Pudukottai and Kanyakumari districts were declared as 'totally literate' districts and they have entered the post-literacy phase. North Arcot, Nellai Kattabomman, Madurai and Ramnad districts are to be announced shortly as totally literate districts. The campaign are in the initial stages in Dindigul, Anna, Coimbatore, Nagapattinam Quid- e-Milleth and Periyar districts.

TLC in Kamarajar District

On 14 April 1991, the Tamil New year day, the TLC was launched with a mega convention and rally in Kamarajar District of Tamil Nadu. The Campaign was undertaken by the Kamarajar District Arivoli Iyakkam to cover more than 1.75 lakh learners in the age group of 15-35 in the district.

The Kamarajar District Campaign has shown the way to other campaigns in environment building and motivation. Apart from the main Jatha and the Booster Jatha of 1044 and 1008 performances, many new strategies such as Arivoli Ratha Yathras, burning the effigy of 'Demon illiteracy', painted literacy slogans on Buffalos and elephants which were taken round the streets, have met with phenomenal results. Trees hung with letters and words and wall writings in many places have kept a literate movement. Further 'Arivoli Deepam', the monthly Radio Programme over All India Radio, Madurai and "Arivoli Azhaikkirathu" the monthly newsletter have been instruments of consolidation and reinforcement.

The TLC in the district created a new awareness among the common fold on the need for literacy in general and education for the children in particular. The

District Collector conducted the regular classes for the 30 learners at the "Kooraikundu" village centre. It created a link between the highest rung in the district administration and the common man.

Performance of the TLC in the District

The performance of the Kamarajar District TLC in fulfilling the objectives of NLM were analysed through the information gathered during the field visits and the findings of the survey in many literacy centres. The results of the survey are :

The campaign created the awareness about the national integration. One example in Satturblock, three village coordinators, Sidiq (Muslim), Somasundaram (Hindu), Chelladurai (Christian) jointly performed their literacy work in many villages.

A volunteer instructor says that only after joining as volunteer in the campaign, he could develop the character of patience and the art of persuasive speech.

In Sempatti Village of Aruppukottai Union, a leprosy women learner got benefits from the campaign and she was recognised as a friend without any hesitation in the village centre by other learners.

The survey shows that the 36 per cent of learners got the savings habits in post office through this campaign. The TLC in the district improve the 72 per cent of women learners and 91 per cent of the volunteer instructors in leadership qualities like speaking, problem solving, solving puzzles, imagination and creativity.

Difficulties in Implementation

The study reveals some of the important problems in implementation of TLC in Kamarajar district. They are discussed below :

1. 24 per cent of the village centres were conducted under street lights due to the non-availability of space in homes. In many villages, the illumination of street lights was very poor and the open places were not suitable during the rainy and cold seasons.

2. Secondly, the rate of dropouts in the backward regions like Trichy and Narikudi were raised due to the migration of agricultural labourers during the harvest period or 3 months from December to February.

3. since 67 per cent of the volunteers were students, it is difficult to run the centres continuously during the period of examinations in schools and colleges.

4. Even after starting the teaching-learning phase in the campaign, 18 per cent of the village centres did not get the slates, books and other teaching materials in time.

5. Only 7 per cent of the women dropouts stated that the illiterate as well as the literate husbands were not willing to send their wives to the centres.

6. The match and fireworks industries in Sivakasi and Sattur regions provide the full time work for the adults and the children and also home work for the women in all days. The learners and volunteers in these regions must forego their earnings for learnings.

7. The acute water problems during the summer period in Sivakasi and Narikudi Panchayat union retards the performance of TLC centres in these areas.

8. Since the 33 per cent of the dropout learners satisfied with the ability of reading and writing, after completing the lesson VI in Arivoli Deepam-1, the rate of dropouts was increased in the campaign.

Suggestions

1. The school buildings with lighting facilities may be used for the Campaign in the evenings.

2. All other voluntary organisations may be motivated to be involved in the campaign.

3. The learners may be motivated through employment oriented learning in TLC.

4. The trained women volunteers may be utilised for motivating the dropout learners and instructors, to reduce the dropout rate in the village centres.

5. The teaching-learning phase may be selected suitably keeping in view the harvest season while the agricultural labourers migrated from one place to another and the examination period in schools and colleges for utilising the student volunteers fully in the campaign.

6. The teaching materials must be supplied to the village centres before

starting the teaching-learning phase.

7. The literacy centres may be started in each and every match and fire works industry and the NLM must take necessary steps to impart literacy to the workers without affecting their earnings.

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The Role of Motivation in Learning

You know that you have changed a great deal from your childhood. You have learned to dress yourself and to take care of yourself. The way you feel about life, about yourself and other people is also learned. There are so many different kinds of learning. For our purpose let us define learning as 'a change in a person's actions and ways of behaving or thinking which is the result of training and experience. Further it is relatively a permanent process. This definition reveals that learning results from practice and the effect of this practice is permanent.

Motivation refers to the states of the organism that are relatively temporary and reversible and which tend to energise or activate the behaviour of the organism. When we are hungry we take steps for food. When we are thirsty we take steps to drink water. When we are tired we take rest or we sleep. The forces that make us to act to satisfy our biological needs are called drives. The biological needs differ for different species, but each has some specific requirements for survival. Further, the biological drives are innate and unlearned. They are inborn characteristics of the organisms nervous system. However these drives lead to the learning of behaviour essential to survive.

The goals of the human beings are much more complex than other species. Some of us want to become engineers, doctors, biologist, millionaires and so on. Some want to become leaders and some others want admiration, recognition and so on. We act in many ways to carry out our desires. The forces that make us seek these complex human goals are also called motives.

'Motives' has become such a popular word that all of us tend to use it too often and too freely. We also think that we can easily figure out the motives that lie behind another person's behaviour. Actually this is very difficult and often impossible. Motivation is hypothetical construct just as learning is - we cannot look directly at motivation.

Desire to Learn

Motivation to learn simply means wanting to learn. Then the question is : What does cause human beings to want to learn? Take for example you have a pet dog. You decide to teach him to 'speak'. How do you do this ? You may get a piece of meat or some other food and hold it just out of the dog's reach and go on saying 'speak dog speak'. The dog tries all sorts of things except barking, but you do not

give the food to him. But when it barks, you give food saying, good dog, that is the way to speak. You repeat the procedure a number of times and you give the dog food only when it 'speak'. After a number of trials when you say speak, 'dog', the dog will bark right away. So your dog has learnt the trick. Why did the dog learn this trick. Perhaps it was hungry and wanted the food you held out. Further he got the food only when he barked and learned to bark to get what he wanted. Here we may say that the dog was motivated to learn to speak because he was hungry and you have offered him food as a reward. If the dog had a big feast and then you tried to teach the dog to speak you would have had the difficulty.

We the human beings also put more effort into learning something. We learn better if we are motivated to learn, because as a result of learning, we will be rewarded with something. But it is not always easy to see what our rewards are due to the complexity of our life. A fellow who enjoys science needs no reward to read more about famous experiments. An 'A' grade on the report card for a boy may act as a reward. But what kind of reward for popularity among fellow students, scholarship or financial assistance ?

Many psychologists have come to doubt that rewards or reinforcements plays all the important role in learning. Nonetheless it do have an influence. There are two kinds of rewards : External rewards or extrinsic rewards and 2) Internal rewards or intrinsic rewards. The external rewards come from outside and may even be rewarded for each accomplishment with a smile or pat (in the case of babies) and with a sweet, ice-cream or going to a movie (in the case of older children). Even the college students are rewarded with good grades and eventually with diplomas. All these tokens of success are in a sense merely bribes provided by other persons. Nevertheless they can be effective and useful.

A psychologist worked for a number of years with about 400 boys between the ages of fifteen and eighteen who had done so badly in school that they were 'uneducable'. To give them an incentive to learn, he first paid them small money, latter rewarded them for success by permitting them to study subjects that they liked very much. On the average these boys managed to cover between two and three years of school work in a single year. Even their scores on intelligence tests improved substantially. The psychologist has concluded that external rewards of money and permission to study favoured subjects served to get the boys to go ahead and finally to reach the point where they really began to enjoy learning.

The internal rewards are the inward feelings of personal satisfaction. They may be called the pleasure of learning for the sake of learning. Take for example, a boy learning to ride a bicycle. The external reward for him may be of such things as respect from his friends. But the pleasant feeling arising from the satisfaction of his desire to prove his ability and the sense of power derived from travelling faster

on wheels than he can travel on foot are certainly intrinsic rewards. The intrinsic reward, no doubt, is more effective.

Motivation and Attention

Motivation is a powerful aid to pay attention. Some people have thirst for knowledge - any kind of knowledge. They find it easy to pay attention regardless of the subject matter. Some boys who are motivated mostly by the desire for good grades also pay close attention regardless whether they are studying Psychology, Sociology or Entomology. But most of us are selective: We are strongly motivated to learn something and less strongly motivated to learn other things. If we relate the subject matter to our motives, attention can usually be sharpened.

Feedback of results not only act as an incentive or reward but, also captures and holds attention. It provides evidence that learning is actually taking place and maintains our interest. If we are strongly motivated to learn, it shows us that we are beginning to satisfy our motives and thus encourage us to go on. (e.g. programmed learning).

Although attention, and in turn, motivation is one of the keys of learning, yet it is not enough. How well we learn depends on how well we can make sense out of the materials. We want to remember, it depends upon how well we can group and organise them and how well we can fit them together with what we already know.

We human beings get a great deal of satisfaction by planning to reach the goal. The reaching of one goal makes us eager to start another one. In other words, arriving at a goal provides with more motivation. Thus, one of the first things one can do to increase motivation is to set up a goal. Once you have defined your objective you will find it easier to plan the attack.

Setting up a goal is not that easy because such a goal has to be realistic. If you are getting 'D' grade, you cannot plan a goal for all 'A' grade on your next report card. Although such a goal is commendable, it is certainly not realistic. Another step to increase your motivation is try to see how, what you are learning relates to you and the World you live in. In other words, relate your learning to your life.

Still another step is to see the relationship between what you are learning and your personal plans and interests. Sometimes you may have to look into the future a little to do this.

"Thought and action occur largely in the services of wants, interests and attitudes are stimulated and guided by them " - THORNDIKE.

G. Narayana Reddy

A Diagnostic Study of Non-Formal Education in Andhra Pradesh

Introduction

Andhra Pradesh, is one of the 10 educationally backward states in India, which has implemented the NFE programme. The NFE scheme was introduced in AP in the year 1975-76 and at present it is reported that there are 24,400 centres functioning all over the state. There are about 5,51,932 children benefitting from the scheme and of them the SCs and STs constitute about 25 per cent and 10 per cent respectively (Government of Andhra Pradesh, 1989).

This paper provides an idea of how the NFE programme is being implemented at the grass-root level. An analysis of the home and school environment, problems faced by functionaries in the field and the opinions of both functionaries and beneficiaries about the NFE programme is also made in this paper.

Methodology

A purposive selection of Vikarabad project in Ranga Reddy districts was made. Vikarabad project has 102 centres, divided into 8 clusters, each cluster having about 13 centres. Each centre has an Instructor and each cluster has a Supervisor, who are part-time workers, functioning under the overall control of the Project Officer stationed at Vikarabad. The project office has one junior assistant and an attendant to assist the PO.

An sample of 10 Instructors, 5 supervisors and 50 beneficiaries was chosen for the study. Four sets of questionnaires were administered altogether. The beneficiaries were drawn from centres in Tribal and rural areas consisting of phase I and phase II.

Analysis

(a) Facilities at the Centres

Regarding facilities available at the NFE Centres, a majority of the centres had essential facilities, as these were run mostly in the day school buildings or panchayat buildings. About 60 per cent of the centres had proper building, electricity and water; while 90 per cent had open space and black board. However, a majority of

the centres(70 per cent) did not have either mats or benches for the children to sit. About 60 per cent of the centres did not have even the table and chair for the Instructor. Some of the Instructors reported that the furniture belonging to formal school was not to be used by them. In the light of these shortages, these Instructors have pleaded for improving the condition of NFE centres by providing the minimum facilities such as building, electricity and furniture.

(b) Enrolment, Attendance and Performance

Data on enrolment, average attendance, number passed at various stages and number of students of NFE Centres who have joined the formal stream of education were collected from a sample of 10 centres. The average enrolment in each centre was about 23. The girls were enrolled only in Phase-I and not in Phase-II. The average attendance in each centre was about 17. In Phase II Centres, only 1st stages classes were conducted and it was reported that no annual exam was conducted till the time of this study for Phase II. As a result, the enrolment was very poor.

Regarding the results, out of the 29 candidates eligible to take Phase-I, IV stage examination, 23 were reported to have passed. Of the 23 who have passed, 13 were reported to have joined the formal upper primary school and seven have joined Phase II NFE Centres. Only 3 candidates did not continue their education.

(c) The Instructor - A profile

Nearly, 57 per cent of the Instructors who were engaged, were only SSC passed; while about 30 per cent have passed intermediate. Only a couple of them were graduates who are formal school teachers engaged as part-time workers in the Non-formal Education centres. However, about 10 centres even now had instructors who had qualifications far below the specifications. They were mostly working as instructors in women and tribal centres.

Among the respondents interviewed, almost all had more than one year experience in teaching Non-formal education; while only 50 per cent of them had other experience apart from teaching in the Non-formal education scheme.

A majority of the Instructors were mostly selected by the project officer, a few were suggested by the Sarpanches of village panchayat; while a few were substituted by the Instructors who left the job. Though the honorarium paid was a meagre amount of Rs. 105, most of the Instructors have expressed their willingness to continue in the same job.

Training is one of the important components envisaged in the non-formal education scheme. Paradoxically, the training component was very much lacking in the implementation process. No pre-service training was provided to the Instructors.

All of them have undergone mostly one training programme of 10 to 15 days duration arranged at the cluster level. Only one person attended a training programme at the district level. The resource persons were mostly the local officials belonging to the formal stream of education. The training programme was conducted for both Instructors and Supervisors together by the concerned project officer.

All the respondents have expressed that they are in need of more training in areas such as methods of teaching subjects, more details about the Non-formal education scheme and motivation of parents and children of village communities.

(d) Supervisors - A Profile

The supervisors were the middle level functionaries introduced with the transformation of NFE programme in to project system. They are paid a honorarium of Rs. 400/- a month and are treated as part time workers. They are mostly young people educated upto intermediate and are selected by the district authorities through interview. Most of the supervisors hail from their respective places of work. Some of the supervisors selected have earlier worked as instructors in the NFE centres.

In each projects there are about 8 to 10 clusters and each supervisors is in charge of one cluster of 12 to 15 villages. The supervisor is expected to perform several tasks such as supervisory, administrative and training roles. It was found in our discussion with them that they generally performed all the duties assigned to them. They are not only monitoring the progress of the centres and student's learning, but they also act as catalytic agents in motivating instructors and village people. However, they are not well trained. Most of them have undergone only one training along with the Instructors conducted at their cluster level or project level. They had no refresher courses as well.

(e) Family background of NFE children

Almost all children attending NFE centres belonged to Backward Castes (36%), Scheduled Castes (24%) and Scheduled Tribes (40%). Their major household occupation was either agricultural labour (40%) or agriculture (60%). A majority of these households (68%) had an income of below Rs. 5000/- while about 32 per cent had income of Rs. 5000/- and above. The size of their families was also larger. About sixty per cent had above 5 members, while only 40 per cent had a smaller family of below 5 members. Education wise, a majority of the respondents (76%) were illiterates, while a few (24%) knew only reading and writing.

Regarding education of the children in the family, a majority of these households (64%) sent their children to NFE centres, while only about 30 per cent of their children attended the formal schools. Reasons for not attending formal school were also explored. It is clear from the data shown in table 1, that lack of

Table - 1

Reasons for not attending formal school

Sl.No.	Reasons	Frequency	Percentage
1.	Cattle rearing	10	20
2.	No formal school	20	40
3.	Household and farm work	14	28
4.	Child rearing	2	4
5.	Failed in formal school	2	4
6.	Others (labour)	2	4
		50	100

In most cases, children who were attending the NFE centres were engaged in supplementary activities of the household such as farm work, child rearing, cattle grazing and other labour works either to supplement the income of the family or to facilitate their parents to earn for their livelihood.

(f) Opinions of Respondents about NFE scheme

The respondents opinions about the NFE centre, instructor and the scheme as such were, however, very encouraging. As seen in table 2 almost all were satisfied with the teaching at the NFE centre and NFE scheme. They also said that the teacher is very regular in conducting the centre. About 88 per cent of them also felt that there is no difference in teaching at the formal school and the non-formal education centre. About 80 per cent of the parents also agreed to send their children for further education after their success in phsae - I or phase - II examinations in the NFE scheme.

Table - 2

Parents Opinions about the NFE scheme

	Yes	No	Don't Know	Total
1. Satisfied with the teaching at the NFE Centre	50 (100)	- -	- -	50 (100)
2. There is no difference in teaching at formal and non-formal education centres	44 (88)	2 (4)	4 (8)	50 (100)
3. The teacher is regularly conducting the NFE centre	50 (100)	- -	- -	50 (100)
4. I am ready to send the children to formal school after the completion of NFE	40 (80)	10 (20)	- -	50 (100)
5. We are satisfied with the working of the NFE Scheme	50 (100)	- -	- -	50 (100)

* Percentages are given in parenthesis

Suggestions for improving the NFE scheme

Suggestions to improve the scheme were also obtained from the parents of the children, Instructors, Supervisors and the Project officers. Most of the parents have expressed that extending similar provisions that are made for the formal school children, such as, clothes, scholarships, books and stationery to weaker sections children will go a long way to improve the NFE scheme. Other suggestions included, provision of tea and snacks, sports equipment, excursions and community T.V. for the centres (Table 3).

The Instructors too felt that there should be a provision of a package of incentives such as, scholarships, clothes, more books and tea and snacks to make the programme more attractive to the children who attend the NFE centres. Apart from these, their suggestions included proper building with minimum furniture, such as table and chair, some teaching materials such as charts, sports materials and of course a better salary for the Instructors. They also made a plea that they be given some T.A. for attending meetings and for carrying materials for their respective

centres form the project office. The Instructors also were affected by the delay in receiving their honorarium and pleaded for regular disbursement.

Table - 3

Beneficiaries and Instructors opinions for Improving the NFE Scheme.

Sl. No.	Suggestions	Parent's responses Frequency	Instructor's responses Frequency	Total	Rank
1.	Provide incentives to children (Scholarship, Clothes, Books and Stationery)	44	8	52	1
2.	Provide food or tea in the class room	26	-	26	2
3.	Provide recreation facilities such as sports and Musical equipments and Community T.V.	14	4	18	3
4.	Provide teaching materials such as manuals, charts etc.	-	3	3	4
5.	Provide health coverage to children	2	-	2	5
6.	Provide Building and Furniture for the centre	-	2	2	1
Total		86	17	103	-

Multi responses (Parents-N=50 ; Instructors-N=10)

The higher level functionaries such as supervisors and project officers have expressed similar opinions to improve the NFE programme. In addition to the provision of incentives for children, the Supervisors felt that they should be

regularised on a scale and not to be treated as honorary workers, since they are fully involved in monitoring and implementation of the NFE programme. The supervisors are expected to monitor about 12 centres and they visit each centre 4 times in a month. No travelling allowance is paid to them. They have reported that some of the centres are quite far and not easily accessible. In the light of these problems, they have expressed that some amount of travel allowance would motivate them to effectively supervise the programme.

The project officers have suggested that they be provided proper office accommodation and a two wheeler for each project office. At present there is no provision for office rent and in most cases the government accommodation is not available. As a result they are put to lot of inconvenience. They have also expressed that there is a need to introduce risk allowance, as their work involves night travel.

Almost all functionaries have complained that they are not receiving their salaries in time. Sometimes they had to wait for 5 to 6 months for receiving their wages. Enquiries at higher level, revealed that the funds sanctioned for the project are not released in time and State government is not paying due attention to this issue. This aspect needs to be streamlined.

The functionaries have also felt that there are lot of discrepancies between the educational programmes, such as the formal education, adult education scheme and the non-formal education scheme, of which the latter is given less importance. Better allowances and better facilities are provided for the adult education programmes compared to non-formal education programmes. Hence, there is a need to streamline the three systems of education.

Training is another aspect which is neglected. Most of the grassroot level functionaries are trained only once. There is no separate training programme for the Supervisors even though their functions are different from those of the instructors. No refresher courses are conducted for any category of the functionaries. As a result, innovative methods are not used in teaching at the NFE centres. Even the idea of adopting some centres to shape them as model centres did not take off as there was no provision for support money.

In conclusion, it may be said that there is much to be desired to make this programme a success in Andhra Pradesh. Though, the potential of universalising primary education through the non-formal education scheme is tremendous, it has been implemented with out a sense of responsibility and with no pride attached to the scheme. Step motherly treatment shown to this scheme has reduced it to a low profile programme with no innovations being introduced. In fact, the NFE programme in Andhra Pradesh is not implemented in a realistic manner, although they are trying to sustain the programme.

It is understood from various studies that the cost of the primary education is on the rise. In rural areas one has to face the realities of the poverty situation which forces parents to stop primary education for their children at an early stage. The exigencies of the economic situation result in a high drop-out rate. These maladies could be tackled through the NFE programme, the per capita cost of which is estimated to be about one fourth of the per capita cost of formal education. In addition, the opportunity cost for parents could be avoided, as the children could engage themselves in normal working life and supplementing income to their parents along with learning at the NFE centres. Moreover, unlike in adult education centres, in NFE centres, we deal with children who are motivated to learn and who can become productive citizen of the future. When such is the potential envisaged through the NFE scheme, it is a pity that the same is neglected.

**Nishi Sethi
Savita Singal**

Constraints Affecting the Adoption of Selected Drudgery Reducing Household Technologies by Rural Women

INTRODUCTION

Household work comprises of multiplicity of activities. The innumerable activities and tasks related to house work are endless and tedious in a developing society- especially in the rural areas and among poor households where there is total absence of drudgery reducing devices (Sethi, 1988). Household work is still a woman's domain and 'one worker' (women's) job (Singal, 1989). It is also a well substantiated fact that women spend maximum time in household chores (Kaur, 1986; Singal, 1989). Almost all the housework is performed under most uncondusive environment, using the lowest level of technology.

Though increasingly responsible for the family's economic welfare, women tend to be denied access to new technology, relegating them to low productivity levels and low status. Though varied types of drudgery reducing technologies have been evolved yet their acceptability is very slow particularly among rural women. This may be either due to lack of awareness on the part of rural women about the new technologies or due to some socio-economic constraints. An understanding of such constraints would assist the disseminators of new technology to manipulate factors to the advantage to enhance the rate of adoption in short span of time. The present study has been an attempt in this direction. More specifically, the objectives of the study were:

- i) to know the extent of awareness and adoption of selected drudgery reducing technologies
- ii) to study the constraints affecting the adoption of these technologies

METHODOLOGY

The present study was conducted in villages of Gharounda block, namely Kalron and Anipura, of Karnal district, Haryana. A sample of 5 per cent of the total households was selected randomly from each of the village, using simple random sampling technique and accordingly a sample of 87 households was drawn. Four technologies namely smokeless chullah, biogas plant, pressure cooker and solar cooker were selected for present exploration.

The data were collected personally by the investigator with the help of a structured interview schedule. The data so collected, were suitably coded and analysed, using simple statistics i.e. frequency and percentages.

RESULTS AND DISCUSSION

The data pertaining to awareness and adoption of the selected technologies in the rural households is presented in Table 1.

Table 1. Awareness and adoption of drudgery reducing technologies by rural women

Sl. No.	Technologies	Awareness* Frequency	Adoption* Frequency
1.	Biogas	81 (93.3)	10 (11.5)
2.	Smokeless Chullah	70 (81.0)	54 (62.0)
3.	Pressure Cooker	61 (70.1)	27 (31.0)
4.	Solar Cooker	45 (31.4)	-

Figures in parentheses indicate percentage

* Multiple response

Table 2. Percentage of respondents showing different constraints in adopting the use of drudgery reducing household technologies

Sl. No.	Factors	Technologies			
		Biogas*	Smokeless* Chullah	Pressure* Cooker	Solar* Cooker
1.	Lack of knowledge	6 (6.9)	17 (19.5)	25 (28.7)	42 (48.3)
2.	Difficulty in its availability/installation	-	21 (24.1)	12 (13.8)	37 (42.5)
3.	Lack of resources	51 (58.6)	18 (20.7)	39 (44.8)	40 (46.0)
4.	Lack of suitable place	54 (62.1)	6	-	21
5.	Dangerous to use	12 (13.8)	-	22 (25.3)	-
6.	Consumes more fuel	-	32 (36.8)	-	-
7.	Lack of repair and service facilities	7 (8.0)	6 (6.9)	- -	45 (51.7)
8.	Lack of knowledge in use and maintenance	18 (20.7)	24 (27.6)	- -	18 (20.7)
9.	Food is not tasty	-	-	6 (6.9)	9 (10.3)
10.	Not permitted by elders	30 (34.5)	6 (6.9)	9 (10.3)	6 (6.9)

Figures in parentheses indicate percentages

* Multiple response

It is evident from the above Table that though the level of awareness among the respondents about the biogas technology was highest(93.3%), the adoption of the same at the household level was minimum i.e. only by 11.5 per cent of the respondents. Level of awareness for smokeless chullah (81.00%)was next in order and its adoption by the rural households was also satisfactory. i.e., 62.00 per cent. Nearly two-third of the respondents (70.10%) were also aware of the availability of pressure cooker but even less than one-third (31.0%) of them had adopted for its use. The adoption of solar cooker was found to be absolutely nil, though 51.7 per cent of the respondents were aware of the technology. The findings on the whole reflect that inspite of the awareness of the technology, it is not readily adopted in rural households.

The data on the constraints faced by rural women in adopting the use of the selected drudgery reducing technologies are presented in Table 2.

Biogas

It is revealing to note that inspite of the maximum awareness among the respondents about biogas, it had not been adopted for use for two major constraints faced by the respondents i.e., lack of suitable place for installing it (62.1%) and lack of other material resources (58.60%). More than one-third of the respondents (34.05%) also reported lack of permission by the elders for installing the same. Other constraint mentioned by few of the respondents were, lack of knowledge in use and maintenance (20.7%), dangerous to use (13.80%), lack of repair and service facility (8.00%) and lack of knowledge about it (6.9%).

Smokeless Chullah

As already pointed out earlier, the adoption of smokeless chullah by the respondents was maximum as compared to other selected technologies. The constraints reported by the non- adopters (38%) of this technology was that it consumed more fuel (36.8%) followed by lack of knowledge/training in use and its maintenance (27.6%), difficulty in its availability/installation (24.10) and lack of material resources (20.7%).

Pressure Cooker

The pressure cooker, though an important time and drudgery reducing technology, yet its use in rural household has not been as popular as it should have been because of the number of constraints as felt by the rural women(Table 2). Nearly one half of the respondents (44.3%) reported that it was a costly equipment and they lacked the financial resources for its purchase. Nearly one-fourth of the respondents also lacked in knowledge about it (28.70%) and felt that it was

dangerous to use (25.30%). Only a negligible respondents (10.30%) reported lack of permission by elders for using pressure cooker and only 6.9 per cent felt that the food cooked in pressure cooker is not tasty.

Solar Cooker

Solar cooker is the only technology which, besides saving on time and energy of the worker, also makes enormous saving in use of fuel. It also has other advantages like it keeps the house and utensils clean and protects from smoke hazards. But unfortunately it had not been adopted by even a single household as indicated in Table 2. Lack of repair and service facility, lack of knowledge, lack of resources and difficulty in its availability were some of the important constraints as reported by 51.70, 48.30, 46.00 and 42.50 per cent of the respondents, respectively. Nearly one-fourth of the respondents (20.7%) also mentioned lack of knowledge in use and maintenance of solar cookers.

CONCLUSION AND IMPLICATIONS

The findings on the whole reflect that though the respondents were aware of the various selected drudgery reducing technology, their adoption for use in the household was very limited except for smokeless chullah. The main constraints faced by the women were lack of resources and lack of knowledge in use and maintenance of the technologies. The findings, therefore, point towards important policy bearing implications, mainly in the form of providing total or partial subsidy on various drudgery reducing technologies so as to popularise their use. There is also a need for imparting training and follow up programmes regarding their use and maintenance. Repair and maintenance service need to be provided .

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Participation of Rural Women in Agriculture in Kundapur Taluk of Coastal Karnataka

Traditionally agriculture is being treated as a family enterprise. The conduct of agricultural operations rests not only with farm men but also with women and children. Women work with men in field operations like sowing, weeding, gap filling, manuring, fertilizer application and harvesting (Maiathi *et al.* 1989), besides attending household chores. According to the Food and Agricultural Organisation of the United Nations (FAO), women are responsible for atleast 50 per cent of all production activities. In Africa, women spend about 2800 hours and men spend 1800 hours annually in agriculture as indicated by Umaiele(1975). The need, therefore, for evolving new technologies to raise productivity and improve their working conditions, assumes importance. In fact, the implements are the same for specific jobs whether handled by a man or a woman. Yet for certain jobs like transplanting, weeding, harvesting, threshing and the like, are assigned to women only. On these lines technologies have not been identified in the coastal region of Karnataka in which women are left exhausted with little out-turn without proper implements. With this in fact, the farming in the coastal area has been broadened to include other subsidiary enterprises like fisheries, forestry, animal husbandry, horticulture and allied occupations besides crop production. Altogether, women's participation plays an important role in all the operations in the different enterprises. Unless the clear picture is not known about their participation, it would be difficult to evolve the consensus to indicate the packages to introduce in the area. Keeping this in mind, a study was conducted to know the participation level of rural women in agriculture, their decision making pattern in agricultural operations as well as the other allied activities in which they have been involved.

Methodology

This study was conducted in the Kundapur taluk of Dakshinakannada district in coastal Karnataka by involving 120 farm households to collect the data regarding

their participation as well as decision making pattern in agriculture. The sample was selected at random involving all the categories of farmers, marginal, small and big, proportional to their strength in each village. The data was collected personally by using structured interview schedule with a pre-test. The collected data were analysed and the simple percentages were worked out for each of the groups. The results are presented here as follows:

Findings

Regarding the extent of participation of rural women in agriculture, the respondents were asked to indicate the farm practices in which they were involved. The participation of women in each of the practices was measured in three dimensions viz., no participation, occasional and regular; the scores 0, 1 and 2 were assigned to each of the category of responses respectively. The scores acquired by each farm woman have been computed. On their scores obtained they were grouped under low, medium and high group of participation. The results are presented in Table I.

TABLE I

Extent of participation of farm women in agriculture

Sl. No.	Group	Number	Percent
1.	Low (0 to 4 scores)	17	14.20
2.	Medium (5 to 13 scores)	85	70.80
3.	High (above 13)	18	15.00
		120	100.00

It is seen from the Table I that the majority belonged to medium group (70.8 per cent) of participation in agricultural operations, whereas only 15.0 per cent belonged to high participation and remaining 14.2 per cent belonged to low participation group. In toto, it has been found that the participation of rural women in agricultural operations is a regular activity in the majority of the respondents.

It is well established that certain jobs like weeding, transplanting, and harvesting are assigned to women only. However, the women in rural area nowadays are engaged in almost all the operations in agriculture, depending upon the situation in each family. The data pertaining to the women's participation in each of the practices are presented in Table II.

TABLE II
Participation of farm women in different cultivation practices

Sl. No.	Practices	Regular		Occasional		Never	
		No.	Per cent	No.	Per cent	No.	Per cent
1.	Land preparation	35	29.2	25	20.8	60	50.0
2.	Seed selection	44	36.7	34	28.3	42	35.0
3.	Transplanting	80	66.7	19	15.8	21	17.5
4.	Fertilizer application	66	55.0	34	28.3	20	16.7
5.	Weeding	76	63.3	28	23.3	16	13.3
6.	Plant protection measures	57	47.5	32	26.7	31	25.8
7.	Harvesting	80	66.7	24	20.0	16	13.3

Transplanting and harvesting

Table II shows that a majority of women participated regularly in transplanting and harvesting to the extent of 66.7 per cent. In other practices like weeding (63.3 per cent), fertilizer application (55.0 per cent), plant protection measures (47.50 per cent), the participation is observed at an higher percentage too. But at the lesser extent the practices like seed selection (36.7 per cent) and land preparation (29.2) have been attended by the farm women. Further, it was also observed that they have occasionally participated in all the practices ranging from 15.8 per cent to 28.3 per cent. However, the land preparation and seed selection to the extent of 50.0 per cent and 35.0 per cent of the respondents respectively have never been attended. It could be inferred that the practices which are simple and do not involve muscle power are assigned to women in the area, as a result, the rural women are continuously engaged in performing those practices regularly without hindrance. The similar results have also been reported by Malathi *et al.* (1989) and Gulati (1975).

Decision making is another important job performed by the farm women either individually or while sharing ideas with their male counterparts. The data pertaining to the decision making pattern of the respondents are presented in Table III.

TABLE III

Decision making in respect of cultivation practices by the female members of the family

Sl. No.	Practices	Female alone		Male alone		Female & Male	
		No.	Per cent	No.	Per cent	No.	Per cent
1.	Land preparation	11	9.2	55	45.8	54	45.0
2.	Seed selection	28	23.3	40	33.3	52	43.3
3.	Transplanting	40	33.3	31	25.8	49	40.8
4.	Fertilizer application	11	9.2	67	55.8	42	35.0
5.	Weeding	40	33.3	25	20.8	55	45.8
6.	Plant protection measures	9	7.5	65	54.2	46	38.3
7.	Harvesting	20	16.7	53	44.2	47	39.2

The data above show that many farm women take decisions on the practices like transplanting (33.3 per cent) and weeding (33.3 per cent). Among other practices in which a limited respondents take the decision, are harvesting, land preparation, fertilizer application, and plant protection measures. However, at a greater extent they share the ideas in decision making with their husbands in practices like weeding (45.8 per cent), land preparation (45.0 per cent), seed selection (43.3 per cent) and transplanting (40.8 per cent). Though the male member of the family is considered to be the head of the family and responsible to carry out the activities concerned in family, the female member, to some extent, either takes individual decisions in certain practices or shares with her male counterparts in others. Besides, the complexity of the practices like the dosages of fertilizer, identification and selection of chemicals to control insect pests and diseases play a key role in not making the decision on these aspects by the farm women. These findings are in line with the findings of Malathi (1989) and Sandhu and Sharma (1976).

Agriculture alone is not a job of farm women in rural areas. They are involved in family welfare activities, in addition to the agricultural operations. To meet the expenditure towards the well being of their families, the women are engaged in other activities to fetch some income. Involvement in other activities by the respondents are presented in Table IV.

TABLE IV

Nature of work other than agriculture attended by the farm women

Sl.No.	Nature of work	No. of families involved	Per cent
1.	Agriculture labour	28	23.3
2.	Daily wage	17	14.2
3.	Beedi binding	13	10.8
4.	Fishing	11	9.2
5.	Service	7	5.8
6.	Others	12	10.0

It is seen that majority were engaged in agricultural labour to the extent of 23.3 per cent, whereas daily wage workers, beedi binding, fishing, servicing and others accounted for 14.2, 10.8 per cent, 9.2 per cent, 5.8 per cent and 10.0 per cent respectively.

CONCLUSION

From the above discussions it could be inferred that rural women's participation in agricultural operations is observed as a regular one and that too in practices which require less skill and which are simple in nature when compared to difficult practices. Besides, women could take decisions themselves in certain practices in which they fully participate and share their ideas with their husbands in complex practices like fertilizer application, plant protection measures etc.. In this perspective, it is necessary to augment the knowledge of rural women on farming operations through different means, besides providing suitable implements for specific jobs which could lessen their work. The most limiting factor to educate the farm women through different means is observed to be the age-old problem of illiteracy, stringent religious norms and taboos. Probably, the other important obstacle in persuing knowledge is that many women do not enjoy the privilege or leisure to hear and observe the new outcomes of technologies unlike men. This being the situation, the group training and non-formal education methods could ensure the adoption of new technologies by rural women.

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SHAIL K AGARWAL

Preparation of Material for Neo-Literates

A lot of emphasis is being given to time bound area based Total Literacy Programmes. Some Districts have **already** been declared as fully literate districts. This has resulted in a large number of **new** literates demanding graded post-literacy material, suitable for their readability level, need, interest, environment and problems. Therefore, the post-literacy material may be prepared with the following objectives:

- to reinforce literacy,
- to create a reading habit,
- to have access to information,
- to create desirable attitude and action,
- to remove misconceptions about women and children
- to enable the neo- literates to participate in the development process and programmes,
- to introduce collective critical thinking, and
- to provide entertainment.

The graded material needs to be prepared at three levels starting with readability level of the neo-literates.

Gradation

It is necessary to keep in mind that the neo-literates can recognise the alphabets but they are not fluent readers. They will be reading letter by letter and taking more time in reading, for comprehending the message after reading twice or even thrice. Due to this they may be reluctant to read.

It will be better if writers, before starting to write go to the field and know readers. The weakest learner should be kept in mind.

It is difficult to define the level of literacy achieved by the person declared literate. The achievement level of literacy is different from person to person and district to district.

It is asked again and again, "What level of skill is needed by the learner to function in a particular system at a particular level?". The need differs from situation to situation. However, it is necessary that the learner achieves a reasonable speed of reading and writing that he can read with comprehension and write fluently for his daily work.

In the process of reading there are two stages for an illiterate to become an independent learner (1) learning to read (2) reading to learn.

The level of literacy achieved in adult literacy or TLC programmes is usually very low. The stage of learning to read is not fully over. The learner may recognise all the alphabets but can not read fluently with comprehension. Therefore he/she is between the stage of reading to learn and learning to read.

However, for every programme, primers are divided into three parts. The gradations in every respect i.e. teaching load, difficulty level and size of the lesson etc. are kept in mind. But it is observed that all these three books sometimes are not completed in literacy/TLC programmes due to certain reasons such as irregularity in attending the programme by learner or some unforeseen circumstances. To bring him to the level of self learning, the fourth book PL-I is also being prepared to make better fixation and to make more and more sight words and phrases.

Generally there are three categories of neo-literates.

1. Beginning level

These neo-literates have limited literacy skills and need guidance to use learning material. They need simple reading material suited to their abilities, needs and interests.

2. Middle level

These neo-literates can read small stories, main news headings from the newspapers, songs and comics etc. by themselves and try to understand them in relation to their daily experiences.

3. Self learning level

These neo-literates can read and comprehend the books and newspapers independently. They have the will to go to libraries or places where they can get books of their interest.

The preparation of material for every stage has to follow the steps given below:-

- to decide the educational objectives.
- to make a survey to find out the level of literacy requirement, suitable content areas required, collection of suitable vocabulary and types of illustration to be given.
- preparation of plan and outlay with content areas.
- to decide the appropriate style of presentation.
- preparation or writing of script for the achievement of objectives.
- illustrations
- field testing/evaluation of the material in terms of achievement of the objectives.
- arrangement of editing.
- revision/improvement of material for better attainment of the objectives.

BEGINNING LEVEL

Adult Reading

For the preparation of material it is very important that the comprehension of written/printed matter in a single movement of attention is done. In the act of reading the movement of eye proceeds in a line in jumps and pauses. The jumps or leaps and eye movements represent the amount of reading matter covered in one span of attention. The pauses represent the inner process of understanding and comprehension. If there is a failure in comprehension, the eye makes a reverse movement. If the material is easily comprehensible to the reader, the jumps of his eyes movement will be large and fixation will be of shorter duration. There will be more and easy comprehension. The reader will enjoy reading. If there will be shorter jumps, longer fixation, reading will be difficult and there are chances of loss of interest in reading.

Contents

The length of jump in the movement of the eye and reduction of duration of fixation is possible, if the words can be recognised in the shortest possible time. This is possible when the subject is familiar. The words can be identified by simple clues. The recognition of words immediately as a whole, will depend on the number of sight words, phrases that have been made in the previous stage.

- Select the topic of their immediate need and interest relevant to real life situations and cultural background.
- Integrate content within the literacy level.
- Communication development material for better life, new skill etc. will have to be largely cognitive (acquisitions of literacy and knowledge) through dialogues, story form, if possible simulation games etc. Support from visual presentations may help the learner to gain a clear understanding and to accept the ideas more easily.

Language

In every language about 150 to 200 words occur about 80 per cent in ordinary spoken language. Then in every subject there are a few words and phrases which e.g. for food, balance, nutritious occur very frequently. If these common words and key words in a subject are made into sight words the process of reading becomes quicker. When a person is reading familiar subjects some words can be comprehended by minimal clues e.g. when reading is on what to eat- Words like leafy vegetables, proteins, calories require minimal clues.

The familiarity of subjects, use of more sight words and phrases, use of words brought out by oral discussion, clues given through proper illustration makes the reading quick, easy and helps in sustaining the interest.

The following need to be kept in mind for the beginners :

- Start with the literacy level achieved by the learner (more use of the existing sight words and phrases) make few more sight words and phrases.
- better to start with the level achieved after IPCL level-II primer.
- Use of four or five letter words.
- Sentence length may not be more than 8-10 words depending on the size of the words, alphabets which are not very frequent such as in Hindi.
- In one sentence use maximum two conjunct letters.
- The paragraphs should be very smalls.
- The direct approach of do's and don'ts may not yield the desired results.

Illustrations

- To have more space and easy understanding more illustrations may be used.
- Illustrations should be simple but attractive.
- The line drawing can have higher teaching value than light and shade pictures or photographs because in line drawings the information included can be manipulated.
- The illustrations should be placed near the text and should reinforce the message. Through illustrations more may be said by using less number of words i.e. primarily illustration with the text playing a complementary role. Considering the pedagogical aspect, position of the illustration on a page is also important. If a small picture could be adequate, put it on the same page. Most of Indian languages are read from left to right. It is better to put the picture on the right side of the page. If the illustration can not be adjusted with the text, it should proceed the text and not before the text.
- In case where a sequence of processes is to be illustrated it would be best to put the illustrations in a way that each illustration depicting one step in the process is in one line on a page. The sequence of illustrations should go simultaneously with the language of the text.
- The effective format for post-literacy material for the beginners is telling a story through a series of photographs arranged in sequence in a booklet. The Photonovella is well suited to visually and realistically to convey message in an impressive manner specially where illustrator is not available.
- 50 percent space may be given for illustrations.

Layout and printing

- Use of heading and sub-heading will help the learner.
- There should be enough space in margin, between the words and between the lines. Density of reading matter makes it difficult to read and understand.
- Printing type should be larger, preferably the in 24 point size.
- Too many messages in one booklet should be avoided
- The information given should be technically accurate.
- One booklet may have a maximum of 16-20 pages
- One story may have 150-250 words. One book may have one story or many stories. The number of words in a book may be 500- 1000.

MIDDLE LEVEL

- Contents should be presented in an informative and interest generating manner i.e. story should be effective.
- It may be primarily text, with complementary illustrations.
- Avoid Contradictions.

Script preparation

Language

- Sentences should be short as far as possible with a maximum of 10 to 12 words depending on conjunct letters and length of words used in a sentence.
- Words should also not be very long; maximum 5-7 letter words without conjunct, and 3-4 letter words with one conjunct.
- Not to use more than one or two conjunct in a word.
- Not to use more than two conjuncts in a sentence.
- Words may be chosen that are applicable to target readers milieu and life style.
- Commonly spoken idioms or proverbs may be used.
- a few commonly understood and spoken technical words may be used.
- Script preparation and illustration should proceed together.
- Paragraphs should be small, not more than 100 words.
- One story should not be more than 250-300 words.
- One booklet may have 20 to 25 pages and 1000 to 2000 words.
- 5 to 6 percent of new words may be introduced, but these may be properly explained and enough repetition should be these to make eight more words.

Illustrations

- Illustrations should be attractive, interesting and enjoyable.
- They should be simple, clear, accurately represent the content.
- Features, clothes, scenery, structures, tools, etc. should confirm target reader's surroundings.
- These should be appropriate for providing technical knowledge.
- Text and illustrations match and complement each other.
- Arrangement of text and illustrations should make smooth reading in mind.
- Project an impression through use of colour
- Title should be relevant and attractive.
- 35 per cent space may be given for illustrations.

Layout and Printing

- More margin and space between the lines.
- Page should not be clustered.
- Size of letters should be of 20 point.

SELF LEARNING LEVEL

Topics and Contents

- May be selected keeping in view the national, community and individual need.
- Complex contents based on technical scientific knowledge etc. may be taken but the content should be developed through local themes e.g. Physiological, psychological development of girls, food preparation for the child for different age groups, provision of facilities for working women etc.
- The information may be presented in an interesting and effective manner.
- The development of theory or story should be classified.
- The accuracy of contents should be ensured.
- Many content areas in one booklet should be avoided.
- It should be within the capacity of the target readers; to try out or be practicable what is suggested in the book.

Language

- Sentence may be short. 12-16 words will be enough in a sentence.
- Complex and compound sentences may be given, but these should not be very lengthy.
- Conjunct letters may be increased slowly. - Simple and comprehensive ideas may be used.
- Length of sentence may be slowly increased up to 14 words.
- Words may be chosen from target reader's locale and life style.
- The book should be more content based, supported by illustrations.
- The technical words' idioms and proverbs may be used.
- 8 to 10 percent new words which are explained properly in the book may be used to bring them into the main stream.

Illustrations

- Sketches, abstractions and cartoons may be used, but ensure they are recognised by the target readers.

- They should conform to target readers surroundings.
- Culture, health, medicine, work skills, science related illustrations should be appropriate to the field.
- Arrange text and illustration with smooth reading in mind.
- 25 per cent of space may be given for illustrations.

Style of Presentation

- It should be appropriate to the content areas.
- It should be pleasant.
- It should not be like a sermon
- It should be friendly and participatory - from known to unknown

Title and Cover Page

- Title should represent the contents
- Title should be attractive to create curiosity or reading the contents inside.
- Cover page should be very attractive to create a desire to read the booklet at the first glance.

Format

- Paragraphs should be small, upto 120 words.
- There should be enough margin and space between the lines.
- Page should not look clustered and tiring to the eyes.
- Size of the book may be between 24 to 32 pages.
- Print size should be larger than used for general public.

Style of Presentation

The presentation of material may be in the form of :

- Story
- Drama/dialogue
- Photo-Novella
- Narrative
- Picture Strip
- Poem/Song - Comics

Whatever may be the style of presentation, it should be entertaining and enjoyable. It is also important that the spirit of the message is not lost.

**M.S. Nataraju
G. Perumal**

Profile Characteristics of Farm Magazine Readers

Recognising the importance of farm publications in rural development, Government and private agencies are spending a lot of money in publishing extension literature and farm magazines. The publications on farm technologies have gained added importance in the wake of breakthrough in agricultural technology and increase in rural literacy. It has become almost essential for academic institutions engaged in agricultural research and education to publish one or more farm journals to cater to the farm information needs of farmers and extension workers. However, readership of a farm magazine is greatly influenced by several components of farm magazine on the one hand, and the personality traits of readers on the other hand.

It is in this context the present readership survey has been designed with a view to study the characteristics profile of Kannada farm magazine readers. The findings of the study will throw light on the ways to improve the effectiveness of farm publications in relation to personality traits of rural readers.

The present investigation was conducted in the Bangalore rural district of Karnataka State which is having the maximum number of subscribers of both the magazines mentioned below. 200 subscribers, 100 for each magazines, were selected by adopting random sample technique. The subscribers of 'Krishivignana' published by the University of Agricultural Sciences, Bangalore, spread over four villages of Bangalore south and Kanakapura taluks and that of 'Krishiloka' published by a private agency - Syndicate Agricultural Foundation from Manipal spread over five villages of Bangalore north and Hosakete taluks were personally interviewed with the help of a well-structured pretested interview schedule developed for the study.

Profile characteristics of farm magazine readers were measured using standardised scales and tools. Respondents were classified under low, medium and high categories based on mean values and standard deviation of obtained scores with respect to variables viz., social participation, risk preference, economic motivation, progressiveness and media creditability. In the case of variables like attitude towards print media and attitude towards farm magazine, the categories of readers were termed according to their degree of favourable mental disposition i.e., less favourable, favourable and more favourable categories. Respondents were grouped in terms of items adopted for the scoring procedure as such in respect of variables like age, occupational status, family size, farm size, farming experience, income, purpose of reading and regularity in reading farm magazines. The findings are discussed in the succeeding paragraphs.

Table 1 shows that a little over half (52.0%) of the readers of the Krishivignana and nearly half (45.0%) of the Krishiloka readers belonged to old age group, followed by middle age group (27.0% and 38.0% of readers of 'Krishivignana' and 'Krishiloka' respectively) and young age group (21.0% and 17.0%). This finding is in agreement with those of Thirupataiah (1983), and Patil and Namasivam (1990) who also reported the same kind of distribution of magazine readers.

With regard to educational status, 56.0 percent of 'Krishivignana' readers and 45.06% 'Krishiloka' readers were educated upto primary school level. Nearly one-fourth of them had secondary level education. Rest of them had middle school education. This result is in conformity with the findings reported by Thirupataiah (1983) and Patil and Namasivam (1990).

Table 1 : PROFILE OF FARM MAGAZINE READERS IN TERMS OF THEIR SOCIO-PERSONAL CUM MEDIA ASSOCIATED VARIABLES

Stat No.	Variables	Krishivignana (N=100) Per cent	Krishiloka (N=100) Per cent	Total (N=200) Per cent
X1	Age			
	Young	21.0	17.0	19.0
	Middle	27.0	38.0	32.5
	Old	52.0	45.0	48.5
X2	Educational Status			
	Primary school	56.0	45.0	50.5
	Middle school	20.0	29.0	24.5
	High school	17.0	20.0	18.5
	Collegiate	7.0	6.0	6.5
X3	Occupational Status			
	Farming alone	63.0	66.0	64.5
	Farming + Agricultural labour	18.0	16.0	17.0
	Farming + Business	16.0	12.0	14.0
	Farming + Service	3.0	6.0	4.5
X4	Family size			
	Less than five members	55.0	60.0	57.5
	More than five members	45.0	40.0	42.5
X5	Farm size			
	Less than 2.5 acres	13.0	15.0	14.0
	2.51 to 5.00 acres	26.0	25.0	25.5
	5.01 to 10.00 acres	40.0	40.0	40.0
	More than 10.00 acres	21.0	20.0	20.5

V No.	Variables	Krishivignana (N=100) Per cent	Krishiloka (N=100) Per cent	Total (N=200) Per cent
X6	Farming experience			
	Less than 10 years	30.0	29.0	29.5
	11 to 20 years	31.0	34.0	32.5
	21 to 30 years	21.0	19.0	20.0
	More than 30 years	18.0	18.0	18.0
X7	Income			
	Below Rs. 5000/year	19.0	20.0	19.5
	Rs.5000 to 10000/year	53.0	41.0	47.0
	Above Rs. 10000/year	28.0	39.0	33.5
X8	Social participation			
	Low	18.0	23.0	20.5
	Medium	62.0	53.0	57.5
	High	20.0	24.0	22.0
X9	Extension participation			
	Low	19.0	16.0	17.5
	Medium	61.0	64.0	62.5
	High	20.0	20.0	20.0
X10	Urban contact			
	Low	24.0	24.0	24.0
	Medium	54.0	62.0	58.0
	High	22.0	14.0	18.0
X11	Media participation			
	Low	23.0	19.0	21.0
	Medium	58.0	63.0	60.5
	High	19.0	18.0	18.5

V No.	Variables	Krishivighana (N=100) Per cent	Krishiloka (N=100) Per cent	Total (N=200) Per cent
X12	Risk preference	16.0	16.0	16.0
	Low			
	Medium High	66.0 18.0	66.0 18.0	66.0 18.0
X13	Economic Motivation	18.0	22.0	20.0
	Low			
	Medium High	61.0 21.0	58.0 20.0	59.5 20.5
X14	Progressiveness	27.0	24.0	25.0
	Low			
	Medium High	59.0 14.0	56.0 20.0	57.5 17.0
X15	Purpose of reading	0.0	0.0	0.0
	Leisure			
	To share with others	23.0	20.0	21.0
	To know new methods For adoption	57.0 20.0	59.0 21.0	58.0 20.5
X16	Regularity in reading	0.0	0.0	0.0
	Never			
	Rarely	6.0	11.0	8.5
	Occasionally Regularly	32.0 62.0	35.0 54.0	33.5 58.0

V No.	Variables	Krishivighana (N=100) Per cent	Krishiloka (N=100) Per cent	Total (N=200) Per cent
X17	Media gratification	0.0	0.0	0.0
	Partial gratification	61.0	60.0	60.5
	Full gratification	39.0	40.0	39.5
X18	Less favourable	18.0	17.0	17.5
	Favourable	62.0	65.0	63.5
	More favourable	20.0	18.0	19.0
X19	Less favourable	22.0	24.0	23.0
	Favourable	64.0	62.0	63.0
	More favourable	14.0	14.0	14.0
X20	Low	17.0	20.0	18.5
	Medium	59.0	56.0	57.5
	High	24.0	24.0	24.0

Occupational status

Farming alone was the major occupation for most of the readers of 'Krishivignana' (63.0%) and 'Krishiloka' (66.0%) magazines. Less than one-fifth of the Krishivignana (18.0%) and 'Krishiloka' (16.0%) readers had agricultural labour as their secondary activity. The findings of Nijalingappa (1983), Muthazhagan (1990), and Patil and Namasivam (1990) support the current finding.

Small family norms were observed amongst more than half of the readers of the 'Krishivignana' (55.0%) and three-fifths of 'Krishiloka' (60.0%). This is in line with the findings of Krishnakumar (1990) and Muthazhagan (1990).

More big farmers were found among readers of 'Krishivignana' (61.0%) and 'Krishiloka' (60.0%) having more than 5 acres of land. Almost an equal number of small and marginal farmers were observed among the readers of both the magazines. The findings of Krishnakumar (1990) and Muthazhagan (1990) lend support to the present finding.

Around 70.0% of the farm magazine readers had more than 10 years of experience in farming. Since the farmers were mostly under the middle and higher age groups, farming experience is natural. Similar findings were reported by Krishnakumar (1990) and Muthazhagan (1990).

The income level of respondents showed that 53.0 per cent of the 'Krishivignana' readers and 41.0 per cent 'Krishiloka' readers belonged to the medium income group (Rs. 5000 to 10,000) followed by high income group. The medium to high farm size possessed by most of the respondents might have led to such a result. The findings in similar lines were observed by Muthazhagan (1990).

Social participation

A formidable majority of the farmer-readers of 'Krishivignana' and 'Krishiloka' (62.0% and 53.0% respectively) had medium level of social participation. The pattern of distribution was reverse in the case of low and high categories. The medium to high extension participation, high income and big land holding with more urban contact might have influenced the farmers to participate in more number of social organizations. The studies of Nijalingappa (1983) and Patil and Namasivam (1990) revealed medium level of social participation among newspaper farm magazine readers.

Extension participation

It could also be observed that more than two-thirds of the readers of

'Krishivignana' (61.0%) and 'Krishiloka' (64.0%) had medium level of extension participation. Equal number of readers of both the farm journals had high level of extension participation (20.0%). Relatively more number of 'Krishivignana' readers (19.0%) showed low level of extension participation compared to 'Krishiloka' readers (16.0%). The intensive educational efforts undertaken by the University of Agricultural Sciences, Bangalore in the study area, in addition to extension activities of Development departments might have influenced the farmers to participate in more number of extension activities. The other reasons might be the higher income coupled with big land size and more experience in farming. Almost similar results were shown by the study of Muthazhaban(1990) who observed low to medium extension participation among farm magazine readers.

Urban Contact

it is evident from the results that most of the readers had medium to high level of urban contact. Rest of them had low level of urban contact. The proximity of the study area to the metropolitan city of Bangalore and easy transport facilities available might be the probable reasons for more number of readers having medium to high level of urban contact. This finding lends support to the earlier findings of Rajan(1982).

Media participation

Higher proportion of 'Krishiloka' readers (63.0%) compared to 'Krishivignana' readers (58.0%) had medium level of media participation. In general, majority of the farm magazine readers demonstrated medium to high level media participation. Medium to high extension participation among the majority of readers coupled with their more income, farm size, urban contact and social participation might have contributed to this kind of trend. The findings in similar lines were reported by Khandekar(1975) and Muthazhagan(1990).

Risk Preference

Uniformity in distribution of readers of both the farm magazines based on their level of risk preference was observed with most of them showing medium level(66.0%) followed by (18.0%) and low level (16.0%). The possible reasons might be the medium to high income and high economic motivation among the readers. Prasad *et al.* (1989) also reported that risk preference positively influenced the reading behaviour of farmers.

Majority of 'Krishivignana' (61.0%) and 'Krishiloka' (58.0%) readers had medium level of economic motivation. Nearly equal percentage of readers of both the magazines belonged to low and high categories. 'Desire to attain better economic

ends' is the most crucial motivational factor which leads the farmers into the path of innovative or improved farming. The findings of Krishnakumar (1990) revealed that newspaper (farm page) readers had medium level of economic motivation.

It is obvious from the results that a good majority of the respondents belonged to medium category of progressiveness (59.0% and 56.0% of readers of 'Krishivignan' and 'Krishiloka' respectively). A reverse trend was observed with respect to low and high categories. Krishnakumar(1990) reported that farmer readers of newspapers were moderately progressive which supports the above finding.

An appreciable proportion of the readers of 'Krishivignana' (57.0%) and 'Krishiloka' (59.0%) read the farm page to know about new farming methods. Almost an equal number of farmers read farm magazines for adoption and sharing ideas with others and none had read the farm page as a leisure time activity. Similar results were obtained by McEvoy and Vincent (1980) and Krishnakumar (1990).

With respect to regularity in reading, most of the subscribers of 'Krishivignana' (62.0%) and 'Krishiloka' (54.0%) read articles regularly. More than one-third of farmers were occasional readers (32% to 35%) and rest of them read agricultural information 'rarely'. The results are inconsistent with that of media gratification. This implied that farmers would more regularly read farm magazines if they derive higher level of gratification from the messages.

All the respondents had partial to full media gratification. More readers had partial than full gratification in the case of 'Krishivignana' (61.0% and 39.0% respectively). Similar trend was observed with 'Krishiloka' readers.

The main reason might be the publication of need based, location and season specific information in different modes to the satisfaction and desire of the farmers. This motion supports Levy and Windahl (1984) who observed that the audience who had a high cognitive or affective goal/need orientation, valued their exposure and involved themselves in the communication process through paying greater attention to the messages. The greater the possibility that the individual could seek more gratification, more fruitful would be his post exposure activities. The farmers even interested to know about success or failure stories/problems of other farmers through magazine. Their eagerness to gain additional information about other farmers supports the findings of Atkin (1973) who reported that audience entered communication process because they anticipated that information gained during exposure might be of some future intra/inter personal utility. The possibility of future reference of farm magazine might also be a reason for the higher degree of gratification of its regular readers, especially those who had the habit of preserving the farm magazine.

Attitude towards print media

An overwhelming majority of the readers of 'Krishivignana' (82.0%) and 'Krishiloka' (83.0%) had favourable and more favourable attitude towards print media in general. Rest of them projected less favourable attitude towards print media. The general opinion of readers indicated that the presentation of detailed information on wider range of topics, in a suitable manner were some of the features which could muster higher degree of favourable attitude towards print media.

A major chunk of the farm magazine readers(78.0% of 'Krishivignana' and 76.0% of 'Krishiloka' readers) had favourable and more favourable attitude respectively towards farm magazines. This finding is in agreement with the results reported by Krishnakumar (1990).

Media credibility

With respect to perceived media credibility, a comfortable majority of the readers of Krishivignana(59.0%) and Krishiloka (56.0%) categorised the magazine as 'moderately' credible. An equal number of readers (24.0%) perceived the magazine as 'highly' credible and the remaining respondents rated them as 'less' credible. The intercorrelation matrix showed that the variables viz., media gratification, attitude towards print media/farm magazine and media credibility related among themselves. It could be inferred that the media credibility is dependent upon the extent of gratification derived from them. This finding seeks the support from those obtained by Krishnakumar (1990).

Thus it could be summed up with regard to socio-personal characteristics of farm magazine readers that the majority of the farmer readers of 'Krishivignana' farm magazine involved in this study belonged to middle and old age groups.

CONCLUSION

The analysis revealed that a majority of the 'Krishivignana' and 'Krishiloka' readers belonged to the middle and old age groups, having primary school education, had nuclear family and had farming as their main occupation. They owned big size holdings, had more than 10 years of farming experience and belonged to medium levels of income, social participation, extension participation, urban contact, media participation, risk preference, economic motivation, and progressiveness. Maximum number of farmers were regular readers of articles relating to agriculture to know about new farming methods, had partial to full media gratification, favourable attitude towards farm magazines/print media and evaluated the farm magazines as 'somewhat' credible.

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Adult Education News

Unesco International Literacy Prizes

Sebenta National Institute of Swaziland, Indian National Federation of Unesco Clubs and Associations (INFUCA) and the Illiteracy Eradication and Adult Education Project, Ministry of Education, Jordan are the recipients of UNESCO International Literacy Prizes for the year 1993. Three prizes i.e. International Reading Association Literacy Award, the Noma Prize and the King Sejong Literacy Prize are awarded by Unesco in recognition of the services of institutions, organisations or individuals having distinguished themselves by making a particularly meritorious and effective contribution to the struggle against illiteracy.

The International Reading Association Literacy Award to the Sebenta National Institute of Swaziland a non-governmental organization for (1) a having served as the Swaziland Government's vehicle to implement its campaign to eradicate illiteracy and promote community development by establishing procedures for learner and teacher recruitment, teacher-training and supervision, collaborating closely with other ministries and non-governmental organizations and integrating literacy education into community development projects. Providing functional literacy training in siSwati and English as the second language resulting in the institution and implementation of income generating activities and community projects; (2) having established many of its adult literacy classes in the rural areas where most of the Swazi population lives, overcoming many difficult problems such as the provision of transport to make access to literacy classes easier and producing a wide range of functional literacy materials in both siSwati and English ; (3) having made post literacy material available to learners and new literates by arranging for clinics, health centers and primary schools to act as lending libraries in rural areas.

THE NOMA PRIZE to the Indian National Federation of Unesco Clubs and Associations (INFUCA) for (1) having centred literacy education activities on raising awareness among under-privileged groups, in particular the Koragas, one of the poorest groups living in remote areas in Southern India, conducting classes at six learning centres and providing lessons to Koraga women in their homes; (2) having expanded activities from one to more than twenty villages involving regular contacts with villagers to raise awareness of the need for education and school attendance, encouraging adults to attend literacy classes and send their children to school, (3) having emphasized the preservation of the Koraga culture and customs, publishing and distributing to every Koraga colony a monthly newspaper in the indigenous language, establishing a Koraga museum, organizing folklore events for non-formal education purposes, including values of human dignity and equality and helping the Koragas to become more aware of their rights, improving their living conditions,

assisting them to register for employment and undertake income generating activities.

The King Sejong Literacy Prize to the Illiteracy Eradication and Adult Education Project, Ministry of Education, Jordan for (1) having worked consistently and continuously for many years in the implementation of programmes to prevent and to eradicate illiteracy in order to foster individual, community and national development, gradually extending free compulsory education to children aged 6-16 thus bringing primary school enrolment up to 97% by 1992, enacting legislation to provide literacy and adult education centres in addition to the use of school premises; (2) having brought the illiteracy rate down from approximately 68% to 16% through non-formal adult literacy classes; (3) having systematically broadened the scope of its activities to include a number of special comprehensive literacy projects aimed at teaching not only basic literacy and numeracy but also vocational and functional skills to raise the cultural, social and economic status of the population evolving and implementing projects aimed at selected target populations with special needs.

The following honourable mention Awards were also given:

International Reading Association Literacy Award

- i) National Literacy Committee (Conalfa), Guatemala
- ii) Operation Brotherhood (O.B.) Montessori Twin Programmes: Pagsasrili Pre-Schools and Mothercraft and Literacy Training, Philippines.

Noma Prize

- i) Kenya Adult Learners Association (Kala)
- ii) Bhavnagar Zila Saksharta Samiti, India for (1) having planned, monitored and executed the Total Literacy Campaign in Bhavnagar District, mobilized spiritual organizations and voluntary agencies, provided volunteer instructors, carried out door-to-door surveys to identify both male and female illiterates; (2) having increased the enrolment of children in the formal system through women's literacy, initiated a vocational training programme, published and distributed to libraries reading material for new literates on population education, health, women's legal right and environmental issues, established more than one thousand mini-libraries and information centres for new literates.

King Sejong Literacy Prize

- i) Ms Lalla Ben Barka, Mali ii) National Literacy Institute (INA) Burkina Faso.

Linking Population Education with Literacy Campaigns : Report of a Seminar

The Department of Adult, Continuing Education and Extension, University of Delhi and the Indian Adult Education Association (IAEA) jointly organised a Seminar on "Linking Population Education with Literacy Campaigns" in Delhi on November 18, 1993.

Inaugurating it, Prof. SK Pal Dean, Faculty of Social Sciences, Delhi University said that India have made significant achievements in education, economic and social development but all have been nullified because of the rapid increase in population. He said that effective measures are needed to control the population growth rate so as to give better opportunities to the masses to improve their quality of life. The formal institutions, he said have a significant role in this regard and they should actively associate themselves with the programme.

In his key-note address, Shri JL Sachdeva, Director IAEA said that the basic aim of population education programme is to orient the thinking of the people in such a way that small family norm becomes a part of their way of life. Under it, the rational and responsible attitude has to be developed, he said.

Shri Sachdeva emphasised that in the environment building programme, emphasis should be both on literacy and population education. He also stressed the need to provide special training/orientation on population education to various levels of functionaries. He said that there was an urgent need to re-orient the writers of the neo-literate material so that the message of small family norm is effectively conveyed.

Dr. PK Bhargava, Fellow, National Institute of Adult Education (NIAE) presented a demographic scenario of 1991 census and discussed the current status of population programme in the country and how it could be linked with literacy campaigns.

Shri RS Mathur, Additional Director, Directorate of Adult Education said that illiteracy, poverty and population explosion were three inseparable problems and to achieve the results, all the three have to be tackled simultaneously. He said that poverty has to be reduced to improve the quality of life which in turn would lead to stabilisation of population. He said that the concept control of population is a negative one and the new concept should be population stabilisation.

Shri Mathur said that population education among others should include safe motherhood, responsible parenthood and reducing the span of fertility. Under safe motherhood, pre-natal and post-natal care should be provided. The child survival

rate has to be increased and immunization programme has to be taken on a wide scale. On the responsible parenthood, the gender bias message has to be conveyed. To achieve stabilisation in population the need for delaying marriages has to be stressed.

He said right age of marriage, spacing between children has to be emphasised so as to achieve the objective of healthy growth of babies. Integration between literacy and population education could be strengthened by raising the level of awareness of the participants, he added.

Earlier, Shri Rajesh, Project Officer , Adult Education Department of the University welcomed the Chief Guest and the participants and outlined the activities of the Department in linking population education with literacy programme. He said that more emphasis should be given on girls and women education so as to check the population growth rate.

Recommendations

1. The Seminar notes with satisfaction that efforts are being made to integrate population education with literacy campaigns. But it feels that still lot remains to be done like providing special training/orientation to population education functionaries at all levels and involving resource persons in the programme so that imparting of population education should not remain merely with the volunteer instructor.

2. The Seminar notes that in many TLC districts the third primer is not completed which results into partial coverage of the population education messages. It therefore, recommends that to ensure adequate coverage of population education messages and attainment of non-relapsable literacy, the insistence on coverage of third primer should be made before declaring a district literate.

3. It recommends that in post literacy material special emphasis should be given to the population education.

4. The Seminar feels that the message of small family norm should be covered at the environment building stage of the literacy campaign.

5. To get better results, the Seminar recommends that women institutions both formal and non-formal should be actively involved in linking population education with literacy programme.

6. It recommends that population education scope should be extended to include measures like AIDS, drug addiction, alcoholism etc.

7. It recommends that special incentives to college students are needed to effectively involve them in imparting literacy and population education.

Nearly 30 participants from the University, Colleges, NGOs attended.

Low Literacy Factor for Poor Economic Growth

India's failure to spread primary education and to raise literacy to anywhere near the levels that many other countries had managed was also in a way responsible for poor growth of the economy, according to renowned India born economist, Prof. Jagdish Bhagwati.

In a recently published monograph "India in Transition" Prof. Bhagwati of Columbia University (U.S.) said that primary education was not compulsory in India despite widespread belief to the contrary.

India only has "enabling" legislation which permits local Governments to enforce primary education and the legislation has often not been used, he added.

European Community Funds Education Plan in MP

An ambitious Rs.687 crore scheme funded by the European Community (EC) and the Madhya Pradesh Government for universalisation of primary education in the state was launched recently. The EC assistance will be Rs.585 crore.

The overall goal of the scheme is recasting the primary education system as a whole in 19 districts -- Betul, Bilaspur, Chhatarpur, Dhar, Guna, Mandasaur, Panna, Rajgarh, Raisen, Rajnandgaon, Rajgarh, Ratlam, Rewa, Surguja, Satna, Sehore, Sidhi, Shahdol and Tikamgarh.

The M P Government will contribute to the tune of Rs.102 crore.

The project has several components. It includes school mapping and micro planning for every block in the covered district which would be undertaken. Under this, childwise, householdwise surveys would be conducted in every village to determine the schooling needs and location of primary school, non-formal education centres, etc. Approximately 20,000 new class rooms by way of new schools or extension of school buildings would be undertaken to ensure higher enrolment.

Pre-school centres for age group 3-6 years will be opened as a support for school-going children. About 50 lakh school going children in covered districts

would be provided periodic health checkup. Handicapped children would be provided with special teaching and learning aids.

Alternative models of schools like voluntary schools or Shikshak Karmi units, mobile schools or similar other teaching models would be developed. The inservice training of teachers would be re-modelled to bring teacher training in consonance with multigrade teaching requirements and minimum levels of learning.

Village Education Committee would be trained and oriented for active participation in local management of education.

The project focuses on scheduled castes, scheduled tribes, women and disadvantaged sections of society with emphasis on their education and thus giving them a new status in the society.

The project is slated to be completed by 1997-98

PRIMARY DROP-OUT RATE 53 p.c.

Only 47 per cent children in India reach class five school while 53 per cent drop out after class four, not getting even the basic primary education, a UNICEF study says.

Nearly half of the dropout rate occurs in classes one and two. According to the study, the main reason for the high dropout rate is that the costs and efforts involved in primary education are not matched by the quality and benefits of the education offered.

The study says that the dropout rate in India is more among girls than boys. It is higher in rural girls and highest in tribal girls.

The reasons are poverty, early marriage, helping parents in the household and fields, unattractive school environment, parent illiteracy and indifference, neglect of studies resulting in repeated failures and finally withdrawal from schools.

The world average percentage of children reaching grade five is 68 with the result that there are an estimated 100 million children aged six to eleven out of schools. Two thirds of them are girls.

Rural Urban Divide : According to the latest available data, the drop-out rate between classes one and eight is 60.70 per cent in boys and 70.05 per cent in girls and 56.43 per cent in rural boys and 64.24 per cent among rural girls.

The inner-state variations in drop-out rates from class one to eight for boys range from 16.17 per cent in Kerala to 79.23 per cent in Arunachal Pradesh and for girls from 15.66 per cent in Kerala to 80.05 per cent in Andhra Pradesh.

In the northeastern states, although the enrolment ratio among girls in primary and upper primary classes is very high, the drop-out rate is also equally high.

On the other hand low enrolment of girls is characteristic of northern plains and large states with large populations below the poverty line with sexism and feudal social relations.

The study says the male female gap is, however, closing fast in urban areas but the rural-urban divide is the real problem.

Workers & Learning Technologies

An International Seminar on 'Workers and Learning Technologies' was organised by International Federation of Workers Educational Associations in Port Elgin, Ontario (Canada) recently.

Some findings of the seminar were :

Although workers education, adult education and trade union education all point toward the same goals, worker's education is committed to developing the critical attitude of workers and their democratic control of education.

Trade union education is rooted in the shared experience of workers.

It was dangerous to depend on state support for training and that workers have the consumer power to persuade producers to meet their needs.

Trade union movement needs to find allies to work with adult educators. It was also suggested that unions should share their facilities with the public.

It was concluded that although there were difference in workers education around the world, global trends could be seen working themselves out in local unions. These trends include not only the effect of technological change in the work place but the effects of learning technologies in workers education. As we move to create lifelong learning structures workers must now negotiate educational contracts with their employers.

Nita Barrow Award

The International Council for Adult Education has invited Nomination for "Nita Barrow Award."

The aim of the award is to recognize and support regional or national adult education organizations who have made a significant contribution towards the empowerment of women in the adult education movement.

The organisations which have promoted active participation of women in leadership and decision making roles, planning and policy advisory positions are eligible to apply.

The last date for nomination(s) is June 30,1994.

Further information and application form can be had from Secretary-General, ICAE Secretariat, 720 Bathurst Street, Suite 500,Toronto, Ontario, Canada M5S 2R4.

ACCU Prize for Literacy Follow-up Material

The Asia/Pacific Cultural Centre for Unesco (ACCU) Tokyo, Japan has invited proposals from Organisations for the fourth ACCU Prizes for Fully Illustrated Materials.

The material should be printed or audio-visual (slide-video) specially designed and produced for use or being used in teaching and learning of illiterates or neo-literates. They should be finished work and the illustrated area must cover half or more of the total space of a page or a sheet or of the work as a whole.

The material may be in the form of cards, graphs, charts, wall charts, maps, atlases, newspapers, pamphlets, posters, slide, video, serial posters etc.

The material should have been produced by any Government or non-governmental institution/organisation. Works produced by individuals are not accepted.

The following prizes are awarded :

First Prize (1)	US \$ 1500
Second Prize (1)	US \$ 1000
Third Prize (8)	US \$ 300
Honourable Mentions	A certificate of commendation.

For further information and application forms, kindly write to Asia/Pacific Cultural Centre for Unesco, 6 Fukuromachi, Shinjukuku, Tokyo 162 Japan.

I.A.E.A. BOOKS IN ENGLISH

	Rs. P.	US \$
1. Development of Human Interests by Dharm Vir (1993)	40.00	4.00
2. A B C of Non-Formal Education by K.S. Pillai (1993)	40.00	4.00
3. Approaches to Total Literacy edited by BB Mohanty & J L Sachdeva (1992)	30.00	4.00
4. Each One Teach One--Laubach's Materials and Methods edited by S Y Shah (1991)	75.00	9.00
5. Strategies for Literacy in International Literacy Decade edited by J L Sachdeva (1990)	15.00	2.00
6. Adult Education - A People's Movement edited by J C Saxena & J L Sachdeva (1990)	50.00	6.00
7. Fifty Years of IJAE : Articles and their Authors compiled by J L Sachdeva and Subhash Dua (1990)	45.00	6.00
8. Mass Movement for Adult Education by B R Patil (1989)	30.00	4.00
9. People's Education by S R Mohsini (1989)	15.00	2.00
10. Adult Education : Some Reflections by B B Mohanty(1989)	25.00	3.00
11. Adult Education - A Focus for the Social Sciences by James A Draper (1989)	20.00	2.50
12. National Literacy Mission--Problems and Prospects edited by J C Saxena & J.L. Sachdeva (1989)	15.00	2.00
13. Adult Education Terminology by J L Sachdeva (1989)	7.00	1.00
14. Adult Education in Bihar by S Y Shah (1989)	20.00	2.50
15. Adult Education in South-East Asia by B S Garg (1987)	10.00	2.00
16. Popularising Science and Technology through Adult Education edited by J L Sachdeva (1987)	10.00	2.00
17. History of Adult Education in India by S C Dutta (1986)	60.00	10.00
18. Role of Adult Education and Mass Media for Civic Education edited by J C Saxena & J L Sachdeva (1986)	50.00	8.00
19. Literacy to Liberation edited by S C Dutta (1986)	60.00	10.00
20. Study of Relationship between the period of Learning and Level of Literacy and Reading Interests of Neo-Literates by Mushtaq Ahmad (1985)	40.00	7.00
21. Non- Formal Adult Education for Women edited by J L Sachdeva & Asha Vohra (1985)	10.00	2.00
22. University Adult Education edited by S C Dutta & J K Friesen (1985)	25.00	5.00
23. Adult Education for Parliamentary Democracy (1985)	15.00	4.00
24. Unity in Diversity : Role of Adult Education edited by S C Dutta (1985)	10.00	2.00
25. Development Work among Rural Women : A Guide Book by Krishna Bai Nimbkar (1985)	10.00	2.00
26. Adult Education Research in India by Salamatullah & S D Bareth (1984)	40.00	7.00
27. Towards a Comprehensive Adult Education Programme edited by S R Mohsini, J L Sachdeva & Asha Vohra (1983)	30.00	7.00
28. Research in Adult Education edited by S C Bhatia & B R Patil (1983)	25.00	7.00

Orders may be sent to
INDIAN ADULT EDUCATION ASSOCIATION
 17-B, Indraprastha Estate, New Delhi - 110002

President

R.N. 896/57

B S Garg

INDIAN ADULT EDUCATION ASSOCIATION

Vice Presidents

Bhai Bhagwan

Bimla Dutta

R N Mahlawat

N C Pant

K S Pillai

The Indian Adult Education Association founded in 1939, aims at improving the quality of life through education visualized as a continuous and lifelong process. It directs its efforts towards accelerating adult education as a process, a programme and a movement.

General Secretary

K C Choudhary

The Association co-ordinates the activities of various agencies--Governmental and voluntary, national and international--engaged in similar pursuits. It organises conferences and seminars and undertakes surveys and research projects; it endeavours to up-date and sharpen the awareness of its members by bringing to them from all over the world expert views on, and experiences in, adult education. In pursuit of the policy, the association has instituted the Nehru Literacy Award and Tagore Literacy Award for Women's Literacy, for outstanding contribution to the promotion of adult education in the country. It has also instituted the Dr. Zakir Husain Memorial Lecture, which is delivered every year by an educationist of eminence.

Treasurer

B B Mohanty

Joint Secretary

M V Sudhakar Reddy

Associate Secretaries

J M Gadekar

Kamala Rana

K L Zakir

The Association has brought out many publications on themes relating to adult education, including the Hindi editions of several UNESCO publications. It brings out the Indian Journal of Adult Education, Proudh Shiksha, Jago aur Jagao and IAEA Newsletter.

Members

A L Bhargava

Dharm Vir

M M Hoda

A H Khan

Indira Koithara

Satyen Maitra

T K Ray

S Ramesh

Lakshmi Rupal

Yashwant Shukla

K R Susheele Gowda

Tarlok Singh

P N Tripathi

B R Vyas

The Association acts as the Indian arm of the International Council for Adult Education, International Federation of Workers' Education Associations and the Asian-South Pacific Bureau of Adult Education. Its membership is open to all individuals and institutions who believe in the aims and objectives of the Association.

Its headquarters are located in the Shafiq Memorial at 17-B, Indraprastha Estate, New Delhi- 110002.