

CHAPTER II
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2.0 INTRODUCTION

This chapter is a review of the related literature in the area of Women's literacy and its impact.

During the past few years several trends of developmental activities have affected the education of the downtrodden and weaker sections of the society. They include an increasing emphasis on the educational development of the socially, economically and culturally disadvantaged people for social growth and human race and a more thorough research for the definition of their active participation in the nation's development process.

The review of related literature has been presented here to take a stock of research conducted in the above mentioned area i.e. educational development of the disadvantaged and weaker sections of the society and to highlight the gaps of researches. They have been categorised and presented here under three headings as follows.

1. Educational Development of the Weaker Sections.
2. Impact of Adult Education and Literacy Programme.
3. Education of the Downtrodden Women.

2.1 EDUCATIONAL DEVELOPMENT OF THE WEAKER SECTIONS

Mathew (1979) reviewed the studies of a few researchers in his paper on "Research Trends in Education of the Deprived" and it is found that it is not education only but also other factors, including the economic factor being the most significant, that are responsible for keeping the people deprived from other facilities that educated classes take the advantage. These studies tried to find out

the causes of educational backwardness of the weaker sections of the society. The main findings of the studies reviewed were in tune with the following conclusions :

(i) Children cannot continue with studies due to poverty, (ii) Excessive involvement of the children to domestic and other kinds of work to supplement the family income, and (iii) Inadequate financial facilities. However, by educating all the children of deprived communities and the slum dwellers in India, we can attend one of the social objectives of education to equalise opportunity enabling the under privileged classes and individuals to use education as a lever for improvement of their condition.

In India, studies on the relationship between socio-economic status and educational achievement have been conducted in good numbers. Such studies have been reviewed extensively in "A Survey of Research in Education" (Buch, ed. 1972, 1977), and Educational Research in Rajasthan (Khanna and Verma, 1976).

Most of these studies have found strong relationship between socio-economic status and academic performance in general and specific subject.

Among the studies reviewed in "Survey of Research in Education" (1972), Mathur, (1963) and Chopra (1964) found that the socio-economic and family background of the pupils influence even their intelligence and conduct which are essential for overall development. Few studies conducted in the area of educational rights of the child of Lioyd (1972), Sharma(1973), Hams (1973), Child (1975), Maitra (1975), Armstrong (1975), Patel (1978), Aikara (1979), Shah (1979), Sujatha (1980), Seetharamu (1980), Maitra (1981), Shaikh (1983), Joshi (1985) and Sabina (1991) highlighted that, educational rights of the people of weaker sections are not properly respected and protected. And due to this an imbalance was found between the weaker and vulnerable section and elite class. Dasgupta (1980) has specifically stated that the policy makers at the top level have failed to realise the importance of the relative level of education and the "factor market". The educational programme and facilities which are intended for the weaker and the downtrodden people were deficient in proper co-ordination, and the status of the educational programme maintained was low.

He has further stated regarding the quality of education in the disadvantaged area that the chance for a person belonging to a vulnerable class crossing the threshold level is very poor owing to the long gestation period involved, and the poor quality of education that they receive compared to the children of elite class due to the caste factor.

Devasia and Devasia (1994) have also highlighted findings from their studies conducted on Nagpur Slums to know about the plans and programmes, implemented for the sustainable development of women since 1985 that there is a lot of communication from outside the government both Central and State level, but very poor feedback from the grass-roots.

From the studies conducted at grass-roots Chawla (1972), Khatu (1973), Bharadwaj (1974), Bijlani (1977), Prajapati (1979), and Mani (1980), it can be said that illiteracy is exceptionally high in urban slums. The high degree of illiteracy among the slum adults and children is due to lack of proper educational facilities in the slum areas. They are not conscious about the education of their children. Problem of education is serious among the slum dwellers, especially among the women. Those few, who had been to school, have not crossed the primary level due to their seclusion from the society. Therefore, the rate of dropouts among the slum and deprived children has been found high. Clinard (1962) has highlighted that there is a general lack of social and cultural heritage among the slum dwellers and they do have lack of community consciousness. The Operation Research Group (1973) has opined that 'particularly the illiterate and jobless youth have taken shabby activities like running illicit distilleries and gambling.

The investigation of Clinard and Chatterjee (1962) and Mohishin (1979) have further stated that disease and rates of infant mortality are high in slums as there is little knowledge of health and sanitation, nutrition and childcare among the people of Slum children of Patna, Calcutta and Bangalore (where the studies were conducted) suffer from nutritional anemia and calorie-protein malnutrition due to lack of knowledge among the mothers of the slum children. A contradictory

finding is stated by Shah (1979) in connection with the knowledge and practice in health and nutrition in the growing slums of Baroda city. Shah conducted a study to find the impact of NFE programme related to personal and community health and food and nutrition of the slum dwellers and found that the impact of knowledge and practice in health and nutrition was average.

Resenkranz (1975) highlighted that in a developed country like America there exist weaker sections that need special attention in the overall social, educational and economic planning. Resenkranz has recorded that more than a million of American are said to be unable to read any language. Millions more cannot perform well enough on reading task to complete form or read highway directions.

Nayar & Singh (1975) as reviewed by a "Survey of Research in Education in India" (1977), have concluded that the teachers of the children coming from adverse family circumstances were of the view that they were not inherently low in calibre, but their participation in extra-curricular activities was low. However, their educational and occupational aspirations were quite high. The studies by Pande (1974) Rajgopalan, Desai, Nayar, Singh, Adiseshiah, Nayar and Sachidanand above highlight the high educational and occupational aspiration of the disadvantaged children, but Rath (1976) reported that a low self-concept and occupational aspiration has been cited as one of the major characteristics of the disadvantaged children. A poor self-image and aspirations are surely the result of a life of imprisonment, negligence and insignificance and leads to inferior academic achievement or failure and retention. Also these lead to dropouts in maximum cases.

A number of studies have been conducted on "Wastage and Stagnation" in India. But limited studies have tried to know about the causes of drop out among the disadvantaged and weaker sections of the children. From the studies of Naik (1941), Gadgil and Dandkar (1955), Choudhary (1965), NCERT (1967), Patel (1978), Aikara (1979), Seetharamu (1980), Shaikh (1983), and Rangrej (1998) it can be said that poverty or economic status has been found to be the predominant

cause of failure and dropout of disadvantaged slum children. In the studies of Gadgil, Dandekar, NCERT and Patel it is categorically focused that maximum dropouts were found to be the children of low education and low income people, labourers and artisans from lower castes and backward classes whose families needed a helping hand in running the home, looking after younger children or earning a living. The study of Rath (1976) is also important in this connection that low self-image and low educational and occupational aspiration among the disadvantaged groups also lead to academic failure and increase in dropout rates. The studies of Patel (1979), Shaikh (1983) and Rangrej (1998) have highlighted that there is a high per centage of female dropouts among the children from weaker sections as compared to their male counterparts. Shaikh's finding in this regard is very pertinent. She found that since many slum dwellers move from place to place in search of better opportunities, this does not allow their children to pursue education in one particular place. As a result their children, if at all join schools, have to give up their studies in order to accompany their parents and thus suffer educational loss. The state of girls' education at the age of 8 or 9 years to a co-educational institution is not favored by majority of the parents. Some of the parents even opine that sending the girls to school is not essential. The finding of Seetharamu is also very important. He states that majority of drop outs come from homes where parents are either in skilled or unskilled jobs. After a follow-up study on the mothers of dropouts and regular children, who were either housewives or unskilled laborers, it was observed that the size of the family was an interesting factor. The study of Aikara (1979) highlights on two major points on the needs of the out-of-school children in Bombay slums. Twenty per cent random sample of the out-of-school children and five per cent random sample of the in-school children was drawn for the purpose of interviewing parents and guardians for the study of Aikara. The study revealed that parents of these out-of-school children were eager to send them to an educational programme that combined literacy and vocational training and they wanted the classes to be conducted during the evening hours in their mother tongue.

Shaikh (1983) has observed a slight contradictory point in her study at Baroda slums. She has noted that some people living in slums compare their

earning with that of educated people and they find that they earn more than the educated people. Hence, education cannot help them to earn more, instead they earn more, by doing physical labour and manual work. As a result they give less importance to education and training. This type of attitude has perhaps developed in them due to their family background and socio-economic status which has also been observed to some extent in the studies by Mathur (1963) and Chopra (1964).

Desai and Pillai (1970), Hams (1973), Bijlani (1977), Dasgupta (1980), Desai and Raj (1987) and Devasia and Devasia (1994), have observed in their studies that the main reason for equating slums with wretched poverty lies not only due to the high concentration of poor therein, but also in terms of the lack of infrastructure, educational welfare and development facilities to the slum dwellers. As a result, slum dwellers constitute the highly disadvantaged, deprived and exploited lot and suffer from poverty both economic and cultural and lead a miserable life. Bijlani (1977) has specifically stated: "Children in the slum area grow and attend youth without any preparedness for work and employment. There is no adequate (educational or vocational) programme in our country to guide the youth in the slums about opportunities of training and employment available to him."

The observations and findings made by Devasia and Devasia (1994) in Nagpur slums have supplemented further to the findings of Bijlani that there are no approved and recognised forum where the grievances from grass-root level could be voiced, through which their voice could be reached to the planners, so that the process of setting targets and scrapping of unproductive and outdated schemes.

From the studies reviewed about the following conclusions can be derived.

1. Weaker and disadvantaged sections of the society are present everywhere in the world (even in the highest developed country like America) and are in need of adequate educational facilities for their development.

2. Educational development or failure is highly related with the socio-economic status and family background.
3. There is serious lack of infrastructure facilities and developmental programmes for the slum-dwellers.
4. Poverty generates poverty and illiteracy breeds' illiteracy (Patel,1979).
5. Although majority of the people from weaker and disadvantaged sections of the society are interested in their development specially in education and vocation during the evening hours through mother tongue, their interests, aptitudes and basic rights (to live, to work, to education, to information and friendship) are not respected properly and protected seriously.

Therefore, they remain illiterate, abused and poverty stricken and contribute towards the highest number of diseased and illiterate or dropout children as child labourers.

Regarding methodological implication most of the researchers in this area have adopted stratified sampling procedure. However, very few of them have also adopted both the random sampling and purposive sampling procedure.

The tools used for data collection are mostly achievement tests, questionnaires, interview schedules, checklists and observation schedules. However, few investigators have used check-lists. Only one study could be found which is of a case-study type.

Three researchers have adopted the in-depth discussion technique along with questionnaires and interview schedules and only one investigator has adopted the participant observation technique along with other interview schedules.

Based on the nature and objectives of the studies most of the investigators have followed descriptive survey method for their studies. However, only one

investigator has followed both evaluative and descriptive type of survey method for her study by using statistical techniques like per centage, intensity indices, and descriptive statistics for data analysis.

Further the data of the studies reviewed above have been analysed by the investigators both quantitatively and qualitatively.

2.2 IMPACT OF ADULT EDUCATION AND LITERACY PROGRAMME

Researches in different areas of Adult Education and Literacy Programme have been conducted by many researchers and the researches in this thrust area i.e. impacts of adult education and literacy programme have been reviewed below:

Chaturvedi (1969) in his study on the life of the participants of Gorakhpur, Jhansi, Lucknow and Mathura districts of Uttar Pradesh found that, the social education programme under the community development scheme has a positive impact in changing the overall life style of people in the rural areas in spite of the many limitations like inadequate resources and training facilities of the programme. Sahni (1971) investigated the impact of agricultural extension programme on the farmers in terms of knowledge and practice of new methods of agriculture as well as attitudinal changes towards new practices and found that the programme was helpful in changing the attitudes of the farmers, and most of them knew about the uses of manure including chemical manure. Venkataiah (1977) at Andhra Pradesh and Prakash (1978) at Delhi & Haryana also studied the impact of the farmers functional literacy programme on the participants. Laxminarayan (1982) and Ganguli (1985) studies the impact of Adult Education in tribal and they found that the programme had made a significant impact on the adoption of behaviour of the farmers, and the experimental groups had significantly higher knowledge of modern agricultural practice and adult literacy than their counterparts in the control group. In spite of a favourable impact of the programme on the experimental group, it was also observed in Prakash's study that gain in knowledge was higher among men than women. But Vankataiah in his study did not differentiate the gain of knowledge in terms of sex. Rather, he investigated that

there was a significant increase in the literacy achievement and acquisition of modern agricultural knowledge with the increase in the socio-economic status of the participants. The findings of the studies of Mathur (1989), Kaur (1992) Bhagria (1992), Rao (1992), Chopra (1993), Pati (1996) and Singh (1996) have also revealed similar findings. Mathur (1989) studied the development of a set of values among the adult education learners and observed that there was a significant effect of adult education programme in development of values among the participants and, the programme helped in developing reasonable attitudes towards social mobility, position of women, and family planning etc. The programme has been successful in developing awareness for better social participation and a healthy scientific outlook.

Chopra (1993) developed packages for adult learners and found that the packages were not only a better learning material but also involved the learners in teaching learning situations. She explored that adult learners had attained literacy, numeracy and social awareness after their exposure to modules of the adult education programme. However, the female and male adults showed variations in different aspects of the package.

Kaur (1992) also developed three similar types of learning packages for the illiterate adults of Punjab and highlighted the findings that the packages of literacy, numeracy and social awareness were equally effective on both male and female groups of learners.

Rao (1992) studied the impact of the programme on the uplift of women in the rural areas of Madhya Pradesh and noticed that there was an overall improvement in all the fields' viz. Social, Economic, Hygiene etc. in women in experimental group due to the adult education programme. Attitudinal changes towards living conditions were also noticed in them. The experimental group women became aware of the legal rights of women and the social welfare programmes of government. They have also realised the importance of education and started educating their children. Bhagria (1992) stated a similar type of finding in his study that Shramik Vidyapeeths have played a major role in raising the

quality of life, improving the thinking process and life pattern of the industrial workers. The employers were reportedly happy with these programmes as these were found to be useful in terms of cost benefit production, quality, resource expertise formulation and implementation of the programme as per their requirements.

Pati (1996) revealed in his study that neo-literates were in favour of small family norm secularism and equality of sex. Pati has also analysed the leisure time activities of adult illiterates. Dash (1987), Manavalane (1990) and Swami (1991) stated that adult learners in general have developed a favourable attitude towards the activities of adult and literacy programme. But while comparing the attitudes of urban learners with the rural, urban learners have shown more favourable attitudes than rural learners in the study of Swami, and the non-tribals of Sundargarh district of Orissa have shown more favourable attitude towards adult education than the tribals in the study of Dash (1987). But in Manavalane's investigation, the participation of S.C. learners were more in numbers than the general people. Also the SC learners had shown more favorable attitudes and had secured better learning achievements like literacy outcome and level of awareness than the people of other centers.

The External Evaluation Reports of the Literacy Campaigns conducted by MIDS (1992 and 1993), Menon ((1993), THRTI (1993), Behera (1993), Parikh (1993, 1994, 1995), KCEDT-(1994). GIDSL (2000) stated that the programmes of the ongoing literacy campaigns of the country have undoubtedly helped in improving the life style of the participants. While evaluating the Total Literacy Campaign of Rourkela City, Behera (1993) observed that the activities of the campaign have influenced the slum-dwellers in general and brought about a many far reaching changes in their life. Also he stated: "It has gone a long way in raising the level of aspiration and awareness among the girl child and women." A similar type of result has also been observed by Parikh (1994) while evaluating the literacy campaigns of Surat, Baroda, Valsad and Surendranagar districts of Gujarat. Parikh observed a marvellous change among the people and their level of attitudes towards social mobilisation in the TLC districts. Parikh also noticed matchless

performances of the neo-literates of Surendranagar district. A little similar type of impact in the development of the awareness level and literacy achievement was also found in Surat, Amreli and Sabarkantha literacy campaigns. The Literacy Campaign of Baroda district had also been able to influence the learners and neo-literates in general. But when the comparison was made between the success of Baroda city (urban area) and the rural areas of Baroda district, literacy programme of Baroda city was found to be more successful than the district literacy programme in the rural areas. The literacy campaign of Baroda city was able to generate different aspects of awareness among the people along with literacy outcome.

THRTI (1993), reported that Total literacy Campaign of Sundargarh district of Orissa has brought the literates into the mainstream. Through this programme women and tribals have become more aware of their rights along with the development of their reading, writing and numeracy skills.

Menon (1993) observed in Ernakulum district of Kerala that the programme had created among the neo-literates a noticeable change, and there was an improvement in their level of awareness in health and hygiene with an increased interest in electronic media with a view to update themselves with the day-to-day affairs. There was a marked improvement in the level of self-confidence as a feeling of "I/we" should also know something like others was generated. MIDS (1992 & 1993) reported that the literacy outcome of Kamraj, Kanyakumari, Madurai and Pudukotai literacy campaigns were successful both qualitatively and quantitatively. Kamraj district progressed with a success of 87.2 per cent of literacy outcome whereas Kanyakumari district was having a percentage of 88.2 per cent, urban areas of Madurai was 97.55 per cent and rural holds 92.85 per cent. In comparison to the literacy outcome and level of awareness of the above stated districts with functionality, it was observed that the programme was not much influential like other aspects of the programme. But it will be worthwhile to mention here that participation of women as volunteers and learners was highly appreciable in all the literacy districts as stated by the report of MIDS.

GIDSL (2000) reported that there was a remarkable impact of the post-literacy programme of Rourkela City on the neo-literate in particular and community in general. They also stated that original awareness about legal rights was evident to have increased.

The Report of the External Evaluation Team of Bharathiar University, Cambatore (1993) on Pondichery (1993) stated that Literacy Campaign (TLC) has brought various kinds of changes in self and families of the learners in maximum cases (except only 64 learners). Impact has been registered both in literacy and awareness and functionality. Socio-political awareness among the people was found high. All crosssections of the society especially women and women organisations participated actively. The campaign has made them self confident, and liberated the poor from fatalism. Economic self-dependency has developed in them. They have started thinking for the education of their children.

KCEDT, (1994) evaluated the literacy campaign of Bidar district of Karnataka and stated that the overall achievement of the sample learners accessed as 75.19 per cent on NLM norms. About 75 per cent of the sample learners have viewed that they have benefited by the literacy programme. Both male and female have shown favourable effect of the programme in different aspects of life. In spite of non-cooperation from the village leaders and government officers, the campaign was successful in influencing people.

On the contrary to the findings of KCEDT (1994) the studies of Chandra (1970), Agnihotri (1974), Snyder (1974), Brahma Prakash (1976), Kumar (1981), Singh (1982), Tantry (1990) and Mishra (1999) have stated that there was a very low level of (not at all significant) impact of adult education and literacy programme on the adult learners and neo-literates.

Bastia (1982) examined the impact of NAEP on tribals, and Patel (1981) evaluated the NAEP Programme. They found that NAEP had helped in raising the socio-political consciousness among tribals to some extent. Agnihotri (1974) attempted to evaluate the adult education programme in Wardha district and found

that rural people had started realising the importance of modern farming methods. Also a good percentage of them had understood the necessity of personal hygiene and cleanliness. People were mostly conservative and fatalists. They spent their leisure time in praying to God than in doing any constructive and income generating work. As a result there was no improvement in their standard of living. Kudesia (1972) in his study noticed that the level of achievement in the health and recreation aspect of the participant was the highest as compared to the other areas. People remained conservative with respect to caste system, poverty and social injustices. Political awareness remained at a very low level. Brahma Prakash (1983) found a positive and overall effect of farmer's literacy programme on the experimental groups with regard to knowledge attitude and adoption except on male farmers who are above 35 years. Female respondents proved themselves better in reading and writing skills but were more conservative than their male counterparts to change the traditional practice and adopt new techniques.

Seth, Malhotra & Roy (1983) assessed the impact of Functional Literacy Programme in Delhi and revealed that while the overall rate of learning was very slow, the learning pattern with regard to reading, writing and numeracy varied considerably. Women who were wage earners or were required to do calculations in their day to day life did better in numeracy than in reading and writing. Incorporation of vocational activities and literacy programme, they further observed a method of motivating illiterates but then there is every possibility in such case is neglected altogether.

Tantray (1990) undertook an appraisal of adult education in Jammu & Kashmir and noticed that most of the learners could read the alphabets hesitatingly and could write them, though not correctly and some could scribble their names, again indirectly. Awareness had been found to exist but functionality was totally absent.

Siddiqui (1989) studied the impact of Rural Functional literacy programme (RFL) on rural women of Jorhat district of Assam and found no significant impact of the programme on the respondents. The study further revealed that impact of the

programme was lower on Muslim respondents than that of the Hindu respondents. It was negligible in the numeracy and family planning aspects of the literacy programme.

The study of Chugani (1987) on RFLP in North Arcot district in Tamil nadu also revealed the results in the same line that age, caste and family income of the participants were significantly correlated with their literacy achievement.

The impact assessment by Thakre (1991) on adult education programme of Nagpur University revealed that there was no significant impact; the criteria for selection of supervisors and instructors were disregarded and no valid evaluation of learners achievement was adopted. Mohanty (1988) evaluated the Functional Literacy Programme in the Puri district of Orissa and noticed that more emphasis was laid on literacy than functionality; actual skill development on functionality was observed in only 40 per cent. Similar type of findings have also been observed by the studies of Naik (1994), NIRD (1992), Parikh (1995) and Mishra (1999).

The External Evaluation Report of NIRD Hyderabad (1992) on Kurnool, Medak and Vishakhapattanam literacy campaigns of Andhra Pradesh State the following: (i) The impact of the campaign on the participants was positive only, although it was not highly significant. (ii) Number of female dropouts were more than male, and dropouts among ST & SC were more than the general category (iii) More than 50 per cent of the learners' achievement was below average, (iv) The level of awareness was just positive. (v) Co-operation of the public was also favourable. (vi) Frequent migration and daily wages were the marked causes of high dropout rate.

A similar type of finding was also stated in the External Evaluation Report of East Godavari Literacy Campaign conducted by SRC (1995) of Hyderabad for Adult Education, Andhra Mahila Sabha. It was found that the co-operation of villagers and Government was healthy for the campaign and the achievement of the learners in literacy outcomes, level of awareness and functionality was also favourable. The literacy achievement of female was more than the males and

dropout rate was also less among the female than in the male which was contradictory to the findings of NIRD of Hyderabad. The causes for high dropouts among males were migration, lack of time due to agricultural season, illness, daily wages, and that the launching timing of the campaign was not suitable to the participants since it started in the month of November.

Parikh evaluated the Literacy campaigns of Bhavnagar City (1994), Rajkot (1995) and Banaskantha Districts (1995). He observed that the campaigns in general were able to arouse awareness among the neo-literates with regard to health and hygiene and socio-political aspect. To some extent it was even able to make them conscious about their occupation and source of earning. But no significant impact was observed in terms of the participation of women as learners or volunteers. Even the participation of socio-economically backward people was also not favourable. But in Bhavnagar city impact of the literacy programme was found to be simply positive. Women learners did better than the men and general people did better than the ST, SC and slum dwellers with regard to literacy and awareness. People of slum areas of the city secured only about 50 and 56 per cent in literacy skills respectively, where as the suburbs and elite did much better and achieved 88 per cent in literacy skills. The literacy programme of Bhavnagar city as stated by Parikh and his associates 'appeared to have been by and large unsuccessful in generating the desirable impact on both (a) literacy outcomes as also on (b) different aspects of functional literacy like social awareness, environmental awareness etc.'

Naik (1994) evaluated the literacy activities of Betul district of Madhya Pradesh on behalf of MHRD, Govt. of India, and stated that the overall result of male learners was better than the female folk. The result amongst younger age group (15-25) was found to be better than the older age group of (25-45). Learners of general category secured comparatively better in literacy outcome awareness and functionality than the SC and ST people. The results of ST people were found to be very poor. It was further observed that people who are economically stratified only showed mere interest in learning. The overall result (Literacy outcome, level of awareness and functionality) of females and people earning less

were found to be very poor. The study of Mishra (1999) on the neo-literates of four districts of Orissa such as Angul, Dhenkanal, Keonjhar and Sundargarh (two tribal and two non-tribal) revealed that the literacy programme has been able to generate awareness among the people in some aspects like awareness in health and hygiene aspect and against social evils from among the women. But in general, quality of life has not been improved and the community involvement was not significant. The campaign modality was not suitable to their needs and desires.

Saldhana (1992) studied two literacy campaigns in Wardha and Sindhudurg districts and found two different types of result. That, in Wardha district the literacy campaign created a pro-literacy atmosphere which was favorable to formal primary education to some extent. Men performed marginally better than women and women with no jobs performed better than women with job. Workers of urban sector performed better and instructors especially men influenced the learners of same sex. Involvement of school teachers, students and unemployed youth got more involved in the teaching process of Literacy Campaign. Whereas, in Sindhudurg Literacy Campaign the findings were little different. Saldhana came to the conclusion that learners, variables, e.g. sex, higher age and Buddhist community influenced literacy rates negatively; female instructors had negative influence on male learners. But at the same time like Wardha campaign, school teachers and young enthusiastic people make good teachers, and village literacy committee played a vital role in TLC. In spite of number of limitations in both the districts, a positive impact of the programme on the people was observed.

Ahmed (1999) studied the effects of Functional Education Programme learners in three districts of Bangladesh and found that there were over all positive effects of the programme on the learners. She found that reading skills of the learners (both male and female) were not satisfactory. Only 34.4 per cent were assessed to be good in reading skill test. But they were satisfactory in writing skills numeracy and level of awareness. In terms of writing skills, males performed better than females and in awareness aspect females were more aware in health and personal hygiene than their male counterparts. She has further noticed a favourable attitude of local people towards the Functional Education Programme. The locals

opined that school attendance has registered an increase due to the realisation of people through the FE programme by sending their children.

On the contrary, the studies of Gupta (1988), Khatun (1991), Pathak (1991), Ramesh (1991) and Sachidanand (1992) revealed that Adult education and literacy programmes have failed to influence the people in improving their life style.

The evaluation study of Adult Education Centres in relation to their programme objectives by Gupta (1988) in Himachal Pradesh States that people of age group 15-35 years were mainly the participants of adult education centres and the interesting thing noticed was that most of them stayed in the centres for about a month to learn to write their names (signatures). Due to lack of physical and infrastructure facilities, lack of occupational training courses, inadequate training and supervision of the volunteers, a large number of people dropout from the centers, and a favourable impact was not observed from the study. Khatun (1991) studied the problems of adult education in Jagatsinghpur of Orissa, and Pathak (1991) studied the relation of adult education with socio-economic development in Azamgarh. The findings of both the researchers had similarities in certain points. Unlike Gupta (1988), both of them observed that due to lack of infrastructure and other learning material in the adult education centres and ineffective teaching of the instructor, the participants did not show eagerness to come to the centre regularly. More than 50 per cent dropout was a regular phenomenon in Khatun's observation. Also she noticed that the illiterate women do not get status equal to literate women in the society. But Pathak after a careful observation of his study came to the conclusion that the NAEP had lost its effectiveness due to various factors. Some of the factors are similar to the findings of Khatun and have already been mentioned and others are lack of proper publicity, motivation, supervision, departmental coordination meager honorarium to the volunteers and low achievement in functionality and awareness of the learners. He also noticed an important point that 81.4 per cent participants of Adult Education Centres could not learn copying language or writing of letter or applications.

The study of Ramesh (1991) revealed that adult education programme failed in respect of imparting political knowledge into the minds of adult learners. Since illiteracy is the result of poverty, the adult education programmes are attended by poverty ridden and culturally deprived sections of the society. Adult education programmes are making literate the illiterate masses without touching the roots of the problem. As it is not an important objective of adult education programme and since most of the participants are agricultural labourers engaged in agriculture, they don't take interest to find time for political discussions or politics. They are only well acquainted with the knowledge pertaining to electoral political parties and their symbols. It will be relevant to mention here that Kudesia (1973) although found a positive impact of adult education programme on the participants, has also noted a similar type of result in relation to political consciousness which remained at a very low level in the learners.

From the studies of Gupta, Khatun, Pathak, Ramesh and Sachidanand it can be stated that, impact of adult literacy programme depends on various factors like method of teaching, need-based activities, motivation, publicity, mobilization and community involvement, adequate learning material and infrastructure facilities, proper monitoring and supervision etc. Due to lack of these factors adult literacy programme has failed to influence people in improving their standard of living.

Sachidanand (1992) evaluated the Literacy Programme of Muzaffarpur (SAMU: Saksharata Muzaffarpur) and found that the school teachers and students played a crucial role in environment building, survey, organising literacy centres and performing teaching activities by themselves and monitoring and co-ordination of the SAMU programme. In spite of their sincere efforts the concept of earning while learning did not prove effective due to lack of income generating activities in the literacy classes. Furthermore the monitoring system (MIS) did not work effectively and there was no means of knowing if the MLL were achieved. It was also noticed that the programme lacked support from the government, and the political will needed a conspicuous demonstration. The functionality and awareness components of the programme have suffered at the cost of the 3R's. The

only positive side noted was that SAMU had successfully involved the women particularly from the backward communities for teaching learning activities and participation in cultural programmes. The researcher saw the possibility of greater co-operation from the people if its management was toned up and the loopholes were plugged.

Bikaner Adult Education Association (1973), Muthayya and Hemlatha (1982), Desai (1982), Singh (1982), Parikh (1985), Chugani (1987), Mohanty (1988), Tantray (1990), Sharma (1990), Sivapalan (1991), Thakre (1991), Seetharamu (1991) and Soundrapondian (1997) found favourable impact of adult literacy programme on learners, and intimated about the factors responsible for high dropouts of the learners from the centre and less impact of the programme. They found lack of awareness concerning the developmental scheme among the learners and volunteers, inadequate training of the volunteers and resource persons, lack of infrastructure facilities and learning materials as per the learners choice and need, lack of planned community participation in programme implementations, lack of significant mobilization, effort, co-ordination and monitoring and supervision of the activities of the campaigns to be the factors responsible for the ineffectiveness of the programme. Gupta, Khatun, Pathak, Ramesh and Sachidanand have also revealed similar findings.

Muthayya and Hemlatha (1982) have analysed the efforts of adult education in the rural development programme whereas, Desai (1982), Parikh (1985) and Mohanty (1988) have emphasised on community involvement in programme implementation which is essential for the success of the programme. Sharma (1990), Soundrapondium (1997) Sivapalan (1991), and Tantray (1991), having laid stress on the teaching-learning materials which were neither adequate nor need-based or if at all supplied were not in time. The findings of Gupta (1988), Mohanty (1988), Khatun (1991), Pathak (1991) and Sachidanand (1992) can also be supplemented to this result. Tantray (1990) and Seetharamu (1991) have recorded a very poor monitoring information system and lack of mobilisation and co-ordination of the programme. Gupta (1988), Pathak (1991) and Sachidanand (1992) have also found similar result in their studies with regard to monitoring and

co-ordination. Pathak (1991) has specifically noted in his study that there was lack of proper publicity, facility and knowledge of NAEP among the trainers, occupational training course to the participants, departmental co-ordination and insufficient honorarium to the volunteers, for which NAEP lost its effectiveness. Findings of Sivapalan (1991) had some similarities with Pathak's findings with regard to honorarium Sivapalan (1991) noted dissatisfaction among the worker teacher due to lack of rewards, incentives, recognitions etc. He further identified that modern methods and techniques were not used in the teaching-learning programme of Kerala. As a result, both learners and volunteers did not take keen interest for the success of the programme. Desai (1982), Shankar (1982) Pati (1985), Jacob (1990), Malhotra (1991), Sivapalan (1991) and Mohan and Usha (1992) stated the findings of their studies with regard to reading materials of neo-literates and adult learners that the readers of adult literacy programme preferred religious and story books and technical reading on local dialect. The scale of their reading interest indicates a preference for religious, functional and recreation oriented reading materials in the observation of Shankar's study (1982), whereas, male readers preferred to read newspaper in addition to stories and religious books as highlighted by Pati (1985).

Mit Chell (1977) studied the Development of Curriculum Guide for Adult Basic Programme for Teachers in Arkansas and found that (a) the teachers wanted to become more aware of needs and goals of adult learners. (b) They needed more assistance in the selection of materials as well as techniques and methods to be used in working with adults. (c) Some of the teachers recognised inadequacy of training and wanted to improve themselves by attending adequate workshops.

Malhotra (1991) studied the learning needs for adult education among rural and tribal youth in Bihar and found that the tribal youth felt the need for the primer in mother tongue, whereas rural youth had accepted the existing medium of instruction. Mohan and Usah (1992) in their evaluation studies of the TLC in Bijapur and Dakshina Kannada districts of Karnataka probed that the content of the primers was found to be comprehensive and gender issues were given priority and yet the latter lacked perspective.

With a view to suggesting improvement on the reading materials of worker's education programme in Kerala, Sivapalan (1991) enquired into the reading materials and stated that the topics dealt within the unit level class were generally limited to trade unionism, industry and labour legislation and related literature was not sufficient to the participants.

Jacob (1990) studied the curricular areas in functional science and developed models for adult education. He noted that the functional science areas are inadequately covered in the primers of adult education and irrelevant. The emphasis on science subject was also inadequate. For which the learners did not have adequate awareness of the science of health, home, agriculture and veterinary aspect. There was resemblance of the observations of Das (1990), and Desai (1990) with the findings of Jacob (1990) that adult literacy programme was not need based for the participants. For which they did not take keen interest for the programme.

Ann (1993) under took a case study of Non-Formal Functional Education Programme with a view to ascertain the elements contributed to successful acquisition and retention of literacy skills. This was conducted with a savings group development project in the Fani and Noakhali districts of Bangladesh. The important conclusion of the study was that literacy programmes need to be relevant to the social context of the learners which was conspicuously deficient in the programme.

S. Rao (1980) and Singh (1996) studied adult education and its relation to modernisation. Rao studied the impact of adult education on individual modernity in rural and tribal development. Whereas, Singh assessed the programme on modernisation of rural learners. Rao's study shows that there is a meaningful link between adult education and modernity particularly among the tribal groups as a counter force to earlier beliefs. Rao's study could have been based on a clearer enunciation of the constituents of modernity, social awareness and functionality. But in case of Singh's study he stated that learners of modern villages are more

empathetic as compared to those of traditional villages. Learners were trying to imitate the life style of modern living in respect of food practice, clothing, education of children, and mode of working. Change of attitude and knowledge taken place to a significant degree. However, it was also observed that they were traditional in majority of social customs due to cultural barriers of the society e.g. in case of marriage, existence of a son in the family, authority of women in family and liberty to women folk etc. On the whole the investigator found that the learners were semi-modern of semi-traditional, their degree of modernity or traditionalism differing from individual to individual.

Thus it can be concluded that, adult education programme is effective enough in modernising the people of rural as well as tribal areas and their level or degree of modernity varying from person to person and place to place.

In terms of research techniques most of the researchers have adopted stratified random sampling and purposive sampling method in their studies. These sample were drawn from restricted areas, districts, zones and states. Mishra (1999) has drawn sample from a zone consisting of four districts (two tribal and two non-tribals) in Orissa. NIRD of Hyderabad has evaluated a cluster consisting of three districts of Andhra Pradesh, whereas Parikh of SPIESR, Ahmedabad evaluated the TLC districts separately with different objectives. MIDS of Madras, Behera (1993), Menon (1993), Naik (1994), and others also have drawn their samples accordingly. For the purpose of data collection questionnaires, interview schedules, observations schedules, attitude scales have been invariably used by many researchers. However, Bastia (1974), Agnihotri (1974), Parikh (1994), Behera (1993), Naik (1994), GIDSL (2000) have adopted open ended interview along with their questionnaires and interview schedules. Whereas, Shankar (1982) adopted structured interview for his study and Dash (1987) applied five point attitude scale of Likert to determine the intensity of learner's feelings.

Methods of different types have also been followed by the investigators according to the nature and necessity of their studies. But it is a general observation from the studies that most of the evaluation studies have been

conducted by following normative survey and descriptive analysis. Chopra (1993) & THRTI (1993) had studied the qualitative aspect of effectiveness of adult literacy programme with the help of case study approach along with experimental design and normative survey for their studies respectively.

Venkataih (1977), Prakash (1978), Muthayya & Hemlatha (1982) and Singh (1996) have employed experimental method, whereas Panwar (1978) employed Quasi-experimental method for their studies. But in case of Sahani (1971), Kudesia (1973), Agnihotri (1974), Kumar (1982), Parikh (1985), Dash (1987) and others, they have followed normative survey and descriptive method for their research work. The review shows that there is dearth of in-depth research in Adult Education and literacy programme. Further, the data of the studies have been analysed both qualitatively and quantitatively by the investigators.

The researchers of the above stated studies have not only highlighted on the findings but also have presented their ideas as suggestions to make the adult education and literacy programme more effective and comprehensive.

Some of the pertinent suggestions are as follows.

1. Strengthening the post literacy programme of Literacy campaigns by Mohana and Usha (1992), Parikh (1994, 1995), Behera (1993), Menon (1993), Naik (1994).
2. Second stage of literacy campaign to sustain the results of the first stage and make literacy and enduring experience in the lives of the neo-literates (Menon, 1993).
3. Thorough reorientation of the partly successful literacy campaign like Bhavnagar City, its approach, strategy and contents - a further streamlining of the administration and execution machinery and methods as also the need for a more careful planning for the post literacy efforts in the city (Parikh, 1994).

4. In the II Phase, the dropout learners of the I Phase should again be identified and reached (Naik, 1994).
5. Sivpalan (1990) on revising the Adult Education Curriculum and Shankar (1982), Pati (1985) and Malhotra (1991) have suggested to develop need based reading materials and supplementary literature for the neo-literates in local dialect.
6. Sachidananda (1992) in the light of shortage of manpower in Muzaffarpur literacy campaign suggested, to take up areas in smaller segments like blocks and consolidate rather than spread to large areas. Further, it might be worthwhile to have a uniform test to assess the learners' achievement in 3R's awareness and skills.
7. It has been suggested that the neo-literates should be given adequate opportunities to participate actively in post-literacy programme and in various decision-making process (Behera, 1993).

From all these studies it can be concluded that,

1. There was impact of both adult education and literacy programme on the participants. But the degree of impact differs from person to person and campaign to campaign.
2. Development of awareness in various aspect of life among the participants was found in all most all the studies. But awareness in terms of health and hygiene aspect was found to be more prominent in both adult education and literacy programme.
3. Literacy out come was favorable in maximum cases. Even in some cases it was highly significant.

4. Functional aspect was not significant.
5. Male participants did much better than female in maximum cases.
6. Dropout rate among women/ST/SC were found to be higher than others.
7. Community participation in both the programme was positive, not highly favourable. But the community involvement in literacy programme was noticeable and better than adult education programme.
8. Supply of infrastructure facilities and need based learning materials in local dialect for the participants were neither adequate nor supplied in time in various adult education programme and in some literacy campaigns.
9. Lack of proper environment building and motivation, significant mobilization, monitoring and co-ordination, adequate training to the teaching volunteers were found in various programmes and campaigns.
10. Lack of need based activities like income generation etc. for the participants were also noticed.
11. Lack of reward or honorarium to the volunteers was found to be one of the main causes for de motivation among the volunteers was found to be one of the main cause for de motivation among the volunteers. As a whole adult education programme had a little impact on the people. Whereas in literacy campaign the impact is much better to change the life style of the neo-literates.

2.3 EDUCATION OF THE DOWN TRODDEN WOMEN

The analysis of Census Data (1981), Advance Report on Marriage Differentials in India (1984), Census of India, Occasional Paper No.2 (1981), Child Marriage, Age at Marriage and Fertility in India (1989), Mohapatra (1987), Nuna

(1986, 1990), Sharma and Retherford (1987), Lockhead and Verspoor (1990) corroborate the findings that the educational level of women is strongly correlated with quality of life expectancy, infant mortality, nutrition and school enrolment. Advance Report on Age at marriage Differentials in India (1988) presented a comprehensive findings of the studies related to marriage age. It states that age of marriage is positively related with the levels of education of the women both for urban and rural areas. For a gradual increase is seen in mean age at marriage with the increase of women's educational levels. The occasional paper No.2 of Child Marriage, Age at Marriage and Fertility in India (1989) analysed the educational level of mothers by various fertility indicators and showed a positive correlation between women's level of education with their fertility. In order to understand to what extent literacy is a basic concomitant of development, female literacy rate of women aged 15 and above were correlated with the socio-economic and demographic indicators for 14 major states by using interview schedule and questionnaires. The study showed that female literacy is strongly and positively related to infant mortality rate, crude birth rate and total fertility rate. Studies conducted by Nuna (1986, 1990) corroborate similar findings that female literacy is strongly related with the quality of life indicators as mentioned by Sharma and Retherford (1987). Likewise, Lockhead and Verpoor (1990) studied to understand the correlation between mother's education with infant and child mortality rate and came to a conclusion that the relation was highly significant. Mohapatra (1987) compared the attitudes of adult literates and illiterates towards early marriage and family size to know the literacy factor on population control and to identify the accepted age range of marriage of girls. The study revealed that almost all the literates like doctors, teachers, officers, officials and non-working literates were in favour of small family norms and delayed marriage. The illiterate women were in favour of having five to six children because of the fear of infantile mortality, and almost 30 per cent of illiterate housewives were for delayed marriage and 25 per cent of the respondents were not in favour of delayed marriage. However, the educational qualification of women had significant effect on their attitude towards family size and marriage. In the study of Mohapatra the title is misleading in the sense that literates include professionals, which is a very high category, consequently the comparison appears to be unfair. A similar type of result was also

found by Choudhary (1988) in his study that educated girls are aware of minimum age for marriage and favour small family norms, use of contraceptives and spacing. The study of Devi (1991) revealed similar findings about the relationship between the education and socio-economic background of women and adoption of the family planning method. The report on the state of World Children (UNESCO, 1989) established the link between the female illiteracy and all other basic indicators of under development such as per capita gross national product, life expectancy, infant mortality, school enrollment and nutrition. It would therefore not to be a truism to state that the map of female illiteracy, on the whole, coincides with the map of under development.

The studies of Upadhyaya (1983), Bhasin (1985), Chitra (1969) and Nayar (1991, 1992) revealed injustice and inequality on the development of women education. Chitra (1969) tried to determine the relationship between social origins, inequalities in educational opportunities and social mobility. It was identified that individual from the upper strata of Mysore Society had greater opportunities for higher education than those from the middle and lower strata. Accordingly, women from upper strata of the society had the opportunity to receive education. Upadhyaya (1983) identified the causes of educational backwardness of girls and found that girls from large family had to help their mothers and the parental attitude towards girls' education was negative. Girls were considered to be the weaker members of the society. The village community had also negative attitude towards girls' education. Likewise Bhasin (1985) also found injustice and inequality prevailing in women education and thus stated that the strategy for eradicating illiteracy has to be part of and related to the strategy for removal of inequality, injustice and political subjugation of the people.

Nayar made a situational analysis of the education of the girl child in India with the focus on girls from a gender equity perspective and found that the learning opportunities available to the Indian girl child in real life situation throughout the life cycle are very low. On the heels of this study Nayar (1992) further conducted a national study on a sample of 3,000 households located in the urban slums and rural areas of Delhi, Bombay, Orissa and Rajasthan, and identified factors of

continuance and discontinuance of girls in elementary schooling. She observed in her study that the dropout rate is extremely heavy after the primary stage at the places where the middle school is located outside the village. Gender discrimination was found evident in intra-household distribution of food, healthcare, education, play and recreation. The girls expressed their feelings of being discriminated compared to their brothers. Parents have substantially lower academic and occupational aspirations for girls and are unwilling to spend money on non-tuition costs for items such as books, uniforms, stationery, shoes, etc. because they consider girls as temporary members of the household and a poor investment. The study brings out the need for disaggregated analysis and differential planning inputs at the micro level for improving the educational situation of girls. It will be pertinent here to present the suggestion given by the researchers like Singh and Saxena (1995), Jain and Arora (1995), Jangira and Ahuja, (1995) in terms of academic achievement that girls especially those from the poverty group.

Very few researchers have studied the status of Indian women and their education in a historical perspective and have stated that the evils of social customs and traditions are deeply rooted in the society. Therefore the question of their education was hardly thought of during early post-independence period. The causes for the slow progress of girls' education were also typical in most of the states of India. Efforts made by Christian Missionaries in spreading girls education in India was worthwhile i.e. Rai (1995) made the objectives of his study to present a comprehensive and coherent picture of social life in India during 1813-1957 and focused on the efforts made by Christian missionaries for the development of women education. He informed that the first war of independence in 1857 caused a set back to the movement but the enthusiasm of the people made it possible to spread girls education afterwards.

Mishra (1961) traced the history of women education in India in the context of their status and education. His study revealed that there has been a rapid progress in women education in all the sphere as along with the existing evils of wastage and stagnation. He further found that women education at primary and

higher stages is still on imitation of boys' education. The special courses like home science, drawing, painting, music, nursing etc. still need improvement. Funds for women education are available but proper utilisation is needed.

Das (1973) in his in depth study about the progress of secondary education in Assam from 1874-1947 stated that the condition of secondary education was far from satisfaction due to low standard of education. It happened due to low standard of the teachers and poor management. The study of Das further stated that the missionaries were responsible for the spread of education among girls and started a network of female school all over the state and maintains a high standard of efficiency in their institutions.

Dane (1971), Desai (1976) and Thakkar (1976) investigated the development of women education and growth of girls' school in Gujarat in their studies. Dane (1971) made an incidental inquiry into the position of women in the society during the period 1854-1947. He identified the factors responsible for the growth as well as those hindering the education of women and concluded that girls were neglected in the family and considered as a burden on their parents until they were married. There was no right to property by girls or women in the family. Child marriage was a deep-rooted cause for the non-schooling of girls. Desai (1976) while examining the growth of girls school education in Gujarat from ancient to modern times found that there was an impact of caste system, child marriage, social values, administrative policy, political climate etc. on the spread of girls education. The overall sense of insecurity and social unsafe condition put the girls within the four walls of home up to 1818 A.D. The advent of the British in early nineteenth century brought a change in educational progress of Gujarati girls. The Christians and Zoroastrians did promote girl's education in their community and its impact was found in later state in Gujarati society. As a result in 1950-51 the progress of girls education came to a level of satisfaction. Thakkar (1976) observed in his study that problem of wastage and stagnation in case of girl students both at primary and secondary stage was persistently typical in Gujarat. Economic factor had played a tremendous role along with social customs, values and beliefs in the progress of female education. For which, the position of women

education in Gujarat which was third in the country in 1961 dropped to the fifth position in 1971, although female literacy was higher as compared to 1951.

Gandhi (1977) in his study found that although there was a progress of higher education of women in greater Bombay as compared to other states of India, but still there was a significant difference between the education of female with education of male. He found that 55.7 per cent of women and 69.7 per cent of men were literate in 1973-74 and the per centage of wastage in case of girls had increased from 59.0 per cent to 70.0 per cent in the said period.

Rajlaxmi (1984) examined a similar study in madras presidency and found different result that there was a tremendous expansion of higher education of women during 1921-47 with 180 per cent increase in terms of number of institutions. Private initiatives especially on the part of Christian missionaries yielded more results than that of the government in starting colleges for women. Because the expenditure on higher education for women was not an important segment of provincial government.

The study of NIEPA (1986) to identifying the backward districts in terms of female education stated that only 9 districts had a high level and 137 had a medium level of female education in the country. There were 59 districts in the country with a very low level of female education.

From the above study it can be concluded that people had favourable attitude towards female education. But due to various factors like economic condition of family, administrative policy and political climate in the country. Evils of social customs and traditions, values and belief of society for women education got a set back. But the private efforts made by the Christian missionaries in spreading women education by starting girl schools and colleges in different parts of the country was worthwhile as compared to the government during pre-independence period.

Leela Kumari (1984) studied the development of education of women in India in general and U.P. in particular up to independence and noticed favorable attitude of people in general towards women education. But the girls showed more favorable attitude than the boys. A similar result in terms of attitude towards women education was found in the study of Santha (1986). Santha studied the status of women in its historical perspectives, the changing role of women in different spheres of life and found that women had a more positive attitude towards their own role in the cultural sphere than men. Men had a more positive attitude towards the role of women in the economic, political and social sphere than women. Men and women in Indian society had similar attitudes towards women's role in religious sphere. Women had a more positive attitude towards woman's role in religious sphere. Women had a more positive attitude towards their role in the educational field than man. Women did not differ in their attitude irrespective of their age and attitude in the economic sphere. Education and age did not influence the attitude of women in the cultural and religious sphere.

From the above studies of Leela Kumari and Santha it can be said that people in general have a favourable attitude towards women education. There is a little difference of attitudes between the male and female in different spheres of life. But specifically towards women education female do have a more favourable attitudes than the males.

Some of the researchers have studied the problems of women education and found that various factors were responsible for the girls' non-enrollment in school and dropping out of girl children from their studies.

Naik (1949) undertook a study to investigate into the problem of the education in the province of Bombay and found that both the social status of Indian Women and their educational position were at the lowest ebb in the beginning of the nineteenth century. Education of women lags behind the education of men in almost every branch of educational activity.

The study of Avinashingam (1970) revealed that parents of high income, small family structure and higher occupational levels favoured their daughters going to school. Socio-economic conditions were more conclusive to school going girls than to dropout girls. Parents of both school going and dropout girls were not satisfied with the prevailing school conditions. Bokil (1987) studied the factors that had adversely effected the completion of Primary Education of girls and observed that the girls of lower income strata of the society remained outside the schools and they either helped their parents in work at home, in farms or earn their own livelihood. However, education of their brothers continued. Girls from families having better socio-economic status were better enrolled and better retained in schools. It was also observed that distance of school from the home also caused for dropping out of girls. But their per centage was low.

Upadhyaya (1983) found a very poor attitude of parents and community towards women education in his study. Other than poor attitude, lack of trained lady teachers and socioeconomic conditions of the family were also responsible for low enrollment of girls in the school.

Basu (1975) found a little similar result in his study as found by that the major handicaps for the progress of girl's education in Bihar were inadequate fund, dearth of trained teachers and attitudes of the parents of middle and lower classes to girls' education.

Likewise, Dutta (1982) investigated the causes of dropouts among girls from schools and found that caste discrimination, poverty, helping parents in their work and looking after younger children, apathy of parents towards girls education, early marriage, inadequate school facilities, teachers' behaviour and lack of separate girls schools were the factors responsible for drop out of the girls from school. It is important here to mention that Dutta has found two most important factors such teachers behaviour and lack of separate girls school in his study. Other factors found in his study were almost common to the study of Basu, Upadhyaya, Bokil and Avinashingam. Patel (1984) studied the rate of enrollment and educational attainment of tribal girls and their problems of education in Gujarat.

Her study revealed that spread of education among tribal was insignificant up to the end of 19th century. But after independence with the sincere efforts of "Thakkar Bapa" the eminent follower of Gandhiji, there had been a rapid expansion of educational institutions and enrollment of tribal students in different levels of education. In spite of high enrollment of tribal girls in standard I, about sixty per cent of school going girls did not ever attend the school due to poor economic condition of their families and indifferent and apathetic attitudes of their parents towards girls education. It was also observed that there had not been many special programmes to motivate the tribal girls to pursue education.

Sarkar (1981) studied the development of education among the females of different social groups in rural areas of Murghidabad, Nadia and Birbhum districts of West Bengal. The study revealed that ten per cent of the wives in family life were educated above the primary school standard. Among them only three per cent were Muslim. The yearly growth rate was one per cent in education among the women in rural areas which were far from Calcutta. The growth of education among higher-caste Hindus was the higher and among the Muslim lowest. Higher-Caste Hindu wives were more motivated to accept educational development due to urban influence but Schedule Caste women were found un-motivated. Educational disparities were found among the three Hindu Social groups.

Pathan (1986) studied the position of Muslim women and factors responsible for their educational backwardness. The study stated that giving less education to the girls was the common attitude in the parents both in rural and urban areas. The practice of early marriage was seen especially among the rural illiterate Muslims. In urban areas main factor for educational backwardness was economic, whereas in case of rural Muslim women there was a wide diversity of causes. Women were quite aloof from the concept of small family and it was also observed that the number of children in the family was seven or more. Lack of social stimulation and opposition of the family members and relatives contributed heavily to Muslim women's educational backwardness.

Karlekar (1983) Desai and Raj (1987) studied the factors affecting the goals for education of women and noticed that formal schooling has a marginal role in slum areas. The girls are needed to help in household work and sending daughters to the school is a waste of money and time to some mothers. Therefore, while interviewing for the research study one mother said, "Why should I waste my time and money on sending my daughter to school, where she will learn nothing useful? What does the Hindi Alphabet mean to her? (Karlekar 1983). On the other hand, it was also observed by Desai and Raj (1987) that the demonstrative effect of education providing opportunities of better jobs creates a feeling among poor people that if education were given to girls they would be able to improve their status. Maidservants particularly, aspire for their daughters to have jobs other than domestic work. The social roles of girls define their educational needs and goals and the possibility of girls getting education is determined by factors like looking after siblings, to help in household chores etc. which are non-pedagogic considerations that effects the goals of education for women.

From these studies it can be stated that factors like poor economic condition of the family, negative attitudes of parents and other members of the community towards girls education, evils of social custom like child marriage, caste discrimination, gender inequality in the family and society, lack of separate schools for girls and trained lady-teachers, apathetic behaviour of the teachers and inadequate school syllabus, lack of motivational programmes and activities and domestic problems had adversely affected girls enrollment in school and girls education in the country.

Lind (1989), Stromquist (1987) and Vanka (1995) examined the problems of dropouts among women in adult education centres and found that lack of easy access to reading material, need-based and interesting activities like income generating and feminine activities for women, household drudgery causing fatigue and a discouraging environment in the family were the major causes for the withdrawal of women learners from the Adult Education Centres. Vanka (1995) has further observed in her study that since the majority of the sampled dropouts were women mainly from backward communities and were engaged either as

casual labour or had petty trades, they didn't have time for educational activity. As a result they withdraw themselves from the Adult Education Centre.

Lind (1989) noticed that due to lack of adequate reading and writing material in the center, women learners didn't take a keen interest for learning and were prone to relapse into illiteracy. On the other hand, while studying the problems of enrolling rural women in AEC it was found that majority of women learners belong to S.C. group with low income strata and faced social barriers like casteism, untouchability and conservative attitudes of upper class people in the communities which gave them a sense of inferiority and resulted in demotivation among the learners. Also the study showed that inadequate planning, poor delivery systems of learning materials and lack of interests and motivation among the women learners were the factors of acute problems of mass illiteracy. It will be pertinent to mention here that although the objectives of Vanka (1995) and Dash (1991) were almost same, the findings were a little different. Social barriers played a major role for illiteracy in their study of Das, whereas in Vanka's study economic crisis, family background and lack of adequate centre activities played major role for the withdrawal of women learners.

Sardamma (1992) and Trivedi (1992) analysed the learning needs of rural women and found contradictory results. Saradamma (1992) investigated the learning needs of women in Kerala with a view to evolving a suitable curricula. The study revealed that the women were very much concerned with their needs, and their learning needs were found to be linked to their occupation. Most of them were interested in tailoring, embroidery and chair-making. As a part of the study, the investigator prepared a need-based draft-curriculum for these women. On the other hand Trivedi (1992) found in his study that the physical, social and cultural milieu and women's activities and roles revealed that all these have a significant influence on shaping women's needs, perceptions and attitudes towards formal and non-formal education. Social and cultural norms and constraints often determine women's access to programmes, information about services and programmes, and their participation. Women were not aware of many of their needs, which were complex. In general, high interest was shown in learning income-generation skills.

It is important to mention here that although the nature of studies in both the cases were almost same but the findings were different and contradictory. The factors responsible for the contradictory result of similar studies have yet to be investigated through further research.

The studies of Bhasin (1984), Patel (1986), Ekstrand (1989), and Grewal (1991) have stated on the content of the primers used in various literacy/ adult/ non-formal education programmes for women. Bhasin (1984) on a study of seven primers used in North India by Government agencies and non-governmental organisations revealed that the main contents of these primers were related to housework, childcare and family planning. Patel (1986) in her study noticed that the content of a literacy primer for women in the adult education programme of Gujarat ignored women's roles as productive workers and focused exclusively on their roles as wives and mothers. Though the primer imparted some information about various Government schemes dealing with the domestic sphere of women's lives such as minimum age for marriage restraint act, and family planning, still was inadequate and not systematic in its presentation.

Analysis of content of some of the literacy programmes were conducted by Ekstrand (1989) showed similar emphasis on immunization, kitchen gardening and breast feeding.

Grewal (1991) while studying both adult education and non-formal education programme stated that almost every participant was satisfied with the content and timing of the programme, about three-fourth of the participants were regular. Non-attendance in the centres was attributed to the role of learners in improving the family income not due to timing of the centre or content of the primers. The findings of Grewal (1991) thus present a contradictory notation on the findings of Bhasin, Patel and Ekstrand and call for a systematic and rigorous research work in terms of the content of the primers. Ramdas (1990) thus suggested for a drastic revision of content and materials so as to make them consciously emancipatory as opposed to promoting a "status quo-ist" approach.

Observations of Srivastav and Sharma (1990), Patel (1990), Dighe (1992), Rao (1992), Dighe & Patel (1993) and Shirdhankar (1993) state the active participation of women in collective process of learning and group activities reduce their isolation and contribute to building self-confidence in them.

Srivastav and Sharma (1990) while capturing the texture of one "Literacy camp at Udaipur observed that learning was woven into the daily living experience of the learners. Though learning basically is an individual activity, the learning situation allowed collective process of learning to come into play. Group affirmation enhanced the learning process." It is important here to mention that women who were unable to spend long stretches of time away from their village during a period of intense agricultural activity seem to opt for such intensive residential camps. They expressed their views to learn in a camp for four to five days instead of learning in the centre for one or two hours a day after being tried with household work.

A similar type of result was observed in a descriptive case study of residential training camp for sathins of Women Development Programme in Ajmer district conducted by Patel (1991). She stated that supportive environment, collective mode of learning, participatory approach to literacy material play important role in developing self-confidence in women learners who otherwise had low self image as learners. Like wise, Rao (1992) in his study observed that active participation of women in adult education programme have brought in them attitudinal changes towards living conditions and developed in them a self-confidence and started solving social problems of the community.

Patel and Dighe (1993) reported an evaluation study of literacy programme in Delhi slum that women learners of the slum areas have reduced their isolation and gained self-confidence through active participation in literacy programme. The strength of literacy programme for them clearly was, that it ended their isolation, their feelings of being alone and of not being able to relate to others.

Shirdhonkar (1993) studied the level of women's participation in developmental activities of slum development programme in Indore. Although, her study was not directly connected with the participation in educational activities but her findings were almost similar and effective to the findings like Patel and Dighe (1993). Her study showed that participation of women in different programme was satisfactory. The participants had expressed their feelings that their effective participation had greatly helped them in developing their self-confidence and status in the family and society. It was noticed that 48.9% acquired better status than before due to the collective activities of the programmes. 39.5 % of the respondents acquired better status by participating as per the need of the programme. Those who never participated had found no change in themselves.

Dighe (1992) conducted an in-depth study of Bharat Gyan Vigyan Jattha (cultural group) in six states of the country, and stated that the participation of women in pre-campaign activities was encouraging. They also gained self-confidence through the group activities of the Jattha. However, their involvement in decision-making process has remained marginal.

From these studies it can be concluded that active participation in-group activity programme and collective learning reduce isolation among women and develop in them self confidence and their self-status in the family and society. Thus women should be given proper scope to participate in different types of developmental activities, so that they can realise the need for their active participation in development and decision making process and start solving their own and social problems confidently.

Participation of women in social, education, economic and cultural spheres of life have been studied by researchers like Santha (1986) and others and their observations have already been mentioned earlier that their level of participation was found to be satisfactory. But it is important here to state that the level of political participation among women especially in the rural and neglected areas is yet to be developed. Because the only investigation made by Mahesh (1991) in the field of political participation of women in rural Tamilnadu presents a very poor

picture irrespective of their marital status, religion, caste and occupation. It was observed that participation in politics by women was higher in nuclear families than in joint families, and among the women of high educational level in rural areas. It was also observed that around 89% respondents have a lower level of obligatory and spectacular political participation and all of them have low level of voting and campaign participation.

Ramdas (1989) in her study related to the various problems of women made an important point and stated that women are discouraged by the attitudes of men in their families. Husbands, fathers, brothers at times even completely forbid their women-folk to participate in literacy/education programmes. This is because men are afraid that if their women learnt more than they themselves did, it might expose their own ignorance and subsequently even challenge the power relation within the families. Ramdas therefore, suggested that women should demand for literacy on their own and literacy must be practical and relevant to the lives and needs of women.

From the above reviewed researches, it can be stated that various factors are responsible for the educational development of women. Among them a very strong relationship has been observed among the education of women with the attitude and effort of the family and level of social development, although they are discouraged by people in many ways.

Therefore, they should not wait for the consideration of others and generate self-confidence in them to demand for education of their own as their basic human right.

With regards to the research techniques, most of the researchers have followed survey method of different types and have used the secondary sources of data. Limited number of investigators have followed the historical method and investigated their studies. Whereas, four investigators have followed survey cum historical method and have collected data by using the tools like interview

schedule and questionnaire. Rest of the researchers stated above in this section have followed survey method of various types.

Some of the investigators have followed descriptive survey method for their studies, whereas three investigators have followed evaluative survey and only one investigator has followed cross-sectional method of survey for his study by using questionnaires of both open and fixed type as his research tool for data collection.

Most of the researchers have adopted stratified sampling and random sampling procedure to draw samples from their restricted areas. Very few of them have adopted purposive sampling procedure to draw sample.

For the purpose of data collection most of the researchers have used questionnaires and interview schedules of both structured and unstructured type. Some of them have also adopted achievement tests along with questionnaires and interview schedules for their studies. Two investigators have used attitude scales for their studies. Where as only one investigator has collected data by using money problem checklist along with Vyaktiva Prakash Prashnavati and Socio-Economic Status Scale of Verma and Sexena for his study.

Two investigators have investigated the field and collected their data by in-depth discussions, field visits, observations and informal interviews for their studies along with questionnaires. In addition to these tools one of the investigator has conducted case studies for her research.

Regarding the analysis of data both quantitative and qualitative methods have been followed by the researchers to analyse the data and to interpret the facts. But much importance is given to the quantitative form of data analysis by the researchers.

2.4 IMPLICATION OF THE RELATED LITERATURE FOR THE PRESENT STUDY

The main purpose of the present investigation is to study the impact of literacy programme on educational development of slum women in Rourkela with respect to their levels of literacy i.e. reading, writing and arithmetic level of awareness developed in terms of their family welfare, small family norms and various issues related to health and sanitation, child and maternity care, environment protection, etc., changing attitude towards evils of dowry, early marriage, alcoholism, superstitions, etc., raising voice against exploitation, taking interest for family and social welfare to estimate their levels of aspiration and self-confidence, enrollment of their children in formal schools and other systems of education, and to find out the causes for their underdevelopment.

The studies that have been reviewed under three sections in this chapter throw a very dim light on the theme. But no significant evaluative study has been conducted as a venture of scholarly endeavor either to assess systematically the educational development of the slum women in terms of their levels of literacy i.e. reading, writing and numeracy and awareness in different aspects of life concerning with various issues, level of self-confidence and aspiration, their power of decision-making and leadership qualities, techniques of solving problems both in the family and society, or to analyse seriously their causes of underdevelopment in education, low socio-economic, cultural, and political status etc. Most of the existing studies have only described how things are, but there is an overall lack of studies attempting to rigorously examine why things are as they are among the disadvantaged slum women.

Furthermore, in the recent years literacy programme has been launched for the overall development mainly educational, of the disadvantaged illiterate people like ST, SC, slum dwellers and women etc. Research in this area has shown that there is a differential rate of responsiveness to literacy programme by the disadvantaged people specially the ST, SC and slum women. The argument put forward by the research scholars that it is due to inter socio-economic and cultural variation in the educational attainment of these sections of the society that lead to

negligible responsiveness to literacy programme. But the researchers have mostly neglected careful researches in this area. Only a few number of evaluation studies are available which are limited in their scope and suffer from certain methodological limitations. Hence, it is necessary to examine the literacy programme as well as its impact and responsiveness systematically and carefully.

So far as the methodology of research is concerned it has been observed from the studies reviewed in this Chapter under three different headings and dimensions, great importance has been given to research of survey type. Some researchers have also conducted their research work by following the historical method. Some of the researchers have even preferred to follow survey-cum-historical method for their research work. But very limited research works have been conducted in experimental design by the researchers. Even in the field of qualitative method of research no satisfactory studies have been found from the above reviewed studies.

Regarding the research tools much importance is given to the use of questionnaire and interview schedule of structured type by most of the researchers. Some of the researchers have also used checklists, attitude scales, observation schedules along with their questionnaires and interview schedules. Case studies, in depth discussion, unstructured interviews and field visit of short duration have also been adopted by a few researchers along with their other research tools.

Participant observations and field analysis techniques have been made by a very few researchers for their studies.

The description of facts and information have been analysed and presented by the researchers in quantitative as well as qualitative form. But the major thrusts of their presentation were of quantitative type.