

CHAPTER VI

**IMPACT OF LITERACY
PROGRAMME ON
NEO-LITERATE SLUM
WOMEN**

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CHAPTER VI

IMPACT OF LITERACY PROGRAMME ON NEO-LITERATE SLUM WOMEN

6.0 INTRODUCTION

In the present chapter an attempt has been made to analyse the impact of literacy programmes on slum women vis-a-vis (i) Level of Literacy developed in 3Rs. i.e. Reading, Writing and Numeracy , (ii) Level of awareness developed with regard to family welfare, small family norms and various issues related to health and sanitation, child and maternity care, environment protection, etc., (iii) changing attitudes towards evils of dowry, early marriage, alcohol, superstition etc., raising voice against exploitation and taking interest for social welfare (iv) Enrolment of their children in formal schools and other systems of education like Angan-Wadi and NFE Centres.

Further, attempts have been made in this chapter to find out the factors responsible for the outstanding performance in literacy skills as well as development of high level of awareness and social participation among two of the respondents who have been selected as cases to be studied.

The objective no.3 which is to study the impact of literacy programme was carried out with the help of achievement tests, interview schedules, questionnaires, observation, case study and in depth discussion on the educational development of the neo-literate slum women. A number of 103 neo-literate slum women from 16 different slums of Rourkela city were chosen for the study. Their responses have been analysed, interpreted and discussed in this chapter. The factors responsible for the high level of achievement both in literacy and awareness of the neo-literate slum women (case studies) about which the mention has already made above, are also presented in this chapter. Two neo-literate slum women from two different

slums have been selected on the basis of their achievement out of the total sample and their cases were studied for the said purpose.

6.1 SOCIAL CHARACTERISTICS OF THE RESPONDENTS

Before going to analyse the responses of the respondents with regard to the impact of literacy programme a brief description about their social characteristics and background are presented here below.

6.1.1 AGE

It is observed that respondents were chosen from the age group 15-50 years. Although the target group for the programme was from 10 to 60 years, none of the participants were below 15 years and above. It must be mentioned here that RSS has not confined its effort to imparting literacy mostly to NLM Prescribed target group beneficiaries of 15 to 35 years. Rather RSS has tried to cover the age group 10 to 60 years. But it was observed that beneficiaries mostly from 15 to 50 years have joined the programmes in a large number. The details of the distribution of sample neo-literate slum women according to their age group are presented below in table 14.

TABLE 14: Distribution of Neo-Literate Slum Women According to their age Group.

Age group	Nos. of Neo-Literate Slum Women	Percentage
15-25	45	43.69
26-35	41	39.85
36-50	17	16.67
Total No. of Neo-Literate Slum Women	103	100

6.1.2 CASTE/ COMMUNITY

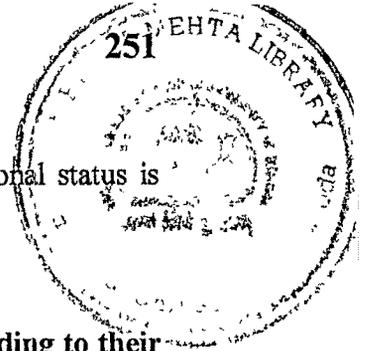
Caste/Community background of the beneficiaries revealed that Schedule Tribes represented 36 in number, Schedule Caste consisted of 24, General Caste represented 22, other backward caste made of 12 and only 9 represented the Muslim community. Table 15 deals with the caste/community wise distribution of the neo-literate slum women in details.

TABLE 15: Distribution of Neo-Literate Slum Women According to Their Caste/Community Background

Caste/Community Background	No. of Neo-Literate Slum Women	Percentage
Schedule Tribe	36	34.95
Schedule Caste	24	23.30
General Caste	22	21.36
Other Backward Caste	12	11.65
Muslim	09	8.74
Total	103	100

6.1.3 EARNING/ NON EARNING STATUS

About the earning and non-earning status of sample members it was found that 48 (46.6%) respondents were engaged in house hold work. Out of these women 03 (2.93%) were doing voluntary social work for their slum along with their own household work. Rest of the 55 (53.40%) respondents were engaged in various occupations and income generation activities like maidservant both on part-time and full-time basis, contract labourer and daily wage earner, rag and iron bit picker in dumping yard of RSP, very small scale business of their own like selling of papad, pickle, biscuit, Indian biscuit, (Mudhi) and other food items like, egg, vegetable, etc., some of the respondents were cultivating and selling green-leaf vegetable and some were engaged as helper in Anganwadi of ICDS project. Even some of them were earning by doing mehendi application during marriage season and different festivals, making greetings cards embroidery, applique and tailoring work during various occasions, making Rakhee and The detail of the



distribution of neo-literate slum women according to their occupational status is presented in the table 16.

TABLE 16: Distribution of the Neo-Literate Slum Women according to their Earning and Non-earning background.

Back-ground	No. of Neo-Literate Slum-Women	Percentage
Earning	55	53.40
Non-Earning	48	46.60
Total	103	100

6.1.4 MARITAL STATUS

It is revealed from the collected data that 71 (68.93%) respondents were married, 30(29.13%) were unmarried, 01 (.97%) was a widow and 01 (.97%) was a divorcee.

6.2 IMPACT OF LITERACY PROGRAMME ON SLUM WOMEN

6.2.1 LEVEL OF LITERACY - READING, WRITING AND NUMERACY

The Literacy Programme of Rourkela Saksharata Samiti (RSS) aims at inter alias of imparting knowledge about the three R's i.e. Reading, Writing and Numeracy and to develop the level of awareness to the identified illiterates of the slum areas in general and women in particular.

The NLM criteria of achieving proficiency in literacy skills have been followed by the investigator in rating their performances in the form of grades like excellent, very-good, good, poor and very poor.

The gradation based on NLM - guidelines for the evaluation study of the literacy programme stipulated that when a neo-literate obtained excellent in total grades and at least good grade in reading, writing, and numeracy, then he/she is

assumed to have achieved NLM norms of treating him/her as successful in achieving the proficiency level.

Grades obtained by the neo-literate slum women in each literacy skill through the achievement test have been presented in the tables below and interpretations have been made accordingly.

READING

TABLE 17: Distribution of the neo-literate slum women according to total grades obtained in Reading.

Grades assigned	No. of Slum Women Tested	Percentage
Excellent	17	16.50
Very Good	34	33.00
Good	42	40.78
Poor	10	9.72
Very Poor	--	--
Total	103	100

It is evident from the table 17 that most of the (90.28%) neo-literate slum women have achieved the expected proficiency in reading. Further it can be observed that almost half of the neo-literates (49.5%) have achieved excellent and very good grades and 40.78% have achieved the good grade rating in reading. Even a meagre percentage (9.72%) of slum women who have obtained poor grade were also found to be close to achieving the success. Mention may be made here that before the launching of Literacy Programme, the slum women of Rourkela in general know nothing about reading. The slum women themselves have reported to the investigator during their in depth discussion that they have learnt to read, write and compute after joining the programme. In Narla Road Muslim slum the slum women have also informed to the researcher that only two (out of nine respondents) could hardly recognise some words of "Kuran" in Arabic Language before joining the programme. Now, they are not only reading the P.L. Primers and other supplementary literature, but also reading the news paper, Saksharata Samachar and many other books regularly.

It can be said that the level of achievement as emerged from the table showed very significant out come of the slum women in reading and also a sizeable percentage of unsuccessful slum women would achieve a level of reading proficiency in course of time. So the programme for the slum women was very successful as it has a good impact in terms of reading.

TABLE18: Performance of the Neo-Literate Slum- Women in Reading as per their age group.

Sr.No.	Grades Assigned	No. of Slum Women			Total
		15-25	26-35	36-50	
1.	Excellent	8 (17.78)	6 (14.63)	3 (17.65)	17 (16.51)
2.	Very good	18 (40.00)	10 (24.39)	6 (35.29)	34 (33.00)
3.	Good	17 (37.78)	20 (48.78)	5 (29.41)	42 (40.78)
4.	Poor	2 (4.45)	5 (12.19)	3 (7.65)	10 (9.71)
5.	Very Poor	--	--	--	--
	Total	45 (100)	41 (100)	17 (100)	103 (100)

Note : Figures with in the parentheses indicate percentages.

Data Presented in the table18 reveals that the neo-literate slum women in general, have achieved out standing proficiency in reading. However, the young respondents of age group 15-25 had shown extremely satisfactory results than the older two groups. This might be because (i) They might have no time-bound work inside and outside home, so that they could manage their household activities, to find out some time for study (ii) They might be interested to know about the information of out side the city. Hence they took interest to read newspaper etc. regularly or (iii) the motivational activities of the campaign that have highly charged the respondents of younger group to learn seriously. That counts a lot for their high achievement in Reading.

In case of the relatively inferior achievement of the other two age groups (26-35 and 36-50 respectively) it might be due to: (i) They might have get relatively less scope in the family front to revise their lessons (ii) They might not

have been seriously internalised the essence of education in their day to day life or (iii) Though they have attended the classes, none might have encouraged or helped them in learning. All these factors must have influenced in achieving relatively inferior result among the older age groups in reading.

Further the table reveals that a meagre percentage of respondents (9.71%) from all the age groups were found to be unsuccessful in achieving proficiency by obtaining poor grades in reading. But it is also worth mentioning here that none of the respondents from all the three age groups have not obtained very poor grades which indicates that the respondents do have potencies, but due to some reasons they have not achieved the success. The causes might be (i) They might have negative self-perception about them (ii) They might like to spend their time as usual without any change in their life style or (iii) They might not have realised the intrinsic values of education for their development. All these reasons might have affected in achieving success in reading. However, despite a wide difference of their level of achievement, their overall performance in reading was out standing and shows a highly positive impact of RSS on the slum women of Rourkela.

TABLE19: Performance of the Neo-Literate Slum Women in Reading as per their Caste/Community Background.

Sr. No	Grades assignal	No. of Slum Women					Total
		S.T. Women	S.C. Women	G.C. Women	O.B.C. Women	Muslim Women	
1.	Excellent	6 (16.66)	3 (12.05)	5 (22.73)	2 (16.67)	1 (11.11)	17 (16.51)
2.	Very Good	12 (33.33)	8 (33.33)	4 (18.18)	5 (41.67)	5 (55.55)	34 (33.00)
3.	Good	15 (41.67)	10 (41.67)	11 (50.00)	4 (33.33)	2 (22.23)	42 (40.78)
4.	Poor	3 (8.33)	3 (12.05)	2 (9.09)	1 (8.33)	1 (11.11)	10 (9.71)
5.	Very Good	--	----	--	---	---	--
	Total	36 (100.00)	24 (100.00)	22 (100.00)	12 (100.00)	9 (100.00)	103 (100.00)

Note : Figures with in porentheses indicate percentages.

It can be viewed from the table 19 that most of the (90.28%) slum women of all the groups of Caste/Community background have achieved a highly satisfactory result in reading. However, the S.T. and OBC slum women have performed relatively better than the other three counter groups, and the S.C. slum women have achieved comparatively inferior result than that of the other four groups of various caste/community. The reasons for the high achievement among the S.T. and OBC respondents might be due to: (i) As per their cultural background, they might have availed more freedom in utilising their leisure time in reading and revising lesson (ii) They might have become conscious about their suppressed condition and when they got the chance through literacy programme, they must have tried to compete to get higher status in the society. In case of the S.C. slum women for their relatively low achievement in reading, it might be due to: (i) The young volunteer might not have made the respondents properly understand the lessons of the Primers, (ii) They might have some personal problems related to their families during the peak period of learning or (iii) They might not have time due to household activities to revise their lesson in the home.

All these factors must have affected in achieving high results among the S.T. and OBC respondents and low results among the S.C. respondents in reading.

Further, the table shows that a very few percentage (9.71%) of respondents from all the Caste/community background have not achieved the proficiency level in reading. Further it is important to mention here that none of the respondents from any caste/community background have obtained very poor grade in reading. It indicates that the respondents of all the Caste/Community background do have inner potentials to achieve good grades and they have developed their interest for reading.

The non-achievement of success among the few respondents in reading might be due to (i) they might not know about the intrinsic value of education in their lives (ii) they might have negative self perception or (iii) they might have spent their leisure hour in gossiping with the neighbouring women without any change in their living condition. All these factors must have forced them to not to achieve success in reading. It is therefore, not fair to draw a conclusion that the level of literacy achievement in reading was only due to the Caste/Community background of the respondents. It might be one of the factors, but not the whole. However, despite a difference between the achievement levels of the slum women of various Caste/Community background, their achievement in reading was outstanding. The outstanding results of the respondents reflect the highly satisfactory impact of RSS activities on the slum women of Rourkela.

TABLE 20: Performance of the Neo-literate Slum-Women in Reading as per their Earning/Non-Earning Background.

Sr. No.	Grades Assigned	No. of Slum Women		Total
		Earning	Non-Earning	
1.	Excellent	10 (18.18)	7 (15.58)	17 (16.50)
2.	Very Good	18 (32.73)	16 (33.33)	34 (33.00)
3.	Good	24 (43.64)	18 (37.5)	42 (40.78)
4.	Poor	3 (5.45)	7 (14.58)	10 (9.71)
5.	Very Poor	--	--	--
	Total	55 (100.00)	48 (100.00)	103 (100.00)

Note : Figures with in Parentheses indicate percentages.

It is evident from the table 20 that both the earning and non-earning slum women have shown high level of performance in reading. However, the earning respondents did better than the non-earning group. This might be due to (i) the hidden potentialities of the respondents (ii) They had been exposed in their occupations to variety of situations (iii) It is their self-interest, which was in need of an opportunity to learn or (iv) The sincere efforts made by the volunteers and effective environment building activities done by RSS. These might have aroused the desire in them to study sincerely. All these factors enabled them to achieve success in reading more than the non-earning members.

The non-earning members have also achieved good results in reading , which is in fact less than the earning slum women. It may be because (1) they might not have been interested in learning than that of the earning group (2) they might have felt tired and fatigued after daylong house hold work or (3) might have some socio-personal problems that count for their relatively lower achievement than the earning slum women.

Further, a meagre percentage of sample slum women of both earning and non-earning categories have not been able to achieve the success. It gives a clue to guess that it might be due to their (i) lack of keen interest and self-motivation for reading, (ii) serious illness and health hazards, or (iii) family problems. All these have forced the few slum women for not achieving the success in reading. Therefore, it is illogical to draw a conclusion that the level of literacy achievement in Reading was only due to the earning status of the respondents. It might be one of the factors for their literacy achievement but not the whole. However, despite a wider difference between the achievement levels of the earning and non-earning slum women in Reading, their result was highly satisfactory as no body was found to be very poor and very few as poor in reading. It can therefore be concluded that the literacy programme had a very highly positive impact on the neo-literate slum women.

WRITING

TABLE 21: Distribution of the Neo-Literate Slum Women According to total Grades Obtained in Writing.

Sr.No.	Grades assigned	No. of Slum Women Tested	Percentage
1.	Excellent	12	11.65
2.	Very Good	34	33.00
3.	Good	37	35.93
4.	Poor	18	17.48
5.	Very Poor	02	1.94
	Total	103	100

It is evident from the above table 21 that majority of the (80.58%) neo-literate slum women have achieved expected proficiency in writing of the total respondents, 44.65% slum women have obtained excellent and very good grades and 37.92% have obtained good grades in writing. Even a few slum women (17.48%) who have obtained poor grades in writing were also found to be achieving success. Only a very few (1.94%) respondents obtained very poor grades in writing. The level of achievement as observed from the table revealed quite satisfactory out come of the slum women in writing. Therefore, it can be said that

there was a good impact of the literacy programme of RSS on the neo-literate slum women with regard to writing.

TABLE 22: Performance of the Neo-Literate Slum Women in Writing as per Their Age Group.

Sr.No.	Grades assigned	No. of Slum Women			Total
		15-25	26-35	36-50	
1.	Excellent	6 (13.33)	5 (12.19)	1 (5.88)	12 (11.65)
2.	Very Good	17 (37.78)	13 (31.70)	4 (23.53)	34 (33.00)
3.	Good	15 (33.33)	15 (36.58)	7 (41.18)	37 (35.92)
4.	Poor	5 (11.11)	8 (19.52)	5 (29.41)	18 (17.49)
5.	Very Poor	2 (4.44)	--	--	--
	Total	45 (100.00)	41 (100.00)	17 (100.00)	103

Note : Figures with in the Parentheses indicate percentages.

It can be seen from the table 22 that the respondents of the younger age group have achieved highly satisfactory results than that of the middle and older age groups in writing. This relatively better performance of the younger age group than others might be because of (i) their self-interest for development through literacy activities (ii) encouragement of the elders of the family as well as members of Chetana Kendras or (iii) the effect of video shows and other cultural activities organised in the Chetana Kendras. These factors must have influenced them to be serious in learning and to practice writing. But in case of the middle age group, their performance is relatively inferior to the younger group. It might be due to (i) their over-burden of the family and non-conducive environment to practice writing (ii) personal health problems or (iii) de-motivation due to lack provision for them to avail the basic amenities like schooling, lighting, ration card etc. All these causes might have affected in achieving relatively inferior result.

It can also be observed from the table that there was a wider difference between the achievement levels of younger groups with the older group in writing. This might be because (i) they might have hesitated to learn with the younger respondents (ii) they might have felt shy to clarify their doubts from the young volunteers (iii) might not have given more importance to writing than to reading and numeracy. That counts a lot for their inferior achievement in writing than the other two counter groups. Further, the table shows that a few number of respondents (17.49%) were found to be unsuccessful in achieving the proficiency level and a very few (1.94%) slum women were found to be failure in achievement of writing skill by obtaining very poor grades. These failures of the poor and very poor grade holders respondents might be due to their (i) lack of keen interest in writing (ii) lack of scope in the family for writing. (iii) Socio-personal problem of the slum-women which affected in achieving success in writing. However, the overall performance of the respondents in writing skill was satisfactory. It indicates a positive impact of RSS on the slum-women of Rourkela.

TABLE 23: Performance of the Neo-literate Slum Women in Writing as per their Caste/Community Background.

Sr. No	Grades Obtained	No. of Slum Women					Total
		S.T. Women	S.C. Women	G.C. Women	O.B.C. Women	Muslim Women	
1.	Excellent	6 (16.67)	2 (8.33)	3 (13.64)	1 (8.33)	--	12 (11.65)
2.	Very Good	11 (30.56)	10 (41.67)	7 (31.82)	3 (25.00)	3 (33.33)	34 (3.00)
3.	Good	12 (33.33)	8 (33.33)	8 (36.36)	5 (41.67)	4 (44.45)	37 (35.92)
4.	Poor	5 (13.89)	4 (16.67)	4 (18.18)	3 (25.00)	2 (22.22)	18 (17.48)
5.	Very Poor	2 (5.55)	--	--	--	--	2 (1.94)
	Total	36 (100.00)	24 (100.00)	22 (100.00)	12 (100.00)	9 (100.00)	103 (100.00)

Note : Figures with in parentheses indicate percentages.

Data presented in the table 23 reveals that the S.C. slum women have done well among all the other groups. Even the S.T. respondents who are considered as

lower caste group have performed relatively better than the G.C. category in obtaining excellent and very good grades. The G.C. category might have achieved relatively inferior grades than the S.C. and S.T. categories, due to their superiority complex, that they belong to the so called higher caste category, and what ever they know and practice were sufficient for them. As a result they neglected their learning and secured relatively inferior grades. It can be said that the S.T. and S.C. respondents, who have been suppressed by the higher caste people for a long time might have been highly motivated by the sincere efforts and activities of the RSS volunteers and made themselves determined to avail of the opportunities that are provided by the government through the Literacy Programme for their up liftment. So their determination and efforts of RSS count for the high achievement of SC's and ST's.

Further, it can be observed (table23) that despite highly satisfactory result among the Muslim respondents, none of them has obtained either excellent or very poor grades in writing. All the successful respondents (77.78%) have secured very good and good grades, and a few of respondents were found to be unsuccessful. It indicated that they do have potentialities, but might be due to some reasons like as they belonged to Muslim community, socio-culturally they have had less privileges than the others. Therefore, none of the family members might have encouraged or helped them in learning and household and other activities while they were studying. All these count a lot for their non-achievement of excellent grade and even relatively lower achievement than the S.C., S.T. and G.C. categories in writing. Hence, such a comparison cannot lead to the conclusion that the difference in achievement levels of the respondents in writing is due to their caste/community background only. Rather, it can be thought that if opportunities are given, constant efforts will be made in arousing the self- interest of the slum women, no caste/community will make a difference in the impact of literacy programme.

It is pertinent to mention here that, the respondents of Narla Road Slum were not able to write a single word either in Hindi or in Oriya language. It was observed by the investigator that they are now writing letters and even writing

applications to the local administration in Oriya language demanding for education of their children and other basic amenities.

However, despite the difference of the achievement levels of the neo-literate slum women of the mentioned Caste/community background, their levels of achievement in writing skills were quite satisfactory which indicates a positive impact of the literacy programme on the slum women of Rourkela.

TABLE 24: Performance of the Neo-literate Slum Women in Writing as per Their Earning/Non-Earning Background.

Sr.No.	Grades Assigned	No. of Slum Women		Total
		Earning	Non-Earning	
1.	Excellent	6 (10.90)	6 (12.50)	12 (11.65)
2.	Very Good	21 (38.18)	13 (27.08)	34 (33.00)
3.	Good	19 (34.55)	18 (37.50)	37 (35.92)
4.	Poor	8 (14.55)	10 (20.83)	18 (17.48)
5.	Very Poor	1 (1.82)	1 (2.08)	2 (1.94)
	Total	55 (100.00)	48 (100.00)	103 (100.00)

Note : Figures with in the parentheses indicate percentages.

It can be viewed from the table 24 that the earning women have achieved more outstanding result than that of the non-earning slum women. This might be due to (i) their exposure in various situations due to occupation, (ii) need for writing in vocational training programme of Shramik Vidyapeeth (iii) Inspiration and scope given by the employer in working field (iv) self-interest for development. All these factors must have contributed to their outstanding performance in writing more than the non-earning slum women.

In case of non-earning slum women, they have also achieved satisfactory results that is in fact less than the earning slum women. It may be due to (i) Lack of

self-confidence in writing, (ii) Might have mental tension due to family problems or (iii) the volunteers might have neglected to the non-earning slum women while teaching. That affects their relatively inferior result. Further a few per cent (17.48%) of sample slum women of both the categories have not been able to achieve the success. And a very few respondents 1.94% (only two) of each category have obtained very poor grades in writing. The failure among the unsuccessful respondents (both poor and very poor grade holders) in writing might be caused due to: (i) Their lack of self-motivation and determination to develop writing skill, (ii) Wretched poverty and its related tension, (iii) Lack of cooperation in house hold activities or (iv) Negligence of the demotivated volunteers as they were slum-dwellers. These factors might have affected adversely in their literacy achievement. It is important to mention here that out of the two very poor grade holder respondents, one is from earning background. Which indicates that her occupational nature and skill or background were not found to be highly useful in achieving success in writing skill. However, despite a greater difference between the achievement level of the earning and non-earning respondents in writing, their performance was quite satisfactory. Therefore, it can be said that there was a highly positive impact of literacy programme on the slum women of Rourkela.

NUMERACY

TABLE 25 : Distribution of the Neo-Literate Slum-Women According to Total Grades Obtained in Numeracy.

Sr.No.	Grades Assigned	No. of Slum Women tested	Percentage
1.	Excellent	46	44.66
2.	Very Good	26	25.24
3.	Good	22	21.36
4.	Poor	6	5.83
5.	Very Poor	3	2.91
	Total	103	100.00

It can be seen from the table 25 that most of the neo-literate slum women (91.26%) have achieved the NLM prescribed proficiency in numeracy. out of the total respondents, all most 70% have achieved excellent and very good grades and 21.36% have achieved good grades in numeracy. Only a few numbers of

respondents (5.83% and 2.91% respectively) were found to be unsuccessful by obtaining poor and very poor grades in numeracy. The level of achievement as derived from the above table showed a highly satisfactory result of the neo-literate slum women in numeracy. This indicates a healthy impact of the literacy activities of RSS on the slum- women of Rourkela.

TABLE 26: Performance of the Neo-Literate Slum Women in Numeracy as per Their Age Group.

Sr.No.	Grades assigned	No. of Slum women			Total
		15-25	26-35	36-50	
1.	Excellent	18 (40.00)	26 (63.4)	2 (11.76)	46 (44.66)
2.	Very Good	11 (24.44)	7 (17.07)	8 (47.06)	26 (25.24)
3.	Good	11 (24.44)	5 (12.20)	6 (35.29)	22 (21.36)
4.	Poor	3 (6.67)	2 (4.88)	1 (5.89)	6 (5.83)
5.	Very Poor	2 (4.45)	1 (2.44)	--	3 (2.91)
	Total	45 (100.00)	41 (100.00)	17 (100.00)	103 (100.00)

Note : Figures within Parentheses indicate percentages.

It can be observed from the table 26 that the respondents of the older age group have performed better than the middle and younger age group, and the middle age groups have performed better than the younger age group in numeracy. This relatively better performance of the older age group than that of other might be due to (i) their age long practical experiences in domestic affairs related to finance, budgeting, expenditure etc. or (ii) their family members might have taken special care for their literacy development. But, in case of the younger group of 15-25, they might not have got better scope to practice their knowledge of numeracy which was learnt in the Chetana Kendra by budgeting, calculating, purchasing etc. (iii) They might not have been keenly interested in calculation and numeracy than that of other aspects of literacy. Therefore, they have achieved relatively inferior result than the other two counter groups.

Further, it can be seen that although the respondents of older age group have achieved the highest among the three groups in NLM prescribed proficiency in numeracy, but relatively lower in obtaining excellent and very good grades as compared to the other two groups. It can be noted that a great majority (more than 80%) of the respondents of the middle age group have obtained excellent and very good grades. This shows their outstanding performance in numeracy. It might be due to (i) their nature of job which needs frequent calculation (in case of earning women) (ii) they might have been habituated in keeping daily accounts, or (iii) might be the efforts made by RSS volunteers in developing habit of savings or depositing their money in the women's group or in the co-operative bank. These factors might have been instrumental in achieving high level of achievement and excellent and very good grades in numeracy.

Further, one can see from the table that a very low percentage of the respondents from all the three age groups have not been able to achieve the proficiency level. This might have happened due to their (i) lack of interest in numeracy or (ii) Wretched financial conditions. These factors must have affected their proficiency level. Although the slum women of different age groups differ from one another, there is no doubt that their level of achievement in numeracy was highly satisfactory. Which indicates a highly positive impact of the literacy programme of RSS on the neo-literate slum women of Rourkela.

Table 27: Performance of the Neo-Literate Slum Women in Numeracy as per Their Caste /Community Background.

Sr. No.	Grades Assigned	Number of Slum Women					Total
		S.T. Women	S.C. Women	G.C. Women	O.B.C. Women	Muslim Women	
1	Excellent	16 (44.44)	12 (50.00)	8 (36.36)	6 (50.00)	4 (44.44)	46 (44.66)
2	Very Good	8 (22.22)	5 (20.83)	8 (36.36)	3 (25.00)	2 (22.22)	26 (25.24)
3	Good	8 (22.23)	5 (20.83)	4 (18.18)	2 (16.67)	3 (33.34)	22 (21.36)
4	Poor	2 (5.56)	2 (8.34)	1 (4.55)	1 (8.33)	--	6 (5.83)
5	Very Poor	2 (5.56)	--	1 (4.55)	--	--	3 (2.91)
	Total	36 (100.00)	24 (100.00)	22 (100.00)	12 (100.00)	9 (100.00)	103 (100.0)

Note : Figures with in Parentheses indicate percentage.

It can be viewed from the table 27 that a great majority of the respondents (91.26%) of all the groups of caste/community background have shown high level of performance by achieving NLM prescribed proficiency in numeracy. However, the Muslim respondents did better than that of their counter-groups by showing cent per cent result in numeracy. The respondents of S.T. category have achieved relatively inferior result (88.89%) than the other four groups. Mention may be made here that both Muslim and S.T. respondents are considered as special categories as per the social parameter for development. Therefore government both at the Central and States level have been trying for their upliftment through various schemes and programmes. In case of S.T. women, although they are socially under estimated and oppressed (to an extent) by the so-called higher caste people, they enjoy maximum freedom and rights in their families and even in their own communities. Where as in case of Muslim women, they are socio-culturally under-privileged and have more family restrictions. Therefore, it was assured that under constrains the Muslim women would not achieve better than that of the women of other caste categories. On the contrary it was not found to be true. The cent per cent result among them (Muslim women) might be due to (i) their strong will-power for self-development through literacy achievement (ii) special care taken by

the literacy volunteers for numeracy development, (iii) effect of the powerful message of the street plays organised by RSS on evils of illiteracy with regard to the different aspects of literacy. All these factors must have affected in achieving cent per cent result among Muslim women in numeracy. In case of S.T. Women although they may not have faced the problems in their families, but have faced constrains in the literacy centres like (i) accommodation for learning during rainy season (which was the peak period for learning) as it was one of the greatest problem for RSS in organising literacy activities, or (ii) might be due to the immatured school/ volunteers who were unable to clarify the doubts of the S.T. respondents properly. Therefore, they must not have achieved comparatively better results in numeracy than other groups.

Further the table reveals that few respondents have achieved poor result and a very few respondents have shown very poor performance in numeracy. It is important to mention here that out of three respondents (2.91%) of the very poor grade holder, two (1.94) respondents have also achieved the very poor grade in other aspects of literacy and their cases have been studied. But in case of the rest of the unsuccessful respondents it gives a clue to guess that it might be due to (i) their unwillingness to change their present condition, (ii) lack of inspiration from the family members, (iii) de-motivation due to lack of infrastructure facilities like suitable accommodation for learning, mainly during monsoon and winter season, or (iv) de-motivated volunteers who were unable to arouse urge for learning among the slum women. All these reasons might have affected the few slum women for not achieving success in numeracy. Therefore, it cannot be said that Caste/Community is the dominating factor for Literacy achievement. It might be one of the factors, but not the whole for literacy achievement. It is important to mention here that before joining the literacy programme of RSS, they were (the respondents) not keeping their family accounts properly. Even they were not calculating properly in the grocer's shop while purchasing their groceries. As a result, they had to be cheated many a times. But after joining the literacy programme, they have not only become calculative while purchasing any thing, but also keeping their family accounts regularly. Further, they saved some amount every week. This was reported by the slum women of pump house colony and

Rajeev basti during in depth discussion for data collection to the investigator. However, in spite of a difference between the achievement levels of respondents of various Caste/Community in numeracy, their performance was highly satisfactory, which indicates highly positive impact of literacy programme on the slum women of Rourkela.

TABLE 28: Performance of the Neo-Literate Slum Women in Numeracy as per Their Earning/Non-Earning Background.

Sr.No.	Grades Assigned	No. of Slum Women		Total
		Earning	Non-earning	
1.	Excellent	27 (49.09)	19 (39.58)	46 (44.66)
2.	Very good	15 (27.27)	11 (22.92)	26 (25.24)
3.	Good	10 (18.18)	12 (25.00)	22 (21.36)
4.	Poor	2 (3.64)	4 (9.33)	6 (5.83)
5.	Very Poor	1 (1.82)	2 (4.17)	3 (2.91)
	Total	55 (100)	48 (100)	103 (100)

Note : Figures with in the Parentheses indicate percentages.

It can be viewed from the table 28 that both the earning and non-earning slum women have achieved high level of result in numeracy. However, the earning slum women have performed better than the non-earning respondents. A number of factors like (i) Encouragement of the employers and literate friend circle in the working field, (ii) Occupational need, that compelled to be serious in calculation, (iii) Self-eagerness of the slum women to know, learn and practice or (iv) the rigorous efforts made by RSS organisers, must have been responsible for their high achievement in numeracy on than the non-earning respondents.

The non-earning respondents have also achieved good results in numeracy is in fact less than the earning slum women. It may be due to, (i) their lack of self-

interest for learning, especially numeracy aspect of literacy, (ii) irregularities of the immature volunteers, (iii) non-cooperation of the family members that counts for their relatively inferior achievement than the earning slum women.

Further, it can be observed that a meagre percentage respondents (5.83%) have shown poor result and a very few (2.91%) have shown very poor result in numeracy. The causes for the failure of the unsuccessful respondents might be due to (i) their negligence to practice numeracy after the literacy class (ii) lack of time and facilities to practice in the home due to household burden or (iii) socio-personal problems of the respondents. It is also pertinent to mention here that out of the 2.91% of the very poor grade holder respondents, one (0.97%) was from working category. Which gives a clue to guess that her nature of occupation might not have helped in achieving success in learning numeracy. Therefore, it cannot be said that the level of literacy achievement in numeracy might be only due to the earning status of the respondents. It might be one of the dominating factors for literacy achievement but not the whole. However, despite a marked difference between the achievement level of earning and non-earning slum women in numeracy, their result was outstanding. It indicates the success of RSS in developing numerical skills of literacy among the slum women of Rourkela.

6.2.1.1 Discussion

The distribution of 103 sample respondents i.e. neo-literate slum women in terms of their competency level in Reading, Writing, and Numeracy have already been presented in the Preceding Section. The analysis of the data revealed that the respondents who have obtained excellent, very good and good grades in different aspects of literacy i.e. in Reading, Writing and Numeracy have been considered as successful in achieving the prescribed level of proficiency in competency area (as per the NLM guideline). It is evident from the data analysis that 90.29% respondents have achieved excellent, very good and good grades in Reading 80.58% in Writing, and 91.26% in Numeracy. So far as the literacy skills are concerned, the respondents bettered their performance in Reading and Numeracy skills than that of Writing skills, and there found a difference between the reading

skill with writing and numeracy with writing skill was not nominal. The difference found was 9.71% and 10.68% respectively. Whereas, the difference observed between the reading and numeracy skills was found to be not even 1% (.97%).

This relatively less success of respondents in writing skill might be due to the lack of practice and attention on regular writing in Chetana Kendras (Post Literacy Centres) as well as in daily life which needs to be upgraded among the neo-literates. They might have also faced the problems of lack of time due to their various household responsibilities as well as work outside the home for income generation activities. So they might not have regularly attended the literacy classes during the campaign period or in the post literacy phase.

It is important to mention here that all the respondents have not achieved the NLM expected proficiency level in literacy skills, although they have completed the Primers (Primer I, II, and III). They were evaluated in mid-term evaluation and considered as neo-literates. Further, they were also expected to have gone through the P.L. Primer and other supplementary literature as their names and details were found in the list of the neo-literates and concerned documents of Chetana Kendras.

However, despite a relatively wide difference between the achievement in writing skill of the respondents and the reading and numeracy skills of literacy, the impact of literacy programme on neo-literate slum women was reported to be highly satisfactory in all the three aspects of literacy i.e. Reading, Writing and Numeracy of Literacy Achievement.

Based on the research findings of literacy House, Lucknow (1969), Directorate of Adult Education (1973), Agnihotri (1979), Shah (1978), Council for Development of the Scheme of Functional Literacy (1984), Aikara (1984), Chakraborty (1988), Gupta (1988), Pathak (1991), Khatun (1991) and Sachidanand (1992), which have been reviewed in Chapter-II on impact of Literacy programme in developing literacy skills among the neo-literates, it was expected that there would be a very low impact of the literacy programme on the respondents. On the

contrary, there found a highly satisfactory impact of the literacy programme in achieving the level of literacy among the neo-literates. Rather, the findings of the researches of Kudesia (1973), Vankataih (1977), Rao (1992), Laxminarayan (1982), Ganguli (1985), and Singh (1996) supported the present study that majority of the respondents who used to be the participants of Literacy Programme have shown highly positive impact with regard to literacy skills by obtaining excellent, very good and good grades in Reading, Writing and Numeracy.

This high impact of Literacy Programme in developing literacy skills among respondents might be due to their keen interest in learning which leads to their active participation in the teaching learning programme or high level of motivation and environment building efforts and activities by the volunteers and organisers, or the needs of respondents themselves. It might also be due to the encouragement of the family members or special care taken by the teaching volunteers in making them regular in the literacy classes which have affected the achievement level of the neo-literate slum women, because Natrajan (1982), Seth (1983), Seth (1984), and Rao (1992) have found relationship between the participation of the learners with the programme and their achievement in Literacy Skills.

6.2.1.1.1 Impact of Literacy Programme of RSS as per the age group of the Slum Women

The analysis of data as per age group wise achievement of the respondents in different aspects of literacy skills can be seen in table 18, 22 and 26 that the respondents from the age group 36-50 have although achieved inferior result in reading and writing skills, but have still achieved excellent result in numeric than that of their other counter groups. The respondents from the age group 15-25 have achieved excellent result in reading and writing than the age group 26-35 and 36-50. But at the same time they have achieved relatively less satisfactory result than the age group 26-35 and 36-50 in numeracy skill. It might be due to their lack of interest in numeracy skill or due to lack of dealing with financial activities like budgeting, purchasing, etc., in their day- to- day life in the home. The respondents

from the age group 26-35 have achieved moderately satisfactory results in all the three aspects of literacy i.e. reading, writing and numeracy.

On the basis of the research findings of Natrajan (1982) and Brahma Prakash and Chaturvedi (1983) it was assumed that there will be effect of age on achievement level of the respondents of younger age group (15-35 years) in achieving higher standard in reading, writing and numeracy than the older (above 35 years) age group. This is in line with the findings of the present study that the achievement level in reading and writing skills of the respondents of the younger group is better than the older group. But with regard to numeracy skill they found a contradictory result from the older group of the respondents (36-50). They have achieved an excellent grade in numeracy than that of the younger groups of 15-25 and 26-35 years. This might be due to (i) dealing with financial activities like, budgeting, expenditure etc. in the home and in the work field (in case of working women) (ii) might be due to keen interest in counting (iii) They might have in need of accounts due to their nature of job. (iv) might be due to the special efforts of the volunteers in developing numeracy skill among the learners which have been reported.

It is evident from the above discussion based on the analysis of the data that age is one of the factors which effects in differentiating the level of achievement of the respondents to some extent in different aspects of literacy.

However, in spite of difference in achievement level of the respondents based on age-wise performance, there was recorded a great impact of literacy programme on respondents different age groups.

6.2.1.1.2 Impact of Literacy Programme of RSS as per Caste/Community of the Slum-Women

Data with regard to caste/community wise achievement of the respondents in different aspects of literacy have already been presented in Table 19,23 and 27 of the preceding section and analysed accordingly. The analysis of the data indicated that the S.T. and OBC respondents have achieved excellent result in reading than that of from the respondents of the S.C., G.C. and Muslim Category. The difference found between the respondents of S.T. and OBC categories with S.C., G.C. and Muslim respondents was just nominal. These corresponding categories i.e. S.C., G.C., and Muslim have also achieved highly satisfactory result in reading. The high level of achievement of S.T. and OBC categories might be due to their family members who had a little education and may be encouraging and helping them in learning, or the high level of motivational programme of the RSS organisers affects in developing keen interest for learning sincerely.

In terms of writing skills respondents from S.C. Category have achieved excellent grade and their result was relatively better than S.T. and G.C. categories and for better than OBC and Muslim Categories. The difference found between S.C. with S.T. and G.C. Categories was just nominal, where as there was found a wide difference in the achievements of S.C. respondents with OBC and Muslim categories. The excellent result of the respondents of S.C. category in writing skill might be due to their keen interest in writing as well as regular practice in day- to-day life. In case of S.T. and G.C. Categories they might be interested in writing but might not have practiced writing skill in their day-to-day life due to lack of time and family support which counts for their relatively lower achievement than the S.C. respondents. Further, the wide differences found in the S.C. Category with OBC and Muslim might be due to their lack of interest in writing, or after the day's practice writing, which counts for their comparatively lower achievement level in writing skill than other S.C. and Other Categories.

Further, the difference between S.C. respondents with OBC respondents was found to be wider than that of the Muslim respondents. This might be due to the interest of the Muslim respondents which was relatively more than the OBC

category, or they must (the Muslim respondents) not have been willing to miss the opportunities in spite of their day's long hard labour which count for their relatively better result in writing than the OBC category.

Even there found a difference of the achievement between the S.T. and G.C. respondents with the OBC and Muslim respondents. Despite this difference in the achievement level in writing skill, the achievement of Muslim and OBC categories was quite satisfactory, as they have achieved 77.78% and 75% respectively.

So far as the numeracy skill is concerned, the respondents from the Muslim category (sector) have shown extraordinary performance by showing 100% result in numeracy skills, although they have achieved a low grade in reading and writing skills than the other respondents. The achievement of other respondents i.e. S.T, S.C., G.C. and OBC were although not extraordinary in comparison to the Muslim respondents still were outstanding in numeracy skill as they have achieved 88.89%, 91.67%, 90.90% and 91.67% respectively.

However, from the above discussion it can be said that despite a very low level of difference among the respondents from different categories of Caste with regard to their achievement in different aspect of literacy i.e. reading, writing and numeracy, their overall performance was outstanding, which shows highly positive impact of the Literacy Programme on the neo-literate slum women of different categories of caste background. Hence, caste background of the respondents is not a prominent factor to differentiate the given achievement level.

The review of the research findings of Khawja Peer (1978) and Malhotra (1991), which was in this tune supported to this present, study and strengthened the statement given above. Rather, the expectation which was based on the review of the research findings of Sarkar (1981), Chugani (1987) Siddiqui (1989), and Reddy (1991) reveal contradictory results that wide difference would be found in the performance of respondents from different caste background.

Further, it was expected from the research findings of Sarkar (1981) that the growth of education among the higher caste Hindus was the highest and among the Muslim the lowest, and S.C. women were less motivated. These findings have further revealed contradictory results with that of the present study. Because it is seen from the analysis that the respondents from the G.C. Category (higher caste background among the respondents) have not achieved outstanding or excellent result than the respondents of S.T., S.C., OBC and Muslim Category in all those three aspects of literacy. They have simply achieved moderately satisfactory results. The respondents from Muslim background who were having the lowest growth of education in the findings of Sarkar (1981) and Siddiqui (1989) have achieved extraordinary result by obtaining 100% result in Numeracy. Further they have achieved quite satisfactory results in Writing. This might be due to the constant efforts made by the sincere volunteers of RSS specially for the Muslim neo-literate women of Nar'a road slum for their upliftment which arose strong determination in the respondents to develop their literacy skills, or they might be in need of calculation in their home front and in work field that count a lot in achieving extraordinary result in numeracy as well as reading and writing.

The S.C. respondents achieved excellent in Writing and highly satisfactory in reading and numeracy. This performance of the S.C. respondents once again contradicts to the research findings of Sarkar (1981). Further, the respondents of S.T. Category who used to be the disadvantaged group of the society have achieved excellent results in both reading and writing skills. They have also achieved highly satisfactory result in numeracy, and the OBC category have achieved excellent in reading, highly satisfactory. This might be because of the government programmes like literacy and adult education, which have been trying to uplift these S.T. , S.C. OBC and other downtrodden people from a pitiable condition so that they may become conscious to develop their status in the society. Moreover, people from higher caste have suppressed them for a long time. So they might have taken more interest in learning than the higher caste people and must not have been willing to miss the opportunities given through the literacy programme, that counts for their higher level of achievement.

It is important to mention here that the respondents from OBC and ST category who used to be the socially lower caste people of the society have achieved the highest in writing, and the Muslim respondents have achieved the highest in numeracy. Where as the respondents from the G.C. Category (so called higher caste category among the respondents) have not achieved the highest in any of the aspects of literacy i.e. reading, writing and numeracy.

The high level of achievement among the respondents of S.T., S.C., O.B.C., Muslim and even the G.C. Category shows the highly positive impact of Literacy Programme on the respondents. Further, this high level of achievement among the respondents specially the disadvantaged and Muslim background proves that higher caste back-ground is not at all a differentiating factor in the achievement level of the neo-literates in different aspects of literacy. Hence, almost all the neo-literate slum women from different caste/community background have been highly effected by the impact of literacy programme. The conjecture put forward was that it was the sincere efforts and highly motivational and need-based activities of RSS through its sincere volunteers which count much to arouse strong will power and determination among the respondents for active participation in the literacy programme, which results for their better/higher achievement. Further, it was reported by majority of the respondents (80.58%) that the quality of teaching was satisfactory and volunteers were sincere. The teaching learning materials were satisfactory and of good quality. These also count for their high level of achievement. Otherwise, respondents like Muslim slum women who were supposed to be more oppressed due to socio-cultural back-ground than that of the other caste and cultural background would not have come forward and achieved extraordinary results in numeracy and satisfactory in reading and writing. However, despite a differences in achievement level of the respondents as per their caste/community background there found high impact of literacy programme on the slum women.

6.2.1.1.3 Impact of Literacy Programme of RSS as per the Earning-Status of the Slum Women.

It was found from the analysis of data on achievement of the earning and non-earning status of the respondents in different aspects of literacy presented in the table (see tables 20, 24 & 28) of the present chapter that the slum women of earning category had higher level of achievement in all the three aspects of literacy i.e. reading, writing and numeracy than that of the non-earning category. It is important to mention here that although both earning and non-earning groups of respondents had achieved the minimum NLM required proficiency levels, still the respondents of earning category did better than the non-earning respondents which shows the high level of impact of RSS on the earning women than that of the non-earning women.

Based on the research findings of Mali (1974) and Siddiqui (1989) it was expected that there was no relationship between the occupation of the adult learners and their level of achievement in literacy skill. Further, the study of Siddiqui (1989) specifically revealed that the respondents belonging to non-working group achieved higher level of impact in reading, numeracy and agriculture, which was quite contradictory from the findings of the present study. Rather, the findings of Rao's study (1983) pointed out that occupation was a positive factor for higher level of achievement. This high level of achievements might be due to (i) the self-motivation and interests of the respondents (ii) exposure of their inner-potential qualities due to occupation, (iii) sincere efforts and qualitative teaching of the RSS volunteers and (iv) their nature of occupation which counts for their high level of achievement. So we cannot fully accept that the level of literacy development or achievement was due to the earning status of the respondents. It might be one of the attributes for their achievement but not the whole. At the same time we can not discard that respondent's levels of achievement have been associated with different types of factors like facilities they might be getting at home and work field, adequate and need-based learning material as well as good teaching facilities they might have received in the Chetana Kendras and their economic back-ground.

Where as in case of the non-earning respondents of relatively low level of achievement it may be assumed that this might be due to (i) Low level of self-motivation , interest and attainment in reading, writing, and numeracy. (ii) Non-satisfactory teaching and irregularities of volunteers in the Chetana Kendras (which has been reported by 19.00 % and 8.74% of respondents respectively) (iii) Chronic illness of the respondents and (iv) Financial Constraints due to lack of source of income etc. in comparison to the earning respondents, which counts for their relatively low achievement than that of their counterpart earning respondents.

However, despite a wide variation between the achievement level of earning and non-earning respondents, there was a high level of impact of literacy programme on them in developing their level of literacy in its different aspects i.e. reading, writing and numeracy.

6.2.1.2 Conclusion

The above discussion with regard to the achievement of neo-literate slum women in different aspects of literacy leads to the conclusion presented here under.

- (i) The over all performance of the neo-literate slum women with regard to reading, writing and numeracy was quite satisfactory. In spite of their high level of achievement (over all) it was also found that they have fared better in Numeracy and Reading as compared to Writing.
- (ii) The impact of Literacy Programme was although highly positive on the respondents of different age group, the junior most group (15-25 years) faced for better in reading and writing than the other two counter groups.
- (iii) The respondents of senior age group i.e. 36-50 years did outstandingly only in mathematics. Where as, they have achieved relatively low in reading and writing than the other counter groups.
- (iv) The respondents of middle age groups. i.e. 26-35 have shown satisfactory level of achievement in all the aspects of literacy.

(v) With regard to the Caste/community background, no specific difference in the achievement level of the respondents was noticed other than the Muslim respondents. That too, the achievement level in numeracy, in which they have achieved cent per cent result.

(vi) Regarding earning and non-earning status of the respondents, it was found that the earning slum women have achieved relatively better than the non-earning slum women in all the three aspects of literacy i.e. reading, writing and numeracy. However, despite a difference between the levels of achievement between the two groups their achievement in literacy skills were highly satisfactory.

6.2.2 LEVEL OF AWARENESS DEVELOPED AMONG THE NEO-LITERATE SLUM WOMEN.

This section deals with the awareness level of slum women indifferent aspects of life such as need for environmental protection, Family Welfare, Child and Maternity care and Personal Health and Hygiene.

Problems of Population explosion, environment pollution and small family norms have been the burning issues in India for last few decades. Therefore, the strategies of population control, environmental protection and family welfare activities (techniques) have been prioritised by Indian planning. The nature and dimensions of their problems are such that unless there are linked to various developmental and educational programmes, their chances of success become minimal. Therefore, as implementing agencies of educational programme, literacy campaigns are creating awareness on these issues among the respondents by supplying reading material, organising health awareness campaigns and discussion series among the neo-literate slum women about the family welfare activities.

As an implementing agency, RSS has been organising programmes on these aspects for the awareness development of the people in general and slum women in particular since 1990-91. Data collected in this regard from the slum women has been analysed by descriptive statistics and interpretations are made accordingly and presented below.

TABLE 29: Awareness about Population Explosion- Scarcity/ Misery.

Sr. No.	Back- Ground	Effects of Large Family			Number of respondents
		<i>Income increase</i>	<i>Scarcity increase</i>	<i>Misery increase</i>	
		A	B	C	
Age Group					
1	15-25	--	23 (51.11)	22 (48.89)	45
2	26-35	--	24 (58.54)	17 (41.46)	41
3	36-50	--	7 (41.18)	10 (58.82)	17
Status					103
1	Earning	--	30 (54.55)	25 (45.46)	55
2	Non-earning	--	24 (50.00)	24 (50.00)	48
Caste/Community					103
1	Scheduled Tribe	--	18 (50.00)	18 (50.00)	36
2	Scheduled Caste	--	13 (54.17)	11 (45.83)	24
3	General Caste	--	11 (50.00)	11 (50.00)	22
4	Other Backward Caste	--	7 (58.33)	5 (41.67)	12
5	Muslims	--	5 (54.56)	4 (44.44)	09
Total nos. of Respondents		--	54 (52.43)	49 (47.57)	103

Note: Figures within the parentheses indicate percentages.

It is seen from the table 29 that more than half of the slum women are aware that population explosion leads to Scarcity, and less than half of the respondents irrespective of their age, caste/community and earning status are aware that it increases misery. And none of them have expressed that it increases their income. It is pertinent to mention here that before the RSS started functioning, there was a notion among the slum women that increase in population leads to increase income of the family, and this idea has been found to be changed among

them. It means the RSS is successful in developing awareness among the neo-literate slum women.

TABLE 30: Awareness about Population Explosion- Environment Pollution.

Sr. No.	Background	Effects of Population Explosion on Environment			Number of respondents
		<i>Environment Remains Clean</i>	<i>Environment becomes Polluted</i>	<i>Nothing happens</i>	
		A	B	C	
	Age Group				
1	15-25	--	44 (97.78)	1 (2.22)	45
2	25-35	--	41 (100.00)	--	41
3	36-50	--	16 (94.18)	1 (5.88)	17
	Status				103
1	Earning	--	55 (100.00)	--	55
2	Non-earning	--	46 (95.83)	2 (4.17)	48
	Caste/Community				103
1	Scheduled Tribe	--	35 (97.22)	1 (2.78)	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	24
3	General Caste	--	22 (100.00)	--	22
4	Other Backward Caste	--	12 (100.00)	--	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	--	101 (98.06)	2 (1.94)	103

Note: Figures within the parentheses indicate percentages.

It can be observed from table 30 that almost all the respondents irrespective of age, Caste/Community and earning and non-earning background have expressed their opinion that environment gets polluted due to population explosion. Only

1.94% (two only) of respondents have expressed that nothing happens out of population explosion. Mention may be made here that these ignorant respondents were from ST and SC and non-earning categories respectively. Further, they belong to the younger and the older age groups, it means that since they belonged to non-earning category.

- (i) They might not have been exposed to the many situations which would have made them aware of the causes of environmental pollution.
- (ii) It might be due to their family background, which was not conducive to attend the discussion classes and programmes regularly with regard to awareness generation or
- (iii) Their mental immaturity (in case of the respondent of younger age group), or
- (iv) Negligence of the respondent (in case of the respondent of older age group) in attending the awareness programmes. These factors seem to count for their unawareness. However, about cent per cent responses of the slum women indicate the success of RSS in developing high level of awareness among slum women.

TABLE 31: Awareness about Population Explosion- Land and Human Resources

Sr. No.	Background	Evils of Over Growth of Population in the Country			Number of respondents
		<i>Increases the scarcity of agricultural land</i>	<i>No harm on the increase of the scarcity of agricultural land</i>	<i>Increase human resources</i>	
		A	B	C	
	Age Group				
1	15-25	42 (93.33)	1 (2.22)	2 (4.45)	45
2	26-35	39 (95.12)	1 (2.44)	1 (2.44)	41
3	36-50	15 (88.24)	1 (5.88)	1 (5.88)	17
	Status				103
1	Earning	52 (94.55)	1 (1.81)	2 (3.64)	55
2	Non-earning	44 (91.67)	2 (4.17)	2 (4.17)	48
	Caste/Community				103
1	Scheduled Tribe	34 (94.44)	1 (2.78)	1 (2.78)	36
2	Scheduled Caste	22 (91.67)	2 (8.33)	--	24
3	General Caste	21 (95.45)	--	1 (4.55)	22
4	Other Backward Caste	11 (91.67)	--	1 (8.33)	12
5	Muslims	8 (88.89)	--	1 (11.11)	09
	Total nos. of Respondents	96 (93.20)	3 (2.91)	4 (3.88)	103

Note: Figures within the parentheses indicate percentages.

Data presented in table 31 shows that most of the respondents are aware about the fact that over growth of population leads to the increase of scarcity of agricultural land. Only a meagre percentage of respondents, irrespective of their

age, caste/community and earning and non-earning status were found to be unaware with the evils of population explosion by expressing their opinion that (a) there is no problem on the increase of the scarcity of agricultural land and (b) population explosion increases human resources.

Their unawareness might be due to: (i) Lack of self-interest in developing awareness. (ii) Lack of time due to household and other activities to participate actively in the awareness generation camps (iii) Lack of follow-up discussion with family members and friends. These factors might have caused the slums women's unawareness. It may be note worthy to mentioned here that many of the respondents have informed to the investigator that before joining the literacy programme they were not so aware about the harm of over growth of population in relation to agricultural land. Now they have realised the fact, however, there is no doubt about the fact that RSS has been able to develop awareness among the slum women with regard to the evils of population explosion.

TABLE 32: Awareness About the Control of Over Crowding in Public Places.

Sr. No.	Background	Control of Over Crowding in Schools, Colleges, Roads and Transport			Number of respondents
		<i>By increasing more human resources</i>	<i>By controlling population growth</i>	<i>No need of doing any thing</i>	
		A	B	C	
	Age Group				
1		2 (4.45)	42 (93.33)	1 (2.23)	45
2	26-35	--	41 (100.00)	--	41
3	36-50	1 (5.88)	15 (88.24)	1 (5.88)	17
	Status				103
1	Earning	1 (1.82)	54 (98.18)	--	55
2	Non-earning	2 (4.17)	44 (91.67)	2 (4.17)	48
	Caste/Community				103
1	Scheduled Tribe	1 (2.78)	35 (97.22)	--	36
2	Scheduled Caste	1 (4.17)	22 (91.67)	1 (4.17)	24
3	General Caste	1 (4.55)	21 (95.45)	--	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	3 (2.91)	98 (95.14)	2 (1.94)	103

Note: Figures within the parentheses indicate percentages.

Here public places refer to schools, colleges, roads and transports. About the awareness of slum women with regard to over crowding in public places it can be seen from the table 32 that almost all the slum women irrespective of their age, caste/community and earning-non-earning status are aware about the check of over-crowding in public places by controlling population growth. Only a few slum

women from almost all the caste/community background (except Muslim) were not found to have developed their awareness by expressing that over-crowding can be checked (i) By increasing more human resources, and (ii) There is no need of doing anything. This unawareness of the very few respondents might be due to their negative attitudes or self-images which resulted in their inactive participation. (iii) The timing for the awareness programmes might not be suitable to the respondents, or (iv) Their chronic illness which counts a lot. In case of the cent per cent awareness level among the respondents of the age group 26-35 and also the Muslim women, it can be said that (i) since the slum women of the said age group are quite young and matured, they might have taken active participation in those awareness activities (ii) they might have been supported by their family members and friends in follow up discussion and house hold chores. All of these helped them to develop their awareness level. In case of Muslim women, they are suppressed by the family and society. So when they got the chance to attend the awareness programmes of RSS, their eyes must have opened to a greater extent. This resulted in their development of cent per cent awareness level. The above table also shows a highly satisfactory level of awareness developed among the slum women. It indicates highly positive impact of the awareness generation activities of the RSS on the slum women of Rourkela.

TABLE 33: Awareness about Mechanism to Protect Environment.

Sr. No.	Background	Mechanism to Protect Environment			Number of respondents
		<i>Deforestation of the Social Forestry</i>	<i>Hues Plantation</i>	<i>To Establish a number of Industries and Factories</i>	
		A	B	C	
	Age Group				
1	15-25	--	44 (97.78)	1 (2.22)	45
2	26-35	--	41 (100.00)	--	41
3	36-50	--	16 (94.180)	1 (5.88)	17
	Status				103
1	Earning	--	54 (98.18)	1 (1.82)	55
2	Non-earning	--	47 (97.92)	1 (2.08)	48
	Caste/Community				103
1	Scheduled Tribe	--	35 (97.22)	1 (2.78)	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	24
3	General Caste	--	22 (100.00)	--	22
4	Other Backward Caste	--	12 (100.00)	--	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	--	101 (98.05)	2 (1.94)	103

Note: Figures within the parentheses indicate percentages.

It can be viewed from the above table 33 that almost cent per cent respondents irrespective of their age, caste/community and earning status are aware of the mechanism to protect environment by expressing their views on hues plantation. Only a very few (1.94%) respondents from both younger and older groups (one from each group) have shown their ignorance by responding to establish a number of industries and factories as protectional mechanism for environment. Such response of the slum women may be because of the following.

- (i) The respondents belong to the poor class and always think for their livelihood in the social environment. They might have thought that a number of industries would be helpful for them in providing job opportunities and financial security and help them to protect in the social environment. They might not have thought about the natural environment.
- (ii) The respondents of younger age group might not have critically thought about the protectional mechanisms as one of the respondent was immature.
- (iii) In case of the respondent of older age group, the other respondent might be hesitating to participate in the awareness programme actively. That caused low level of awareness. It is important to mention here that a good number of plantation programmes have been organised by RSS through the Chetana Samities from time to time in different slums during the RSS programmes. The members of Chetana Samities and neo-literate slum women have actively participated in all those programmes. The investigator herself has experienced their plantation in Bondamunda, Pradhan Palli, Gudia toli and Khariabahal slums during her field visit for data collection. The active involvement of slum women in plantation programmes and extremely satisfactory responses of the respondent presented in the above table indicate the highly positive impact of RSS in developing high level of awareness among the slum women of Rourkela.

TABLE 34: Awareness about Family Welfare and Small Family Norms.

Sr. No.	Background	Number of Children in the Family Depends:				Number of Respondents
		<i>Upon both father and mother</i>	<i>Upon father only</i>	<i>Upon mother only</i>	<i>Upon God</i>	
		A	B	C	D	
	Age Group					
1	15-25	43 (95.56)	1 (2.22)	1 (2.22)	--	45
2	26-35	39 (95.12)	1 (2.44)	--	1 (2.44)	41
3	36-50	16 (94.12)	1 (5.88)	--	--	17
	Status					103
1	Earning	53 (96.360)	2 (3.64)	--	--	55
2	Non-earning	45 (93.76)	1 (2.08)	1 (2.08)	1 (2.08)	48
	Caste/ Community					103
1	Scheduled Tribe	34 (94.44)	2 (5.56)	--	--	36
2	Scheduled Caste	22 (91.67)	--	1 (4.17)	1 (4.17)	24
3	General Caste	21 (95.450)	1 (4.55)	--	--	22
4	Other Backward Caste	12 (100.00)	--	--	--	12
5	Muslims	9 (100.00)	--	--	--	9
	Total nos. of Respondents	98 (95.14)	3 (2.91)	1 (0.97)	1 (0.97)	103

Note: Figures within the parentheses indicate percentages.

It is evident from the table 34 that almost all the respondents irrespective of their caste/ community and earning and non-earning status are aware about the fact that the number of the children in a family depends upon both father and mother.

A meagre percentage (85%) of respondents from all the age group, and different caste/community like ST, SC and GC and even from earning and non-earning background were found to be unaware about this fact that the number of children in a family depends upon both the parents.

It may be mentioned here that the respondents of G.C. category who always feel themselves superior, and under-estimate the S.T., S.C. and others are also unaware like S.T. and S.C. respondents. It might be due to their superiority complex that by birth they are superior as they belong to higher castes families, and might not have wanted to mix and discuss with the respondents from SCs and STs of which they are ashamed of, count for their unawareness.

It might have so happened that the unaware respondents from all the categories might have been interacted to discuss about the related issues on small family norms but since their volunteers were male they could not have clarified their doubts and remained unaware.

Further, it can be seen from the table that the respondents from OBC and Muslim community have developed cent per cent awareness in this regard. It gives a clue to guess that both OBC and Muslim respondents are considered as disadvantaged group of the society. And in case of Muslim they are less privileged than the others. When they (both the group) got the scope to develop their awareness level through the activities of RSS they might have taken more interest for active participation in the programme, which resulted for their high level of awareness development. However, as observed from the above table it can be said that the level of awareness among the respondents for the above mentioned aspect was quite high and indicated the successful programming of RSS in developing awareness among the slum women.

TABLE 35: Awareness about Family Welfare and Small Family Norms.

Sr. No.	Back- Ground	Responsible for the birth of Female Child			Number of Respondents
		<i>Mother</i>	<i>Father</i>	<i>Both of them</i>	
		A	B	C	
Age Group					
1	15-25	7 (15.56)	28 (62.22)	10 (22.22)	45
2	26-35	6 (14.63)	27 (65.85)	8 (19.51)	41
3	36-50	3 (17.65)	9 (52.94)	5 (29.41)	17
Status					
1	Earning	7 (12.73)	36 (65.45)	12 (21.82)	55
2	Non-earning	9 (18.75)	28 (58.33)	11 (22.92)	48
Caste/ Community					
1	Scheduled Tribe	5 (13.89)	23 (63.89)	8 (22.22)	36
2	Scheduled Caste	4 (16.67)	15 (62.5)	5 (20.83)	24
3	General Caste	3 (13.64)	14 (63.64)	5 (22.73)	22
4	Other Backward Caste	2 (16.67)	7 (58.33)	3 (25.00)	12
5	Muslims	2 (2.22)	5 (55.56)	2 (2.22)	09
Total nos. of Respondents		16 (15.53)	64 (62.13)	23 (22.33)	103

Note: Figures within the parentheses indicate percentages.

Awareness about family welfare and small family norms-responsible for the birth of a female child.

It can be viewed from the table 35 that majority of the slum women, irrespective of their age, caste/community and earning and non-earning status have shown awareness by expressing their views that father is responsible for the birth

of a female child, and a very low percentage of them have expressed their unawareness by responding that the mother is responsible for the birth of a female child. Where as, a low percentage of slum women have shown their unawareness by viewing on both father and mother to be responsible for the birth of a female child. Thus about 40% unaware slum women from all types of back~~o~~ground (i) might not have been sincere in the awareness generation activities/discussion forms, or (ii) after knowing about the actual fact also they might not have believed and might not have changed their pre-occupied belief that both father and mother are responsible for the birth of the female child. That resulted for their unawareness.

It is pertinent to mention here that even in some of the educated families it is seen that they are not aware of the fact that father is responsible for the birth of a girl child. In this situation when more than 60% slum women are aware about the same, it can be said that it is not a small achievement. Rather, it shows a high level of understanding along with the awareness among the slum women and indicates the success of RSS in developing awareness among slum women.

TABLE 36: Awareness about Family Welfare and Small Family Norms- Number of Children in the Family.

Sr. No.	Back- Ground	Number of Children in a Family			Number of Respondents
		<i>No Fixed Limit</i>	<i>One or Two</i>	<i>More than two</i>	
		A	B	C	
	Age Group				
1	15-25	--	41 (91.11)	4 (8.89)	45
2	26-35	--	38 (92.68)	3 (7.31)	41
3	36-50	--	14 (82.35)	3 (17.65)	17
	Status				103
1	Earning	--	51 (92.73)	4 (7.27)	55
2	Non-earning	--	42 (87.5)	6 (12.5)	48
	Caste/ Community				103
1	Scheduled Tribe	--	33 (91.67)	3 (8.33)	36
2	Scheduled Caste	--	21 (87.5)	3 (12.5)	24
3	General Caste	--	20 (90.90)	2 (9.10)	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	8 (88.89)	1 (11.11)	09
	Total nos. of Respondents	--	93 (90.30)	10 (9.70)	103

Note: Figures within the parentheses indicate percentages.

It can be seen from the table 36 that most of the respondents irrespective of age, caste/community and earning status are in favour of small family norms with one or two children. And none of the respondents have given their view for a family with no fixed limit of children. Only a meagre percentage of respondents from all the back-ground have expressed their opinion that there should be more than two children in the family. They might have expressed such responses

because (i) some of them might have experienced the death of infants in their own families (ii) They might have thought of getting support from their children in future (iii) The amateur school volunteer might not have been able to convenience about the deep-rooted effects of over growth of population. All these factors might be responsible for their low level of awareness.

It was expected that the slum women specially from Muslim community would not have developed favourable attitude towards small family norms due to their socio-cultural restrictions. But it was found that they have also developed favourable attitude towards small family norms with one or two children. Even in Practice also they have adopted such ideas in their own life with family opposition. Not only the Muslim, but the respondents of other caste/community background have adopted such ideas in practice. Even the respondents of older age group have encouraged the younger generations of the slum to adopt small family norms. The investigator has cross-verified the fact from the family welfare unit of URS, Pass post Government Hospital of Rourkela. The Officer-in-charge of the medical unit has also informed to the investigator that the number of family planning operation has been increased in the slum areas of Rourkela then that of the previous years after implementation of the literacy and awareness programme in Rourkela.

He further informed that some of the respondents have gone for family planning operation even after the birth of one or two daughters.

The highly satisfactory response of the slum women as emerged from the above table not only shows the high level of awareness among the respondents, but also it indicates the success of RSS in developing high level of awareness among the neo-literate slum women in Rcurkela.

TABLE 37: Awareness about Child and Maternity care- Diet of the Pregnant Mother.

Sr. No.	Background	Diet of the Pregnant Mother			Number of Respondents
		<i>Food rich in Fats</i>	<i>Food rich in Protein</i>	<i>Food without Vitamins</i>	
		A	B	C	
	Age Group				
1	15-25	7 (15.56)	36 (80.00)	2 (4.44)	45
2	26-35	7 (17.07)	33 (80.49)	1 (2.44)	41
3	36-50	3 (17.65)	13 (76.47)	1 (5.88)	17
	Status				103
1	Earning	11 (20.00)	44 (80.00)	--	55
2	Non-earning	10 (20.83)	38 (79.17)	--	48
	Caste/ Community				103
1	Scheduled Tribe	7 (19.44)	27 (75.00)	2 (5.56)	36
2	Scheduled Caste	5 (20.83)	18 (75.00)	1 (4.17)	24
3	General Caste	2 (9.09)	19 (86.36)	1 (4.55)	22
4	Other Backward Caste	2 (16.67)	10 (83.33)	--	12
5	Muslims	1 (11.11)	8 (83.89)	--	09
	Total nos. of Respondents	17 (16.50)	82 (79.61)	4 (3.88)	103

Note: Figures within the parentheses indicate percentages.

Data presented in the table 37 reveals that a great majority of respondents irrespective of their age, caste/community and earning status are aware of the diet of the pregnant mothers that they should take protenious food. Whereas, a meagre percentage of slum women from all the background have expressed their unawareness by responding on food rich in fats for the pregnant mothers. Such response of the slum women may be because of the following. (i) They might not

have differentiated the type of food properly due to lack of acquaintance with such kind of food in their daily life. (ii) They might have a preoccupied notion in the mind that food rich in fats would be more beneficial for the pregnant mother or (iii) The volunteer might not have discussed about the diet before the respondents properly with illustrations or examples due to lack of practical experiences. These factors must have affected for their unawareness. Further, the table reveals that very poor (3.88%) percentage of respondents have shown their unawareness by responding to food without vitamins for the pregnant mother. Such type of response of the respondents might be due to (i) Their unwillingness to know about the different types of diet specially for the pregnant women, (ii) Their wretched poverty might not have helped them to think about nutritious food during pregnancy. (iii) They might have some notion in the mind that a very good diet (nutritious food) during pregnancy leads to an overgrowth of the foetus and can be the reason for complications during delivery. That caused for low level of awareness among the slum women. However, despite differences, the satisfactory responses of a great majority of responses show a high level of awareness among them and indicates a positive impact of RSS in developing satisfactory level of awareness among the slum women of Rourkela.

TABLE 38: Awareness about the Advantages of Breast-Feeding.

Sr. No.	Background	Affects of Breast-Feeding			Number of Respondents
		<i>Mother becomes weak</i>	<i>Infant becomes healthy by increasing immunity power</i>	<i>It makes no differences on the health status of the mother and the infant</i>	
		A	B	C	
	Age Group				
1	15-25	2 (4.44)	43 (95.56)	--	45
2	26-35	1 (2.44)	40 (97.56)	--	41
3	36-50	3 (17.65)	14 (82.35)	--	17
	Status				103
1	Earning	2 (3.64)	53 (96.36)	--	55
2	Non-earning	4 (8.35)	44 (91.67)	--	48
	Caste/Community				103
1	Scheduled Tribe	1 (2.78)	35 (97.22)	--	36
2	Scheduled Caste	2 (8.33)	22 (91.67)	--	24
3	General Caste	1 (4.55)	21 (95.45)	--	22
4	Other Backward Caste	1 (8.33)	11 (91.67)	--	12
5	Muslims	1 (11.11)	8 (83.89)	--	09
	Total nos. of Respondents	6 (5.83)	97 (94.17)	--	103

Note: Figures within the parentheses indicate percentages.

It can be viewed from the table 38 that most of the slum women irrespective of their age, caste/community and earning non-earning status were found to be aware about the affect of breast-feeding, and none of the respondents showed their unawareness by responding that it makes no differences on the health

status of the mother and the infant. Further, the table shows that a very few percentage of respondents from all the categories were not found to have developed their awareness as they responded on the statement that the mother becomes weak due to breast-feeding. Such a response of the slum women might be due to (i) The teaching volunteer in the Chetana Kendra might be a young and shy boy who did not want to discuss openly about the advantages of breast feeding before the young slum women (ii) They might have some prejudices for breast-feeding that the mother becomes weak for the same, or (iii) They might not have the exposure to mass media especially T.V. on its advertisement on merits of breast feeding. That count a lot for their unawareness.

Mention may be made here that every year RSS had been celebrating the breast-feeding week with a very good number of health related activities in the slum areas of Rourkela. A number of neo-literate slum women had been participating in those activities actively. The investigator herself has observed their activities, behaviour and level of awareness in the field during the celebration of breast feeding week and found them highly aware with the many sensitive benefits of breast-feeding related to the spacing of children.

However, the highly satisfactory responses of most of the respondents indicate a high level of awareness among the neo-literate slum women. It can therefore, be said that the literacy activities of RSS had a healthy impact in generating highly satisfactory level of awareness among the slum women of Rourkela.

TABLE 39: Awareness about the Medical Registration of the Pregnant Women.

Sr. No.	Background	Timing for the Medical Registration of the Pregnant Women			Number of Respondents
		<i>Within 7/8 months of pregnancy</i>	<i>Within 4/5 months of pregnancy</i>	<i>No need of registration</i>	
		A	B	C	
	Age Group				
1	15-25	10 (22.22)	35 (77.78)	--	45
2	26-35	7 (17.07)	34 (82.93)	--	41
3	36-50	5 (29.41)	12 (70.59)	--	17
	Status				103
1	Earning	12 (21.82)	43 (78.18)	--	55
2	Non-earning	10 (20.83)	38 (79.17)	--	48
	Caste/Community				103
1	Scheduled Tribe	8 (22.22)	28 (77.27)	--	36
2	Scheduled Caste	7 (29.17)	17 (70.83)	--	24
3	General Caste	5 (22.73)	17 (77.27)	--	22
4	Other Backward Caste	2 (16.67)	10 (83.33)	--	12
5	Muslims	2 (22.22)	7 (77.78)	--	09
	Total nos. of Respondents	22 (21.36)	81 (78.64)	--	103

Note: Figures within the parentheses indicate percentages.

Data presented in the table 39 shows that a majority of respondents irrespective of their age, caste/community and earning status were found to be aware of the need and timing for medical registration of the pregnant women, and none of the respondents had shown their unawareness by responding to the answer no need of medical registration of the pregnant women. It is further seen from the

table that a meagre percentage of respondents from all the background were not found to be aware as they responded that the timing for the medical registration should be within 7/8 months of pregnancy. This type of response of the slum women might be because, (i) They might not have been interested to know the details about the medical check-up and guidance for the pregnant women (ii) They might not have changed their rigid attitude of avail medical facilities made available for the pregnant women, or (iii) They might not have understood properly the essence of medical registration of the pregnant women. All these factors must be responsible cause for their unawareness. However, the highly satisfactory response of the great majority of respondents shows highly satisfactory level of awareness among the slum women and indicate the successful programming of RSS in developing awareness among the slum women.

Table 40: Awareness about the Immunization of the Pregnant Women.

Sr. No.	Background	Timing for Giving Tetanus Toxoid to Pregnant Women			Number of Respondents
		<i>No need of TT</i>	<i>Within 5/6 months of pregnancy</i>	<i>Just before the delivery</i>	
		A	B	C	
	Age Group				
1	15-25	--	41 (91.11)	4 (8.89)	45
2	26-35	--	39 (95.12)	2 (4.88)	41
3	36-50	--	14 (82.35)	3 (17.65)	17
	Status				103
1	Earning	--	50 (90.90)	5 (9.10)	55
2	Non-earning	--	44 (91.67)	4 (8.33)	48
	Caste/Community				103
1	Scheduled Tribe	--	33 (91.67)	3 (8.33)	36
2	Scheduled Caste	--	22 (91.67)	2 (8.33)	24
3	General Caste	--	20 (90.91)	2 (9.09)	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	8 (88.89)	1 (11.11)	09
	Total nos. of Respondents	--	94 (91.26)	9 (8.74)	103

Note: Figures within the parentheses indicate percentages.

It is evident from the table 40 that most of the slum women irrespective of their age, caste/community and earning status are aware about the need and timing for giving tetanus toxoid to pregnant women. It is also seen from the table that none of the slum women have expressed their unawareness by responding that there is no need of giving tetanus toxoid to pregnant women. Further, the table shows that a low percentage of respondents from all the categories are found to be

unaware by showing their unawareness that tetanus toxoid should be given just before the delivery. It means they are aware about the need of tetanus toxoid for the pregnant women, but are not aware about the timing for giving T.T. to them. Such type of unawareness among the few respondents might be due to (i) Their negligence of knowing and enquiring about the immunisation etc. of the pregnant women (ii) They might not have keen interest to be aware about such information (iii) They might not have been informed about the timing very properly. All these factors must have affected for their unawareness about the timing of giving tetanus toxoid. It will not be out of place to mention here that the slum women of Rourkela have become more conscious about their own health status after joining the literacy programme. They have reported to the investigator about the regular vaccination and medical check-up of the pregnant women of their slums.

It is clear that most of the slum women (see table-40) have high level of awareness which shows a highly positive impact of RSS activities in developing awareness among the neo-literate slum women of Rourkela.

TABLE 41: Awareness about the Diseases of the Infants and their Immunisation.

Sr. No.	Background	Possible dangerous Diseases Vulnerable to Infants			Number of Respondents
		<i>Cancer, Plague, Jaundice, Diphtheria</i>	<i>Polio, Tetanus, whooping Cough</i>	<i>Small pox, skin diseases, Cholera</i>	
		A	B	C	
	Age Group				
1	15-25	1 (2.22)	44 (97.78)	--	45
2	26-35	1 (2.44)	40 (97.56)	--	41
3	36-50	--	15 (88.24)	2 (11.76)	17
	Status				103
1	Earning	--	54 (98.18)	1 (1.82)	55
2	Non-earning	2 (4.17)	45 (93.75)	1 (2.08)	48
	Caste/Community				103
1	Scheduled Tribe	1 (2.78)	35 (97.22)	--	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	24
3	General Caste	1 (4.55)	21 (95.45)	--	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	2 (1.94)	99 (96.11)	2 (1.94)	103

Note: Figures within the parentheses indicate percentages.

It can be observed from the table 41 that almost all the respondents irrespective of their age, caste/community and earning status were found to be aware of the diseases in infants. Only a few per cent (two only) of respondents from younger and middle age group, and non-earning background were found to be unaware by responding on cancer, plague, jaundice and diphtheria as possible

dangerous diseases of the infants. Further, one of the respondent was from S.T. and G.C. back-ground respectively.

The table also shows that a very few respondents (only two) of older age group with both earning and non-earning background from S.C. and OBC categories were also found to be unaware by showing their unawareness on the response small pox, skin disease and cholera as the possible disease for infants. It is pertinent to mention here that a very few respondents (only four) from all the age groups, earning and non-earning background and most of the caste/community background (except Muslim) have shown their unawareness in two different responses. Where as the Muslim respondents have shown cent per cent awareness for the same. The unawareness among the respondents of different age, caste and earning categories might not be due to their background variables, but might be due to the following. (i) They might not have experienced such diseases of infants in their families (ii) Might have lack of interest to know about their infant diseases as they have crossed the age of fertility (in case of the respondents of older age group) and (iii) Might be the only respondent of young age group was too immature to differentiate the common disease with diseases of infants. All these factors might have led to ignorance with the possible infant diseases among the slum women. In case of the cent per cent awareness among the Muslim slum women might be due to (i) Active participation on in the health camps organised by RSS through "Sava Sadan" very frequently, (ii) Keen interest of the women to know about the child care and its related issues including infants diseases, etc., or (iii) The support provided by their family members to know more and more about different aspects of infant growth and development through various other programmes organised by other organisations. Their reasons might have affected in generating cent per cent awareness level among the Muslim slum women.

It is therefore illogical to draw a conclusion that age, caste and earning back-ground of the respondents are responsible for the awareness development of the slum women. They might be influencing in developing their awareness level to some extent, but not the whole. However, the satisfactory response of the slum women as observed from the above table indicates the high level of awareness

among the respondents and there is no doubt about the fact that RSS has been able to develop awareness in the slum women with regard to child & maternity case.

TABLE 42: Awareness about the Essential Vaccines for the Infants.

Sr. No.	Background	Essential Vaccines for the Infant to be Given Immediately After the Birth			Number of Respondents
		Measles Vaccines	BCG and DPT	Polio Booster	
		A	B	C	
	Age Group				
1	15-25	--	43 (95.56)	2 (4.44)	45
2	26-35	1 (2.44)	39 (95.12)	1 (2.44)	41
3	36-50	3 (17.65)	11 (4.70)	3 (17.65)	17
	Status				103
1	Earning	2 (3.62)	51 (92.73)	2 (3.64)	55
2	Non-earning	2 (4.17)	42 (87.5)	4 (8.33)	48
	Caste/ Community				103
1	Scheduled Tribe	2 (5.56)	33 (91.67)	1 (2.78)	36
2	Scheduled Caste	1 (4.17)	21 (87.5)	2 (8.33)	24
3	General Caste	1 (4.55)	20 (90.90)	1 (4.55)	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	8 (88.89)	1 (11.11)	09
	Total nos. of Respondents	4 (3.88)	93 (90.29)	6 (5.83)	103

Note: Figures within the parentheses indicate percentages.

It can be viewed from the table 42 that more than 90% respondents irrespective of their age, caste/community and earning, non-earning status are aware of the essential vaccines for the infants. Only a few per cent of respondents

from all the backgrounds are not aware that BCG and DPT vaccines should be given to the infants immediately after birth. Therefore, 3.88% of respondents from middle and older age group with both earning and non-earning status with S.T., S.C., and G.T. caste/community background have responded on measles, vaccines, and 5.83% of respondents irrespective of age, caste/community and earning status have expressed their view on Polio-Booster to be given to the infants immediately after birth. This ignorance among the very few respondents might be due to:

- (i) Lack of attendance and sincerity in the health awareness programme on child and maternity care.
- (ii) They did not feel the necessity of knowing about such vaccines as many of them have crossed this stage for childcare and nourishment.
- (iii) The health awareness programmes of RSS might not have been organised very properly with follow-up discussion, or
- (iv) The respondents in those awareness activities due to over family burden. All these reasons might have influenced the respondents to remain unaware about the essential vaccines for infants.

However one can see from the above table 42 that a high level of awareness among the slum women about diseases in infants have been generated in the neo-literate slum women of Rourkela.

TABLE 43: Awareness with Regard to the First Polio Dose to the Infants.

Sr. No.	Background	First Dose of Polio drop should be given to the child:			Number of Respondents
		<i>Immediately after birth</i>	<i>After six weeks of birth</i>	<i>Just at sixth week of birth</i>	
		A	B	C	
	Age Group				
1	15-25	41 (91.11)	2 (4.44)	2 (4.44)	45
2	26-35	38 (92.68)	2 (4.88)	1 (2.44)	41
3	36-50	15 (88.24)	1 (5.88)	1 (5.88)	17
	Status				103
1	Earning	51 (92.72)	2 (3.64)	2 (3.64)	55
2	Non-earning	43 (89.58)	3 (6.25)	2 (4.17)	48
	Caste/Community				103
1	Scheduled Tribe	34 (94.44)	1 (2.78)	1 (2.78)	36
2	Scheduled Caste	22 (91.67)	1 (4.17)	1 (4.17)	24
3	General Caste	20 (90.90)	1 (4.55)	1 (4.55)	22
4	Other Backward Caste	10 (83.34)	1 (8.33)	1 (8.33)	12
5	Muslims	8 (88.89)	1 (11.11)	--	09
	Total nos. of Respondents	94 (91.26)	5 (4.85)	4 (3.88)	103

Note: Figures within the parentheses indicate percentages.

It is evident from the data presented in the table 43 that most of the slum women irrespective of their age, caste/community and earner status have realised the need for administering polio drops to their infants and they are aware about the timing for the first dose of polio drops to be given to the infants by expressing their views on immediately after birth. Only a very few respondents (five only) from all the categories have been found to be unaware as they expressed their opinion that first dose of Polio should be given to the infant after six week of birth. Further a

very few respondents (four only) of all the age groups with both earning and non-earning categories from S.T., S.C., G.C. and OBC caste/community background have been found to be unaware about the timing of giving first polio dose to infants by responding on just six week of the birth of infant. The unawareness among both the groups of unaware respondents might be due to (i) Their lack of interest in health aspect of literacy programme.(ii) Lack of exposure to various discussion forum/programme related to health and immunisation programme (iii) Lack of time due to overwork load in the family and outside for follow-up discussion related to health aspect of the child or (iv) The volunteer himself/herself was unable to inform very accurately about the timing for first dose of Polio. All these factors might have compelled them to be unaware with such situation.

It is important to mention here that the respondents have reported to the investigator about the regular immunisation of their children. Further, it was informed that every child was administered polio drops. It was also noticed that they have become more conscious, about the health, nutrition and immunisation of their children. As a result, the IMR rate has been checked in Rourkela slums. It was found from the records and reports of Anganwadi workers, field supervisors and CDPO of ICDS project that the IMR of the city (especially in the slum areas) has come down from 98 (in the year 1991) to 56 (in the year 1999) (per 1000). According to them, the control of IMR rate of the city was possible only due to the efforts of RSS.

However, the above table also shows a high level of awareness developed among the respondents. It indicates a highly positive impact of literacy programme of RSS on the neo-literate slum women of Rourkela.

TABLE 44. Awareness of Personal Health and Hygiene- Risk of Attending of Nature's call in the Field.

Sr. No.	Background	Risk of Attending Nature's call in the Field.			Number of Respondents
		<i>Getting disease by hookworm</i>	<i>Environment becomes Polluted</i>	<i>Spreading of diseases like Cholera and Diarrhoea</i>	
		A	B	C	
	Age Group				
1	15-25	35 (77.78)	10 (22.22)	--	45
2	26-35	33 (80.49)	8 (19.41)	--	41
3	36-50	10 (58.82)	7 (41.18)	--	17
	Status				103
1	Earning	42 (76.36)	13 (23.64)	--	55
2	Non-earning	36 (75.00)	12 (25.00)	--	48
	Caste/Community				103
1	Scheduled Tribe	29 (80.56)	7 (19.44)	--	36
2	Scheduled Caste	17 (66.67)	7 (33.33)	--	24
3	General Caste	17 (77.27)	5 (22.73)	--	22
4	Other Backward Caste	8 (66.67)	4 (33.33)	--	12
5	Muslims	7 (77.78)	2 (22.22)	--	09
	Total nos. of Respondents	78 (75.73)	25 (24.27)	--	103

Note: Figures within the parentheses indicate percentages.

It is viewed from the table 44 that three fourth of the respondents irrespective of their age, caste/community and earning and non-earning status were found to be aware about the effects of visiting open fields to attend nature's call by responding on getting disease by hookworm, and none of the respondents had shown their unawareness by responding to spreading of diseases like cholera or

diahorrea as consequences of visiting open field to attend nature's call. Where as about one-fourth of the respondents from all the background had shown their unawareness by responding on environmental pollution as the affect of attending nature's call in the open field. Such responses of the neo literate slum women might be due to the following.

- (i) They might be absent from the literacy centre due to some personal reason on the very particular day when discussion was made on evils of visiting open field to attend nature's call.
- (ii) They might not be interested in participating in such discussion forum which seems to be very common and known to every body, or
- (iii) They might have some pre-occupied belief that environment gets polluted due to the same.

All these causes might have caused the low level of awareness among the unaware slum women.

However, the response of majority of the slum women as stated in the above table shows satisfactory level of awareness among them and indicates a positive impact of literacy programme of RSS on the neo-literate slum women.

TABLE 45: Awareness Regarding Personal Health- After Visiting Latrine.

Sr. No.	Background	Maintenance of Cleanliness after Attending Nature's Call			Number of respondents
		<i>Nothing doing</i>	<i>Using soap to clean hands and feet</i>	<i>Washing hands and feet by using clay or ash</i>	
		A	B	C	
	Age Group				
1	15-25	--	44 (97.78)	1 (2.22)	45
2	26-35	--	41 (100.00)	--	41
3	36-50	--	15 (88.24)	2 (11.76)	17
	Status				103
1	Earning	--	54 (98.18)	1 (1.82)	55
2	Non-earning	--	46 (95.83)	2 (4.17)	48
	Caste/Community				103
1	Scheduled Tribe	--	35 (97.22)	1 (2.78)	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	24
3	General Caste	--	22 (100.00)	--	22
4	Other Backward Caste	--	11 (91.67)	1 (8.33)	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	--	100 (97.08)	3 (2.91)	103

Note: Figures within the parentheses indicate percentages.

Data presented in the table 45 reveals that almost all the slum women irrespective of their age, caste/community and earning and non-earning status are aware of using soap after visiting the latrine. Only a very few (2.91%) slum women of both young and older age group with earning and non-earning status from S.T., S.C. and O.B.C. caste/community background have shown their

unawareness by responding to use clay or ask after visiting latrine. Such responses of the slum women may be due to: (i) Their age old practice of using clay or ash might not have been changed till now (in case of the slum women of older age group and tribal women. (ii) They might not have thought of using soap so seriously. or (iii) They might not have been made to understand properly the reason of using soap instead of any other thing. These factors might have caused their unawareness regarding the use of soap for the same. It is important to mention here that none of the slum women have shown their unawareness by responding to "nothing to be done after visiting latrine." It means they are aware that some thing should be used for cleanliness. But what should be used for cleaning purpose or purpose of sanitation was not exactly known to the very few unaware respondents.

Further, it can be seen that the slum women of G.C. and Muslim background have shown cent per cent awareness in this regard. This might be due to: (i) They might have been working in educated families (in case of earning women) (ii) Family members might be literate and conscious about personal health, (iii) Volunteers might have taken special care to make the Muslim women understand about the personal health (in case of Muslim slum women) or (iv) They themselves might have taken much interest to know about personal health. These factors must have counted in achieving cent per cent awareness level among G.C. and Muslim slum women. It is important to mention here that a very good number of slum women have admitted before the investigator during in depth discussion that before joining the literacy programme they were not particular to use soap for cleanliness after attending call of nature. However, the responses of the slum women as presented in the above table shows a high level of awareness among almost all the respondents and indicate a highly positive impact of RSS activities in generating awareness among the neo-literate slum women in Rourkela.

TABLE 46: Awareness Regarding Personal Hygiene- to get Purified Water from well.

Sr. No.	Background	To be done to get Purified water from Well			Number of Respondents
		<i>Putting lime in the well</i>	<i>Use of clean bucket</i>	<i>Not washing clothes near the well.</i>	
		A	B	C	
	Age Group				
1	15-25	20 (44.44)	7 (15.56)	18 (40.00)	45
2	26-35	18 (43.90)	6 (14.63)	17 (41.47)	41
3	36-50	8 (47.05)	3 (17.65)	6 (35.30)	17
	Status				103
1	Earning	24 (43.64)	9 (16.36)	22 (40.00)	55
2	Non-earning	22 (45.83)	7 (14.48)	19 (39.48)	48
	Caste/Community				103
1	Scheduled Tribe	16 (44.44)	5 (13.89)	15 (41.67)	36
2	Scheduled Caste	10 (41.67)	3 (12.5)	11 (45.83)	24
3	General Caste	10 (45.45)	4 (18.18)	8 (36.37)	22
4	Other Backward Caste	6 (50.00)	2 (16.66)	4 (33.34)	12
5	Muslims	4 (44.44)	2 (22.22)	3 (33.33)	09
	Total nos. of Respondents	46 (44.66)	16 (15.53)	41 (39.80)	103

Note: Figures within the parentheses indicate percentages.

It is seen from the table 46 that a good number of respondents irrespective of age, caste/community and earning status are aware that by putting lime in the well, purified water can be obtained and about 40% respondents of all the background have expressed their unawareness by responding not to wash clothes near by the well to get purified water. Further a meagre percentage of respondents

(15.53%) from all the categories have expressed their unawareness by responding to use of clean bucket to get purified water.

It is pertinent to mention here that less than half of the respondents have been found to be fully aware about the use of lime to get purified water, and more than half of the respondents have not been found to be much aware about the proper way or technique to get purified water. Therefore they have responded on the secondary strategy to get purified water. Their low level of awareness with this regard might be due to the following: (i) They might not have the scope to use a well in their day-to-day life as they are found very few in numbers in the urban areas. (ii) They might be habituated to use tap water or water from tube well for drinking purpose. They must be using for household and odd purpose. Therefore, they might not have been much conscious about the purification of water (iv) Due to wretched poverty they might not have money to purchase lime to put into the well for purification or (v) The volunteer might not have discussed about the process of getting purified water from the well properly. These factors must have affected for the low level of awareness among the slum women.

The responses of the slum women presented in the stated in the table 46 show a medium level of awareness developed among the respondents, that indicates simply a positive impact of RSS in generating awareness among the neo-literate slum women regarding purified water.

Table 47: Awareness about Personal Hygiene: Affect of Fly-Infected Food.

Sr. No.	Back- Ground	Risk of Eating Fly Infected Food			Number of Respondents
		<i>Spreads Jaundice</i>	<i>Spreads Cholera</i>	<i>Nothing happens</i>	
		A	B	C	
	Age Group				
1	15-25	--	45 (100.00)	--	45
2	26-35	--	41 (100.00)	--	41
3	36-50	--	17 (100.00)	--	17
	Status				103
1	Earning	--	55 (100.00)	--	55
2	Non-earning	--	48 (100.00)	--	48
	Caste/ Community				103
1	Scheduled Tribe	--	36 (100.00)	--	36
2	Scheduled Caste	--	24 (100.00)	--	24
3	General Caste	--	22 (100.00)	--	22
4	Other Backward Caste	--	12 (100.00)	--	12
5	Muslims	--	9 (100.00)	--	09
	Total nos. of Respondents	--	103 (100.00)	--	103

Note: Figures within the parentheses indicate percentages.

It can be observed from the table 47 that cent per cent slum women have been found to be aware that cholera spreads by eating fly-infected food. This cent per cent awareness among the slum women irrespective of their age, caste/community and earning status might be due to: (i) Their keen interest to be aware about personal hygiene and its related aspects. (ii) There might have been frequent discussions on evils of taking fly-infected-food in the Chetana Kendra

among the slum women. (iii) The literacy volunteer might have projected slide shows, video shows and pictures with this regard before the slum women during discussion so as to make the discussion more effective. (iv) They might have been exposed to the media like T.V. and radio programme with regard to health awareness and personal hygiene. These factors seem to count for their cent per cent awareness. However cent per cent responses of the slum women indicate the success of RSS in developing high level of awareness among the neo-literate slum women.

Table 48: Awareness about Personal Hygiene: Relieve from Mosquito

Sr. No.	Background	To get Rid of Mosquito			Number of respondents
		<i>To spread smoke regularly in the house</i>	<i>Using mosquito net</i>	<i>Keeping the environment clean</i>	
		A	B	C	
	Age Group				
1	15-25	2 (4.44)	40 (88.89)	3 (6.67)	45
2	26-35	2 (4.88)	37 (90.24)	2 (4.88)	41
3	36-50	2 (11.76)	13 (76.48)	2 (11.76)	17
	Status				103
1	Earning	2 (3.64)	50 (90.90)	3 (5.46)	55
2	Non-earning	4 (8.33)	40 (83.34)	4 (8.33)	48
	Caste/Community				103
1	Scheduled Tribe	2 (5.56)	32 (88.88)	2 (5.56)	36
2	Scheduled Caste	2 (8.33)	20 (83.33)	2 (8.33)	24
3	General Caste	1 (4.55)	20 (90.90)	1 (4.55)	22
4	Other Backward Caste	1 (8.33)	10 (83.89)	1 (8.33)	12
5	Muslims	--	8 (88.89)	1 (11.11)	09
	Total nos. of Respondents	6 (5.83)	90 (87.37)	7 (6.79)	103

Note: Figures within the parentheses indicate percentages.

It can be viewed from the above table 48 that a majority of respondents irrespective of their age, caste/community and earning status were found to be aware of the fact that to get rid of mosquito, mosquito-net should be used. It is also seen from the table that a meagre percentage (6.79%) of respondents were found to be less aware by responding to keeping the environment clean. And a very few percentage (5.83%) of the respondents were found to be very less aware by responding to spread smoke regularly in the house. This low

level of awareness among both the group of respondents irrespective of their age, caste/community and earning status might be due to: (i) Unawareness about the causes of Malaria. (ii) Non-attendance in the discussion class due to lack of self-interest. (iii) Their poverty might not have permitted to use mosquito net. Therefore, the alternatives they usually have adopted, have been responded by them (iv) They might not have liked to use mosquito net due to the feeling of suffocation. (v) Their age old practice of spreading of smoke and keeping the environment clean might not have been changed despite their participation in literacy programme. These factors must have affected their low level of awareness. However, the satisfactory responses of the slum women indicate that RSS has been able to generate high level of awareness among the neo-literate slum women in terms of personal hygiene.

6.2.3 ATTITUDINAL CHANGES FOUND AMONG THE NEO-LITERATE SLUM-WOMEN

Under this heading it is intended to analyse and interpret the data pertaining to the changes found in the attitudes of neo-literate slum women in various aspects of life. They are evils of alcohol, superstitions, child marriage, dowry, status of girl child in the family, advantages of girls education, attitude towards political participation of women and helping husband, raising voice against exploitation, interest for social welfare and communal harmony, knowledge about property, right of women, various developmental schemes of government and social functionaries etc. The details of analysis and interpretation of data is presented here under:

TABLE 49: Changing Attitude Towards Evils of Alcoholism and Drug Abuse.

Sr.No.	Background	Effect of Drinking Alcohol					Number of Respondents
		<i>Individual loses his sense</i>	<i>Individual feels active</i>	<i>Increase of social prestige</i>	<i>Health of individual improves</i>	<i>Health of Individual deteriorates</i>	
		A	B	C	D	E	
Age Group							
1	15-25	9 (20.00)	--	--	--	36 (80.00)	45
2	26-35	7 (17.07)	--	--	--	34 (82.93)	41
3	36-50	5 (29.41)	--	--	--	12 (70.59)	17
Status							103
1	Earning	11 (20.00)	--	--	--	44 (80.00)	55
2	Non-Earning	10 (20.83)	--	--	--	38 (79.17)	48
Caste/Community							103
1	Scheduled Tribe	7 (19.44)	--	--	--	29 (80.56)	36
2	Scheduled Caste	5 (20.83)	--	--	--	19 (79.17)	24
3	General Caste	3 (13.64)	--	--	--	19 (86.36)	22
4	Other Backward Caste	4 (33.33)	--	--	--	8 (66.67)	12
5	Muslims	2 (22.22)	--	--	--	7 (77.78)	9
Total Number of Respondents		21 (20.39)	--	--	--	82 (79.61)	103

Note: Figures within the parenthesis indicate percentage.

Table 49 reveals that majority of the respondents have changed their attitudes towards a positive direction by expressing their opinion that health of the individual deteriorates by consuming alcohol. Only a few respondents (about 20%) irrespective of their age, caste/community and earning status, have shown relatively less changes of their attitudes by expressing views that individual loses

his sense by taking alcohol, and none of the respondents have supported the statements that by drinking alcohol: (i) Individual feels active, (ii) his social prestige increases, and (iii) His health improves. It means that each and every respondent is aware about the evils of drinking alcohol. But the levels of awareness among them and their perceptions differ from one another. However, the healthy attitudes observed among a great majority of respondents may be attributed to: (i) The effect of street plays and cultural medias on the theme of evils of drinking alcohol, content of the P.L. Primer on evils of alcohol, door to door campaigning of the literacy volunteers in making the people understand about evils of drugs and alcohol or the demonstrative effects of the experienced person shared before the neo-literates about the serious effect of alcohol. (i) They might have experienced serious effect of health problems or even death in their own families due to the consumption of alcohol. (ii) They themselves might have experienced the evils of drinking alcohol by getting their health status down. (iii) Their self-interest to change their living condition. All these factors must have affected in changing their attitudes in a positive way.

The relatively less perceptible changes found among the respondents might be due to: (i) They must not have experienced the serious effect of alcohol related to health in their families. (ii) Very few members of their family might have been drinking alcohol occasionally. So they might not have faced serious health problems other than loosing their senses. (iii) Since alcoholism drinking is very common in the slum areas and even in higher societies where they are working as labourer, they might not have thought about evils of drinking alcohol so seriously, or (iv) They might not have seen the street plays or participated in the discussion forum in this regard as they joined the programme in the later stage. These factors count a lot for their relatively less perceptible changes in attitudes.

It would not be out of place to present here a few observations made by the investigator as a Rourkelite and researchers during her pre-field study for data collection. Normally in the slum-setting majority of the people are not habituated in drinking alcohol. In an industrial city like Rourkela, that too situated in the tribal district of Sundargarh, there is an additional impact of country liquor on the

common people, especially on the tribals. Therefore, country liquor, and rice beer are very commonly needed by the slum-dwellers of both male and female (specially the tribals) of Rourkela slum. But it has been observed and experienced by the investigator as well as some of the local people (from whom she has collected required data regarding the impact of RSS) that most of them have started changing their living style and attitude after joining the literacy programme. During participant and non-participant observation in various cultural functions and ceremonies the investigator has observed that the women have not touched alcohol of any kind, but some male members have taken during "Tusu" and "Saharul" function, but they were under control.

During in depth discussion two slum women of Dhipatoli and Kariabahal have confessed before the investigator that they were addicted to drink "Handia" (rice beer) before joining the programme. But after watching the street plays "Tenkarn" based on the theme of evils of alcohol and the women "Kala Yatna" "Sukannya", they could visualise the horrible consequences in future. So gradually they stopped drinking.

The teaching volunteers, cultural artists and members of Chetana Kendras have also reported to the investigator during interview that the message of the cultural plays on evils of drinking alcohol were so powerful and influential that people (both male and female) become emotional and start weeping while watching the consequences of drinking alcohol. It was also reported by the informants and respondents that some of the slum-dwellers have stopped doing the business of rice beer after observing the street plays in Laltankni slum and Uttambasti.

This indicates that there was direct impact of the message of street plays and cultural activities of RSS on the people in changing their attitudes.

However, the satisfactory responses of the majority of the slum women as presented in the above table show a positive attitude towards evils of alcohol and indicate the success of RSS in changing their attitudes.

TABLE 50: Changing of Attitude towards Evils of Alcoholism- Business of Country Liquor.

Sr.No	Background	Evils of Doing the Business of Country Liquor in the Slums.			Number of Respondents
		<i>There is No harm of doing liquor business</i>	<i>It lures the people</i>	<i>It helps to improve the economic condition of the country</i>	
		A	B	C	
	Age Group				
1	15-25	--	43 (95.56)	2 (4.44)	45
2	26-35	--	40 (97.56)	1 (2.44)	41
3	36-50	--	16 (94.11)	1 (5.89)	17
	Status				
1	Earning	--	53 (96.36)	2 (3.64)	55
2	Non-Earning	--	46 (95.83)	2 (2.17)	48
	Caste/Community				
1	Scheduled Tribe	--	34 (94.44)	2 (5.56)	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	24
3	General Caste	--	21 (95.45)	1 (4.56)	22
4	Other Backward Caste	--	12 (100.00)	--	12
5	Muslims	--	9 (100.00)	--	9
	Total Number of Respondents	--	99 (96.11)	4 (3.89)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the table 50 that most of the respondents irrespective of their age, caste/community and earning status were found to have changed their attitudes in a healthy way by expressing their views that business of country liquor in the slums. Lures the people towards wrong direction, and none of the

respondents have expressed their views that there is no harm in doing liquor business. It means every respondent know that there is harm of doing liquor business. This type of awareness found among the respondents might be because of the following: (i) The effect of "Street Plays", cultural activities, discussion forum and door to door campaigning on evils of alcohol and alcohol business, (ii) They themselves might have suffered a lot due to the drinking habits of their family members like (a) All of their money might have been spend on alcohol and there by their wretched poverty. (b) Their husbands might have tortured them physically after getting drunk. (c) They (family members) might have ill treated their children and outsiders after getting drunk (d) They (the drunkards) might have committed criminal activities after getting drunk.(e) Some of them might have done the liquor business (rice beer or country liquor) and experienced their down fall and (iii) Their self interest and determination to change their situation might have caused for their attitudinal changes.

Further, the table shows that a few per cent (3.89%) respondents from all the age group with earning and non earning status were found to have un-changed their attitudes towards the evils of liquor business by expressing their views that it helps to improve the economic condition of the country. This might be due to the following: (i) Lack of interest and self-motivation of slum women to know about the evils of alcohol and alcoholic business.(ii) Since half of the unaware respondents belong to younger age group, they may not have critically thought about the consequences due to immaturity.(iii) Since they belong to the economically backward group of the society, they must have given priority to the in-coming of money. They might not have thought about the source of in-coming. Whether the source was healthy or not.(iv) They might not have been exposed to the cultural media or the discussion forum organised by RSS in this regard, as they have joined the campaign in a later stage. These factors seem to count for their unchanged attitudes.

It is worth mentioning over here that women group of various slums were taking an active part to closedown some of the country liquor shops in certain slums. It is also recorded that neo-literate tribal slum women of Ruputola,

Kariabahal and Gudiatola slums have organised processions from time-to-time and were demanding the closure of country liquor shops in their slums and the city.

From the above it can be said here that RSS has been able to change the attitude of slum women to a greater extent with regard to evils of alcohol.

TABLE 51: Attitude Towards Evils of Superstition.

Sr. No.	Background	Person to be Consulted During Disease				Nos. of Respondents
		<i>Leaving on fate</i>	<i>Doctor</i>	<i>By worshipping Goddess</i>	<i>Consulting black magician</i>	
		A	B	C	D	
	Age Group					
1	15-25	--	43 (95.56)	2 (4.44)	--	45
2	26-35	--	41 (100.00)	--	--	41
3	36-50	--	17 (100.00)	--	--	17
	Status					103
1	Earning	--	55 (100.00)	--	--	55
2	Non-Earning	--	46 (95.83)	2 (4.17)	--	48
	Caste/Community					103
1	Scheduled Tribe	--	35 (97.22)	1 (2.78)	--	36
2	Scheduled Caste	--	23 (95.83)	1 (4.17)	--	24
3	General Caste	--	22 (100.00)	--	--	22
4	Other Backward Caste	--	12 (100.00)	--	--	12
5	Muslims	--	9 (100.00)	--	--	9
	Total Number of Respondents	--	101 (98.05)	2 (1.94)	--	103

Note: Figures within the parenthesis indicate percentage.

It can be observed from the table 51 that about cent per cent respondents irrespective of their age/caste/community and earning status were found to have shown their positive attitude by expressing their view that doctor should be consulted in sickness and none of the respondents have expressed their unchanged attitude by expressing their opinion on leaving on fate or consulting to the black magician in getting sick. Mention may be made here that before joining the literacy programme most of the slum women were hesitant to consult doctors for any physical problems. They were not going to the hospital for their treatment. Rather they consulted to the black magicians even for serious diseases. Many of them were worshipping goddess. It was reported by the health officer of Rourkela Municipality that their magico-religious believes have been controlled to a greater extent after their participation in Literacy Programme. As a result instead of consulting a black magician or performing a Puja (worshipping) they go to the hospital for any of their health problem.

This highly favourable change in the attitude of the almost all the respondents must be due (i) the follow-up discussion and interaction with the doctors. (ii) Impact of the cultural media like folk dance, folk drama street plays on the themes of evils of superstitions. (iii) The volunteers must have properly made them understand about the evils of superstitions. (iv) Superstitions may not helped them in reality. All these factors must have forced to bring changes in the attitudes of the neo-literates.

The table further reveals that a very few respondents (only two) from the young age group were found to have maintained their attitude towards evils of superstitions. This might be due to: (i) Their mental immaturity to think about the matter critically. (ii) They might not have been exposed to various cultural shows based on the theme of evils of superstitions (iii) They might have lacked interest to change their attitude. (iv) Their family members might have worshipped to the goddess during the illness of any family members. All these factors seem to count for the unchanged attitudes towards evils of superstitions. However, RSS has changed the perceptions of women in superstition.

TABLE 52: Attitude towards Child Marriage-Perception about Mothering at an Early Age.

Sr.No	Background	Consequence of Mothering at an Early Age			Number of Responden
		<i>The baby becomes healthy</i>	<i>The mother becomes weak and diseased</i>	<i>The mother remains healthy</i>	
		A	B	C	
	Age Group				
1	15-25	1 (2.22)	43 (95.56)	2 (4.44)	45
2	26-35	--	41 (100.00)	--	41
3	36-50	--	17 (100.00)	--	17
	Status				103
1	Earning	--	54 (98.18)	1 (1.22)	55
2	Non-Earning	--	47 (97.42)	1 (2.8)	48
	Caste/ Community				103
1	Scheduled Tribe	--	35 (97.22)	1 (2.78)	36
2	Scheduled Caste	--	24 (100.00)	--	24
3	General Caste	1 (4.55)	21 (95.45)	--	22
4	Other Backward Caste	--	12 (100.00)	--	12
5	Muslims	--	9 (100.00)	--	9
	Total Number of Respondents	1 (0.97)	101 (98.06)	1 (0.97)	103

Note: Figures within the parenthesis indicate percentage.

It is evident from the above table 52 that almost all the respondents irrespective of their age, caste/community and earning-non-earning status were found to have shown favourable attitudes towards the evils of child marriage by presenting their opinion that women get weak and diseased, when they become mothers at an early age. This highly perceptible change in the attitudes of the slum

women might be attributed to the points as follows. (i) Their interaction with the volunteers and medical personnel of the health camps organised by RSS on various occasions in different slums (ii) They might have experienced the consequences of child marriage in their own life, or among to their friends and in family. (iii) They might have been exposed to the advertisement of the T.V. and other cultural media. These factors seem to count for their perceptible change in attitudes. It is also seen from the table that a very poor percentage of slum women (only two) have shown their unchanged attitudes towards evils of child marriage by responding on (i) Baby becomes healthy and (ii) Mother remains healthy, by becoming mother at an early age. It is important to mention here that these two unaware respondents were from younger age group. Their attitudes might not have changed due to the following: (i) Mental immaturity (ii) Irregularity and absent in RSS programme (iii) Lack of keen interest (iv) Uncomfortable to discuss with young RSS volunteers.

All these things might have caused them to remain unchanged their attitudes. However, although two women have not changed their attitude, it can be said that RSS has caused drastic changes in the neo-literate slum women's attitudes towards evils of child marriage.

Table 53: Attitude towards Minimum Age of Marriage for Girls.

Sr.No	Background	Minimum Age of Marriage for Girls			Number of Respondents
		25 Years	18 Years	15 Years	
		A	B	C	
	Age Group				
1	15-25	5 (11.11)	40 (88.89)	--	45
2	26-35	4 (9.76)	37 (90.34)	--	41
3	36-50	3 (17.65)	14 (82.35)	--	17
	Status				103
1	Earning	6 (10.90)	49 (89.10)	--	55
2	Non-Earning	6 (12.5)	42 (87.5)	--	48
	Caste/ Community				103
1	Scheduled Tribe	3 (8.33)	33 (91.67)	--	36
2	Scheduled Caste	4 (16.67)	20 (83.33)	--	24
3	General Caste	2 (9.10)	20 (90.90)	--	22
4	Other Backward Caste	1 (8.33)	11 (91.67)	--	12
5	Muslims	2 (22.22)	7 (77.78)	--	9
	Total Number of Respondents	12 (11.65)	91 (88.35)	--	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 53 shows that more than ninety per cent (a great majority) slum women irrespective of their age, caste/community and earning status have been found to have changed their attitudes in a positive way by expressing their views on statement that 18 years should be the actual age of marriage for the girls, and a meagre percentage of respondents from all the background have expressed their views that girls should get married at the age of

twenty five. None of them have expressed that the actual age of marriage for girls should be fifteen years. It is important to mention here that before launching of the literacy programme of RSS, there was a trend of early marriage of girls in the slum areas of Rourkela. It was observed in the Muslim and Bihari slums that this trend has been found to be changed. They have strongly opposed to early marriage, many of them have suggested before the investigator for delayed of girls. They feel that this will help them to be self-dependent and self-deciseive.

Mention may be made here that the trend of child marriage which was very common in Muslim and Bihari slums like, Hasanpur Narla road, Narayani Palli, etc., was found to have changed. "It was possible due to the involvement of slum women in developmental and literacy activities of Chetana Kendra", replied the husband of a neo-literate slum women during in depth discussion.

It can therefore be said that the marked change found among the neo-literate slum women is because of the activities of RSS.

TABLE 54: Attitude towards Evils of Dowry.

Sr.No	Background	Result of Taking or Giving Dowry			Number of Respondents
		<i>Social status of the person increases</i>	<i>Improves the economic condition</i>	<i>Gives birth to crime</i>	
		A	B	C	
	Age Group				
1	15-25	3 (6.67)	2 (4.44)	40 (88.89)	45
2	26-35	2 (4.88)	2 (4.88)	37 (90.24)	41
3	36-50	4 (23.53)	3 (17.65)	10 (58.82)	17
	Status				103
1	Earning	4 (4.27)	4 (4.27)	47 (85.46)	55
2	Non-Earning	5 (10.42)	3 (6.25)	40 (83.33)	48
	Caste/Community				103
1	Scheduled Tribe	--	1 (2.78)	35 (97.22)	36
2	Scheduled Caste	4 (16.67)	2 (8.33)	18 (75.00)	24
3	General Caste	3 (13.64)	2 (9.10)	17 (77.27)	22
4	Other Backward Caste	1 (8.33)	1 (8.33)	10 (83.34)	12
5	Muslims	1 (11.11)	1 (11.11)	7 (77.78)	9
	Total Number of Respondents	9 (8.74)	7 (6.79)	87 (84.47)	103

Note: Figures within the parenthesis indicate percentage.

It can be observed from the table 54 that a large majority of respondents irrespective of their age, caste/community and earning status were found to have perceived the idea that giving or taking dowry gives birth to crime. And a meagre percentage of respondents of all the age group, with earning and non earning status from among the all caste/community (except S.T. background) were found to have perceived the idea that by giving or taking dowry, the social status of the person

increases. They might have perceived this because of the following (i) They might not have considered dowry as an evil. (ii) They might not have understood the deep-rooted effect of giving and taking dowry or (iii) Dowry might be very common in their caste/community. These factors might be responsible for the diseased perception of the respondent.

In case of S.T. respondents they have not perceived dowry as a symbol of prestige or social status of the person. It might be due to the influence of their own tradition and culture. Because it is seen in the S.T. Communities that they don't demand dowry at the time of marriage from the bride's parents. On the other hand, they offer some gift to the bride during marriage as token of love. This concept of providing gift to the bride might have influenced the ST respondents to perceive in a different way than the other respondents. Further, the table reveals that a very poor percentage of slum women from all the background were found to have perceived the idea that economic condition of the person gets improved by taking dowry. This might be due to the following reason: (i) Demanding or taking dowry might have been considered as one of the easiest way to gain some handsome money without hard labour: (ii) They might have experienced some cases, who have improved their economic condition by taking dowry at the time of marriage. (iii) Since they belong to poverty stricken class, they might not have thought beyond property to remove poverty (iii) They might not have realised the evils of dowry in a broader perspective due to lack of advanced out look or (iv) The volunteers and organisers might not have been able to make them converience about the evils of dowry. All these reasons seen to be attributable for their negative perception towards evils of dowry.

However, the healthy perception among the majority of respondents as reflected the data in the presented in the above table indicates a highly positive impact of RSS on the slum women of Rourkela.

TABLE 55: Attitude towards the Status of Girl Child: Perception on the Birth of a Baby Girl in the Family.

Sr.No	Background	Thoughts of Family Members on the Birth of a Baby Girl			Number of Responden
		<i>Burden to the family</i>	<i>Blessings to the family</i>	<i>Makes no differences</i>	
		A	B	C	
	Age Group				
1	15-25	--	18 (40.00)	27 (60.00)	45
2	26-35	--	16 (39.02)	25 (60.98)	41
3	36-50	--	8 (47.05)	9 (52.94)	17
	Status				103
1	Earning	--	22 (40.00)	33 (60.00)	55
2	Non-Earning	--	20 (41.67)	28 (58.33)	48
	Caste/ Community				103
1	Scheduled Tribe	--	23 (63.89)	13 (36.11)	36
2	Scheduled Caste	--	5 (20.83)	19 (97.17)	24
3	General Caste	--	8 (36.36)	14 (63.64)	22
4	Other Backward Caste	--	4 (33.33)	8 (66.67)	12
5	Muslims	--	2 (22.22)	7 (77.78)	9
	Total Number of Respondents	--	42 (40.78)	61 (59.22)	103

Note: Figures within the parenthesis indicate percentage.

It is seen from the table 55 that majority of the respondents were found to have developed favourable attitudes towards the status of a girl child in a family by expressing their views that the birth of a baby girl makes no difference among the family members, And about forty per cent respondents irrespective of their age, caste/community and earning status have also shown their favourable attitude towards the status of a girl child in the family by responding on the birth of a girl child as the blessings to the family. None of them have expressed their view that

the birth of a baby girl is a burden to the family. It means all the respondents have changed their attitudes toward a positive direction. It would not be out of place to mention here that before the RSS started functioning, it was noticed in the Bihari, Berhampuri and Muslim slums that the birth of baby girls were not been happily accepted by the family members because of dowry problem. But it was found that women have changed their attitude, of course, it is also a fact that birth of a baby girl is always welcomed in tribal families. It might have also been able to influence other respondents in changing their attitudes. However, the favourable attitudes found among the respondents to change the attitude of the slum women towards a favourable direction regarding the status of a girl in the family.

TABLE 56: Attitude Regarding Female Education.

Sr.No	Background	Priority Should be Given to the Education of:			Number of Respondents
		Daughter	Son	Both	
		A	B	C	
	Age Group				
1	15-25	13 (28.89)	--	32 (71.11)	45
2	26-35	11 (26.83)	--	30 (73.17)	41
3	36-50	8 (47.05)	2 (11.76)	7 (41.18)	17
	Status				103
1	Earning	18 (32.72)	--	37 (67.27)	55
2	Non-Earning	14 (29.17)	2 (4.17)	32 (66.67)	48
	Caste/Community				103
1	Scheduled Tribe	20 (55.56)	--	16 (44.44)	36
2	Scheduled Caste	4 (16.67)	1 (8.33)	19 (79.17)	24
3	General Caste	4 (18.19)	--	18 (81.81)	22
4	Other Backward Caste	1 (8.33)	1 (8.33)	10 (83.33)	12
5	Muslims	3 (33.33)	--	6 (66.67)	9
	Total Number of Respondents	32 (31.07)	2 (1.94)	69 (66.99)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the table 56 that majority of the respondents were found to have developed a favourable attitude to give importance to the education of both son and daughter, and more than thirty per cent (about one third) respondents irrespective of their age, caste/community and earning status were found to have shown their positive attitudes by giving importance to the education of daughter. Whereas a few (only two) per cent of respondents were found to have

shown their interest by giving importance to the education of the son. It shows that they have not yet changed their age-long traditional and rigid attitude towards boy's education. It is important to mention here that the two unchanged respondents were from the older age group with non-earning background. This might be due to the following (i) They might have thought that spending money for the education of daughters would be a great loss since they go to their in-laws after their marriage. (ii) They might not have realised the benefit of girls education till now due to lack of exposure to different medias and situations. (iii) They might not have changed their attitude due to their rigid thinking and traditional values that the son would run the family in future. or (iv) They might not have been regular in the centre to participate in the discussion forum due to their socio personal problems. All these attributes might be responsible for their unchanged attitudes for the same.

The responses of the majority of slum women as reflected in the above Table show a positive impact of RSS in bringing attitudinal changes among the neo-literate slum women.

Table 57: Attitude towards over Emphasis of the Education of Son than that of Daughter.

Sr.No	Background	Reason for Over Emphasising of the Education of Sons than that of the Daughters			Number of Respondents
		<i>Because the family burden is borne by the sons</i>	<i>Since the girls leave for their in-laws families after marriage, the amount spent for their education goes waste</i>	<i>There is development in the girl and her family</i>	
		A	B	C	
	Age Group				
1	15-25	--	2 (4.44)	43 (95.56)	45
2	26-35	--	1 (2.44)	40 (97.56)	41
3	36-50	--	2 (11.76)	15 (88.24)	17
	Status				103
1	Earning	--	1 (1.82)	54 (98.18)	55
2	Non-Earning	--	4 (8.33)	44 (91.67)	48
	Caste/ Community				103
1	Scheduled Tribe	--	1 (2.78)	35 (97.22)	36
2	Scheduled Caste	--	2 (8.33)	22 (91.67)	24
3	General Caste	--	1 (4.55)	21 (95.45)	22
4	Other Backward Caste	--	1 (8.33)	11 (91.67)	12
5	Muslims	--	--	9 (100.00)	9
	Total Number of Respondents	--	5 (4.85)	98 (95.15)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 57 reveals that most of the respondents irrespective of their age, caste/community and earning status have shown

favourable attitudes towards girls education by expressing their views that by receiving education, there is development in the girl and her family. This favourable attitudes might have taken place due to: (i) The impact of various cultural activities, discussion, forum, training programmes, video show and street corner meeting on theme of the benefits of girls education organised by RSS, (ii) Their self-interest to change their thinking process according to the change of time and society. (iii) The effective and message oriented content of the reading materials in the form of stories and short plays provided by RSS during their learning. All these reasons seem to count a lot for their highly favourable attitude towards female education. It is also seen from the table that none of the respondents have laid stress upon the education of son by responding on the statement because the family burden is borne by them. It means the respondents are aware that the total responsibility of the family does not depend on the son only.

Further, the table shows that a very few percentage of respondents (4.85%) have shown their favourable attitudes towards the education of sons by expressing their opinion that since the daughters leave for their in-laws after marriage, the money spend for their education goes waste. This might be due to: (i) Their lack of outlook and exposure to various situations and different media. (ii) Their environment might not be conclusive to think in a broader perspective for the education of the daughters (iii) They might have some preoccupied belief about the education of the girls. (iv) They might have seen in most of the families that the family burdens were borne by the sons only. (v) They might not have been properly communicated about the merits of girls education. All these reasons might have forced them to be unchanged in their attitudes. However, the highly favourable responses of the respondents for the education of daughter indicate that RSS is successful in developing favourable attitude among the slum women towards the education of girls.

TABLE 58: Attitude towards Literate and Aware Parents.

Sr.No	Background	Advantage of Literate and Aware Parents in the Family			Number of Respondents
		<i>The family becomes large and unhappy</i>	<i>It makes no difference</i>	<i>The family becomes happy</i>	
		A	B	C	
	Age Group				
1	15-25	--	6 (13.33)	39 (86.67)	45
2	26-35	--	4 (9.76)	37 (90.24)	41
3	36-50	--	2 (11.76)	15 (88.24)	17
	Status				103
1	Earning	--	3 (5.45)	52 (94.55)	55
2	Non-Earning	--	9 (18.75)	39 (81.25)	48
	Caste/ Community				103
1	Scheduled Tribe	--	4 (11.11)	32 (88.89)	36
2	Scheduled Caste	--	3 (12.5)	21 (97.5)	24
3	General Caste	--	2 (9.09)	20 (90.91)	22
4	Other Backward Caste	--	2 (16.67)	10 (83.33)	12
5	Muslims	--	1 (11.11)	8 (88.89)	9
	Total Number of Respondents	--	12 (11.65)	91 (88.35)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the table 58 that about ninety per cent (a great majority) of the slum women were found to have agreed that the family becomes happy if the parents are literate and aware. It is also seen from the table that a few number of respondents (only twelve) irrespective of their age, caste/community

and earning status were found to be agreed to the statement that it makes no difference in the family if the parents are literate and aware. This type of unperceptible changes in the attitude of respondents might be due to: (i) Lack of interaction with different types of people other than the family members (ii) They might not have interest in learning seriously (iii) They might have some socio-personal problems (iv) They might not have participated in different types of training programme like Mahila Yagruti Talim, Family Welfare Camps, Discussion Forum due to certain problems or (v) They might not have self interest to know about the effect of education in family life.

All these causes count a lot for their unperceptible changes in attitude. However, the highly favourable responses of the respondents presented in the table show that there is no doubt of the fact that RSS is successful in developing healthy attitudes among the neo-literate slum women with regard to the need for education and awareness of the parents in the family

TABLE 59: Attitude towards Literate and Aware Mother.

Sr.No	Background	Advantage of Literate and Aware Mother in the Family			Number of Respondents
		<i>There is an increase in disturbances in the family</i>	<i>The possibilities of all round development of the family increases</i>	<i>Only education of the children gets facilitated</i>	
		A	B	C	
	Age Group				
1	15-25	--	41 (91.11)	4 (8.89)	45
2	26-35	--	37 (90.24)	4 (9.74)	41
3	36-50	--	14 (82.35)	3 (17.65)	17
	Status				103
1	Earning	--	52 (94.55)	3 (5.45)	55
2	Non-Earning	--	40 (83.33)	8 (16.67)	48
	Caste/Community				103
1	Scheduled Tribe	--	32 (88.89)	4 (11.11)	36
2	Scheduled Caste	--	22 (91.67)	2 (8.33)	24
3	General Caste	--	20 (90.91)	2 (16.67)	22
4	Other Backward Caste	--	10 (83.33)	2 (16.67)	12
5	Muslims	--	8 (88.89)	1 (11.11)	9
	Total Number of Respondents	--	92 (89.32)	11 (10.68)	103

Note: Figures within the parenthesis indicate percentage.

It can be observed from the table 59 that most of the slum women (more than 90%) were found to have developed a highly favourable attitude towards having a literate and an aware mother in the family by expressing their views that all round development of the family is possible by a literate and an aware mother. It can be

seen that none of the respondents have expressed their negative attitude towards literate and aware mother by responding on the statement that disturbance increases in the family due to a literate and an aware mother. It means all the respondents have developed a favourable attitude towards having a literate and an aware mother. Only their level of perception varies from person to person. Further, the table reveals that a meagre percentage (10.68%) of respondents in respective of their age group, caste/community and earning status were not found to have developed highly favourable attitude towards literate and aware mother by expressing their opinion that only the education of the children gets facilitated by the literate and aware mother. It means that respondents do have a favourable attitude towards a literate and an aware mother. But their level of perception is not up to mark. This might be due to: (i) Their inactive participation in various developmental activities of the literacy programme with regard essence of education of the mother (ii) They themselves might not be interested for various developmental work of the family (iii) They might have a pre-occupied thought in their mind that only education of the children gets facilitated by literate mother. (iv) The volunteers might not have been able to provide more details about the merits of literate and aware mother in the family due to her/his immatured state of mind. or (v) They might have observed some literate women in their work field (income of earning member) always busy with the education of their children. All these factors seem to affect the development or relatively less favourable attitude among the respondents.

However, a highly positive change of attitude among the slum women towards literate and aware mother was observed as caused by RSS.

Table 60: Attitude towards the Education of Married Women.

Sr.No	Background	Effect of Learning of the Married Daughter and Daughter-in-laws			Number of Respondents
		<i>Problem arises in household chores</i>	<i>Family is benefited</i>	<i>Problems do not arise in the household chores</i>	
		A	B	C	
	Age Group				
1	15-25	5 (11.11)	22 (48.89)	18 (40.00)	45
2	26-35	4 (9.76)	24 (58.54)	13 (31.70)	41
3	36-50	3 (17.65)	8 (47.05)	6 (35.29)	17
	Status				103
1	Earning	5 (9.09)	30 (54.55)	20 (36.36)	55
2	Non-Earning	7 (14.58)	24 (50.00)	17 (35.42)	48
	Caste/Community				103
1	Scheduled Tribe	2 (5.56)	15 (41.67)	19 (52.78)	36
2	Scheduled Caste	3 (12.5)	14 (58.33)	7 (29.17)	24
3	General Caste	4 (18.18)	11 (50.00)	7 (31.82)	22
4	Other Backward Caste	2 (16.67)	6 (50.00)	4 (33.33)	12
5	Muslims	1 (11.11)	5 (55.56)	3 (33.33)	9
	Total Number of Respondents	12 (11.65)	54 (52.43)	37 (35.92)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the table 60 that more than half of the slum women have shown a positive attitude towards the education of the married women by responding that family gets benefit if the married daughter and daughter-in-laws go for education. More than one-third (35.92%) have also shown their favourable attitude by expressing their views on the statement that problem does not arise in

household chores if married a daughter and daughter-in-law go for education. Whereas, a few women irrespective of their age, caste/community and earning status have expressed their unchanged attitudes by expressed their views that problem arises in household chores if the married daughter and daughter-in-law go for education. This unchanged attitudes among the few slum women may be attributed to: (i) Their lack of self interest and determination for education (ii) Their family members might not have encouraged and co-operated in house hold chores. (iii) They might have been tortured a lot by their family members due to some (little) negligence in house hold chores during their learning in the centre. (iv) They might not have been able to manage time and home in a better way or (v) They might not have been able to motivate their family members for extending co-operation in household chores. These reasons might have caused an unfavourable attitude towards education of married women. It is important to mention here that respondents irrespective of their age group, caste/community and earning status have shown their highly favourable, favourable, and even unfavourable attitudes towards the education of married women. Respondents from not a particular age group, caste/community and even earning and non-earning status have shown their highly favourable, favourable, and unfavourable attitudes towards education of married women. It gives a clue to guess that attitudinal changes among the respondents are not due to their background variables like age-group, caste/community and earning status, but due to their interests strong determination and urge to learning along with the sincere efforts and facilities made for them for their education. Therefore, it can not be concluded that the level of attitudinal changes were possible only due to the increase of age caste/community background and earning status. They might be contributing towards changing their attitudes to some extent, but not the whole. However, despite a differences between the changes of attitude among the slum women, it was found to be favourable towards the education of married women. It indicates the success of RSS in changing the attitude of slum women for the same in a positive direction.

TABLE 61: Attitude towards the Benefit/ Advantage of Girls' Education.

Sr.No	Background	Advantages of Girls' Education			Number of Respondents
		<i>They become self reliant and don't bother anybody</i>	<i>They utilize the facilities meant for them</i>	<i>They change the economic condition of the family by becoming self-dependent</i>	
		A	B	C	
	Age Group				
1	15-25	--	12 (26.67)	33 (73.33)	45
2	26-35	--	14 (34.15)	27 (65.85)	41
3	36-50	2 (11.76)	6 (35.29)	9 (52.94)	17
	Status				103
1	Earning	--	15 (27.27)	40 (72.73)	55
2	Non-Earning	2 (4.16)	17 (35.42)	29 (60.42)	48
	Caste/ Community				103
1	Scheduled Tribe	--	11 (30.56)	25 (69.44)	36
2	Scheduled Caste	1 (4.16)	7 (29.17)	16 (66.67)	24
3	General Caste	1 (4.55)	6 (27.27)	15 (68.18)	22
4	Other Backward Caste	--	5 (41.67)	7 (58.33)	12
5	Muslims	--	3 (33.33)	6 (66.67)	9
	Total Number of Respondents	2 (1.94)	32 (31.06)	69 (66.99)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 61 reveals that majority of the slum women have shown a highly favourable attitude towards the advantage of girls' education by expressing their view that by getting education girls become self-dependent and they change the economic condition of the family. Whereas, more than thirty per

cent slum women irrespective of their age, caste/community and earning status have shown their relatively less favourable attitude by responding on the statement that they (educated girls) utilise the facilities meant for them. This might be due to: (i) Lack of exposure among the slum women to certain developmental activities and people involved there in, (ii) Lack of faith on educated women due to some pre-occupied belief, (iii) They might not be sincere in the discussion forum of awareness generation programmes (iv) The immature student volunteers might not have communicated the advantages of girls' education properly. These factors might be responsible for their relatively, less favourable attitude towards girls' education.

Further the table shows that two respondents (1.94%) of older age group and from non-earning status have shown their negative attitudes by expressing their views that by getting education the girls become self-reliant and don't bother for any body. This type of negative attitude of the slum women might not have changed due to the following. (i) Since they belong to the older age group, they might have expected respect from the younger generation, which was not always possible in modern times, specially in cosmopolitan Urban slums. (ii) Since they were not earning and not exposed to different situation of life and its related problems they might not have the realisation of the essence of girls' education. (iii) They might have experienced some cases in their life, who have not bothered for any body after being literate. (iv) They might not have self-interest and determination for learning. Therefore, they might have reflected their beliefs in aim a negative way.

Mention may be made here that most of the slum women after being literate have developed interest in becoming economically self-sufficient (mostly the non-earning). Therefore, they have undergone a variety of income generation and skill development training organised by RSS with the active support of Shramik Vidyapith, and now earning some good amount by preparing standard quality of food articles, embroidery and applique items, rakhee, foot-mates, candles and greeting cards etc. Parents of some of the young respondents have reported to the investigator that after receiving income generation training, the

economic conditions of their families have got improved due to their daughters and daughter-in-laws. However, the favourable responses of the majority of slum women as emerged from the Table indicate the success of RSS in changing attitude of the neo-literate slum women towards the advantages of girl's education.

TABLE 62: Attitude towards Economically Independent Girls.

Sr.No	Background	Economically Self-Sufficient Girl			Number of Responden
		<i>The need to give dowry ceases</i>	<i>Their value in the society increases</i>	<i>Prestige of the family is hampered</i>	
		A	B	C	
	Age Group				
1	15-25	21 (46.67)	24 (53.33)	--	45
2	26-35	20 (48.78)	21 (51.22)	--	41
3	36-50	8 (47.05)	9 (52.94)	--	17
	Status				103
1	Earning	27 (49.09)	28 (50.91)	--	55
2	Non-Earning	22 (45.83)	26 (54.17)	--	48
	Caste/Community				103
1	Scheduled Tribe	12 (33.33)	24 (66.67)	--	36
2	Scheduled Caste	13 (54.17)	11 (45.83)	--	24
3	General Caste	12 (54.55)	10 (45.45)	--	22
4	Other Backward Caste	7 (58.33)	5 (41.67)	--	12
5	Muslims	5 (55.56)	4 (44.44)	--	9
	Total Number of Respondents	49 (47.57)	54 (52.43)	--	103

Note: Figures within the parenthesis indicate percentage.

It is evident from the table 62 that more than half of the slum women have shown a highly favourable attitude towards literate and economically self-

sufficient girls by expressing their opinion that the value of the girls increases in the society when they become literate and economically independent. Where as less than half of the slum women irrespective of their age group, caste/community and earning status have also shown a favourable attitude by agreeing with the statement that there is no need of giving dowry when the girls become literate and economically independent. And none of them have expressed that prestige of the family gets hampered for the same. It means all the respondents were having favourable attitude towards literate and economically self sufficient girls. But the majority of the respondents possessed positive attitude than that of their counter respondents who have responded to no need of dowry. Such response of the respondents might have found for the following (i) They might have experienced in their own slum and in working field (in case of earning that literate and earning girls might not have taken dowry during their marriage than that of the illiterate and non-earning girls. (ii) The volunteer might have given more stress on dowry aspect as the advantage of women education during their follow up discussion. or (iii) It might be a self-perception of the slum women that since they are literate and economically independent there is no need of dowry. These factors might have caused for such response of the respondents.

However, despite a little difference in the attitudes of the respondents of various age group, caste/community background and earning status, attitudes of slum women towards literate and economically independent girls were found be quite healthy. This healthy attitude of the respondents reflect the satisfactory impact of RSS activities on the neo-literate slum women of Rourkela.

TABLE 63: Attitude towards Helping Husbands in Household Chores.

Sr.No	Background	Extending help to the Wives in Household Chores by the Husbands			Number of Respondents
		<i>Family prestige is hampered</i>	<i>Self prestige of the males is affected</i>	<i>The housewives get co-operation and family peace prevail in the family</i>	
		A	B	C	
	Age Group				
1	15-25	6 (13.33)	15 (33.33)	24 (53.33)	45
2	26-35	4 (9.76)	12 (29.27)	25 (60.98)	41
3	36-50	4 (23.53)	6 (35.29)	7 (41.18)	17
	Status				103
1	Earning	6 (10.91)	13 (23.64)	36 (65.45)	55
2	Non-Earning	8 (16.67)	20 (41.67)	20 (41.67)	48
	Caste/ Community				103
1	Sceduled Tribe	3 (8.33)	5 (13.89)	28 (77.78)	36
2	Scheduled Caste	3 (12.5)	10 (41.67)	11 (5.56)	24
3	General Caste	4 (18.18)	10 (45.45)	8 (36.36)	22
4	Other Backward Caste	2 (16.67)	5 (41.67)	5 (41.67)	12
5	Muslims	2 (22.22)	3 (33.33)	4 (44.44)	9
	Total Number of Respondents	14 (13.59)	33 (32.04)	56 (54.37)	103

Note: Figures within the parenthesis indicate percentage.

It can be observed from the table-63 that more than half of the respondents were found to have a positive attitude towards helping husbands in household chores. Whereas, the rest of them irrespective of their age,

caste/community and earning status were found to be rigid and unchanged their attitudes towards the same. The attitude has not changed among the respondents because of the following: (i) Effect of the deep rooted socio-cultural tradition (ii) There might have some notion among the respondents with this regard (iii) The male members of the family might not have shown their interests despite several request of their wives to co-operate in household chores as they have not been acquainted with such activities. (iv) The husbands might have become aggressive with their wives when they ask for help in household chores, by passing remarks that their self prestige gets affected (v) The volunteers might not have made them understand about the essence of co-operation of the husbands in household chores (vi) This aspect of the literacy programme might not have been projected/demonstrated by the cultural artists of the Street plays or video films through their cultural activities effectively.

However, despite a marked difference in the attitudes of the respondents of various age group, caste/community and earning status, there was a positive attitude of slum women towards the assistance of husbands in household activities to the wives, as more than half of them have responded on the desired responses.

It indicates positive impact of RSS activities on the slum women for the same.

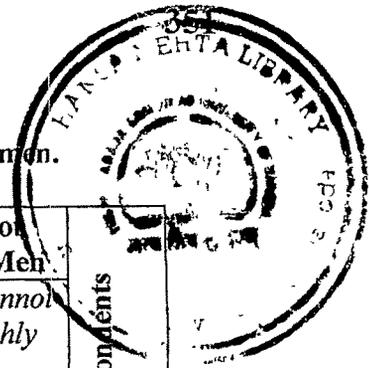


Table 64: Attitude towards the Decision Making Right of Women.

Sr.No	Background	Reasons as to Why Women Should not have the Right to Take Decision Like Men			Number of Respondents
		<i>From mental and physical point of view they are much weaker than the men</i>	<i>They also manage all sorts of social responsibilities unlike the men</i>	<i>Family cannot run smoothly without women</i>	
		A	B	C	
	Age Group				
1	15-25	2 (4.44)	20 (44.44)	23 (51.11)	45
2	26-35	2 (4.88)	19 (46.34)	20 (48.78)	41
3	36-50	1 (5.88)	7 (41.18)	9 (52.94)	17
	Status				103
1	Earning	2 (3.64)	26 (47.27)	27 (49.09)	55
2	Non-Earning	3 (6.25)	20 (41.67)	25 (52.08)	48
	Caste/Community				103
1	Scheduled Tribe	1 (2.78)	18 (50.00)	17 (47.22)	36
2	Scheduled Caste	1 (4.17)	10 (41.67)	13 (54.17)	24
3	General Caste	2 (9.09)	8 (36.36)	12 (54.55)	22
4	Other Backward Caste	--	6 (50.00)	6 (50.00)	12
5	Muslims	1 (11.11)	4 (44.44)	4 (44.44)	9
	Total Number of Respondents	5 (4.85)	46 (44.66)	52 (50.49)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 64 reveals that more than half of the respondents were found to have developed favourable attitudes towards decision-making rights of women by expressing their views that family can not run

smoothly without women. Which indicates that the decision making rights of the women should be protected in family matters. Whereas, less than half of the respondents irrespective of their age group caste/community and earning status have also shown their positive attitudes by expressing their opinions that they (women) also manage all sorts of social responsibilities unlike the men. It also indicates their favourable attitudes in the social context that their decision making right should also be protected in the social field. The table also shows that a very poor percentage (4.85%) of respondents were found to have remained unchanged in their attitudinal level by responding that women are much weaker than the men from mental and physical point of view.

This might be because they might not have recognised their own potentials till now (ii) They might have considered themselves inferior than men both mentally and physically. (iii) They might have been dominated by/under estimated by them male members of their family, neighbourhood or even in the working field (in case of working women). (iv) They might have suffered from certain chronic diseases. (v) They might not have exposed to different situations, media and cultural activities which provide a wider vision to the women. All their unchanged attitude. It is pertinent to mention here that before the RSS started functioning, it was very difficult to unite the women for any sorts of work. They would not even come forward to give their family details during the Survey work of census or even for any developmental work. This was reported by the members of some of the voluntary socio-cultural organisations like Spandan, Sevasadan, Bethel Cheritable Trust and Shramik Vidyapeeth, concerned with slum activities prior to literacy programme. Literacy Programme has been able to break their culture of silence. It has been observed by the investigator that they have become more objective with regard to assess some of their socio-cultural practices. Now they are taking active participation not only in the decision making process of their families, but also in their social setting like the male members. As a result, grass-root level leadership among the slum women have been developed through various activities of Chetana Kendras. A number of women groups have also come up in different slums:

However, the responses as emerged from the above table showed a healthy attitudes of neo-literate slum women towards the decision making rights of them and indicates a highly positive impact of RSS towards awareness generation.

TABLE 65: Attitude towards Work Participation of Sons than Daughter in Household Chores.

Sr.No	Background	Reasons as to Why Daughters should Help their Mothers in Household Chores and not Sons			Number of Respondents
		<i>Since sons are more intelligent, they should study instead of engaging in household chores</i>	<i>Son and daughter both should do the household activities</i>	<i>Participation in household activities lowers the prestige of sons.</i>	
		A	B	C	
	Age Group				
1	15-25	8 (17.78)	27 (60.00)	10 (22.22)	45
2	26-35	6 (14.63)	28 (68.29)	7 (17.07)	41
3	36-50	5 (29.41)	7 (41.18)	5 (29.41)	17
	Status				
1	Earning	8 (14.55)	37 (67.27)	10 (18.18)	55
2	Non-Earning	11 (22.92)	25 (52.08)	12 (25.00)	48
	Caste/Community				103
1	Scheduled Tribe	3 (8.33)	30 (83.34)	3 (8.33)	36
2	Scheduled Caste	5 (20.83)	12 (50.00)	7 (29.17)	24
3	General Caste	6 (27.27)	9 (40.91)	7 (31.82)	22
4	Other Backward Caste	3 (25.00)	6 (50.00)	3 (25.00)	12
5	Muslims	2 (22.22)	5 (55.56)	2 (22.22)	9
	Total Number of Respondent	19 (18.45)	62 (60.19)	22 (21.36)	103

Note: Figures within the parenthesis indicate percentage.

It can be observed from the above table 65 that a majority of the slum women were found to have developed favourable attitudes towards equal work participation of both sons and daughters in the house hold activities. Whereas a few respondents irrespective of their age group, caste/community and earning status were found to have unchanged their attitudes by expressing their views that participating in household activities lowers the prestige of sons. This type of attitude among the slum women might not have changed because of the following: (i) The volunteers might not have been serious about this aspects of literacy programme during their teaching to the respondents. (ii) The pre-occupied socio-traditional belief in their mind to give more emphasis on males (sons) of the family. (iii) Their own rigid and fatalistic attitude to not to change them selves with the change of the time or (iv) Lack of exposures of different kinds like advertisement of T.V., Video show of RSS, discussion of Chetana Kendra, Mahila Yagruti Talim Camp, Cultural activities in this regards etc. These factors might have attributed for their unchanged attitudes.

Further, the table shows that a meagre percentage of respondents have shown their unchanged unfavourable attitudes towards equal work participation of both sons and daughters in house hold activities in a different way by expressing their opinions that since sons one more intelligent, they should study instead of doing house hold chores. This might be due to: (i) Lack of out look with regard to the intelligence of daughters (ii) The content of the literacy primers might not have discussed, in a reflective way by the volunteer. (iii) Their poor self-image as women. (iv) Lack of proper training among the volunteers to communicate the message properly. (v) Since the women have been under-estimated in many ways by the members of the family as well as by the outsiders, they might have reflected their state of suppression on their daughters (vi) They might not have been able to judge the intelligence of their daughters due to lack of scope and exposure to different situation or (vii) Impact of age-old socio-cultural tradition. These factors seem to count for their unfavourable attitude for the same.

However, the favourable responses of the more than half of the respondents indicate that RSS was able to change attitude among the slum women

in a positive way towards the equal work participation of both sons and daughters in house-hold activities.

TABLE 66: Awareness About the Parental Property Rights of Women.

Sr.No	Background	Legal Provisions Made for the Women to Get a Share of their Parental Property			Number of Respondents
		<i>They have no right to have a share in the parental property</i>	<i>They can avail of equal property rights like sons</i>	<i>There is no specific law to get a share in parental property</i>	
		A	B	C	
	Age Group				
1	15-25	12 (26.67)	24 (53.33)	9 (20.00)	45
2	26-35	10 (24.39)	23 (56.10)	8 (19.51)	41
3	36-50	6 (35.29)	5 (29.41)	6 (35.29)	17
	Status				103
1	Earning	10 (18.18)	34 (61.82)	11 (20.00)	55
2	Non-Earning	13 (27.08)	18 (37.5)	17 (37.42)	48
	Caste/Community				103
1	Scheduled Tribe	7 (19.44)	19 (52.78)	10 (27.78)	36
2	Scheduled Caste	6 (25.00)	10 (41.67)	8 (33.33)	24
3	General Caste	5 (22.73)	12 (54.54)	5 (22.73)	22
4	Other Backward Caste	3 (25.00)	6 (50.00)	3 (25.00)	12
5	Muslims	2 (22.22)	5 (55.56)	2 (22.22)	9
	Total Number of Respondents	23 (22.33)	52 (50.49)	28 (27.18)	103

Note: Figures within the parenthesis indicate percentage.

It is observed from the table 66 that more than half of the respondents were found to be aware of availing equal rights of their parental property and a few respondents (more than one fourth) irrespective of their age group, caste/community and earning status were found to be unaware about the property rights of women from their parental property by expressing their views that there is no law to get parental property for the women. Further, a meagre per cent (less than one fourth) of respondents have expressed their unawareness by presenting their opinion that they won't get any right of parental property. There about half of the respondents were found to be unaware about the property rights because of the following. Most of the respondents in the slum areas are found to be from the wretched poverty sector, and a very few of them do have some land in their distant native villages. Since they were unable to earn their livelihood from the small pieces of land, they migrated to the industrial city for better prospect, and started dwelling over encroacher's land of RSP or the land of Govt. of ORISSA. When they don't have their own legal occupancy for residence as slum-dwellers, under circumstances how could they think to avail their property rights from the landless parents.

Therefore, they must not have thought about it. This might be the main attribute to their unawareness towards property rights. Mention may be made here that, the content of the PL primer has clearly emphasised on the property right of women from the parental property in one chapter entitled "Neta-Re-Dukha-Gala". The Primer was written in the middle of 1992 and got approved and published by the starting of 1993. By that time the legal code on property rights of women (the latest one) was not implemented. So the volunteers have taught and discussed the topic before the learners with additional and supplementary literature in this regard. So the respondents have also responded on the basis of the knowledge/awareness developed through that primers and discussion. So this has been taken care of while collecting data.

Awareness registered developed among more than half of the respondents with regard to property right of the women from parental property as reflected through their responses is not encouraging. However, it was found to be

satisfactory and indicates a positive impact of the literacy programme on the slum women of Rourkela.

Table 67: Awareness of Different Developmental Schemes of Bank of India.

Sr.No	Background	Awareness of Special Schemes Introduced by Bank of India for Women to Improve their Financial Condition by Starting Small Scale Business			Number of Respondents
		<i>Indira Vikas Yojana</i>	<i>Nehru Yojana</i>	<i>Priyadarshini Yojana</i>	
		A	B	C	
	Age Group				
1	15-25	27 (60.00)	10 (22.22)	8 (17.78)	45
2	26-35	29 (70.73)	7 (17.07)	5 (12.20)	41
3	36-50	7 (41.18)	6 (35.29)	4 (23.53)	17
	Status				103
1	Earning	35 (63.64)	11 (20.00)	9 (16.36)	55
2	Non-Earning	28 (58.33)	12 (25.00)	8 (16.67)	48
	Caste/Community				103
1	Scheduled Tribe	20 (55.56)	9 (25.00)	7 (19.44)	36
2	Scheduled Caste	16 (66.67)	5 (20.83)	3 (12.50)	24
3	General Caste	15 (68.18)	4 (18.18)	3 (13.64)	22
4	Other Backward Caste	7 (58.33)	3 (25.00)	2 (16.67)	12
5	Muslims	5 (55.56)	2 (22.22)	2 (22.22)	9
	Total Number of Respondents	63 (61.17)	23 (22.33)	17 (16.50)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 67 reveals that majority of respondents were found to be aware of the special scheme introduced by Bank of India to improve the financial condition of women by starting small-scale business as they have

responded that they are aware of Indira Vikas Yojana. Whereas a few respondents irrespective of their age group, caste/community and earning status have shown their low level of awareness in this regard by responding on Nehru Yojana, and a meagre percentage of respondents have also shown their un-awareness by responding on Priya Darshini Yojana. The low level of awareness among respondents in this regard might be due to the following: (i) They have confused with the scheme NRY with Nehru Yojana due to lack of familiarities with these types of terms and schemes. (ii) Since most of the schemes are meant for the rural poor and for the tribals and a very few schemes are implemented for the slum-dwellers, they might not have developed much interest on these type of schemes. Therefore, they might have guessed the name of the scheme and respondents (iii) They might not have interest to know much about different schemes and programmes. (iv) Volunteer himself/her self might not be aware about different developmental schemes of government or she/he might not have discussed with the respondents thoroughly. All these reasons might have attributed for their low level of awareness regarding special developmental scheme introduced by Bank of India.

It is important to mention here that many the slum women of different slums areas were aware of certain development schemes like Swarna Sahari Yojana, TRYSEM, DWCRA, etc., meant for the weaker section of people. They have expressed these names of the schemes during the in-depth discussion with the investigator in the field.

However, the responses as presented in the table shows a satisfactory level of awareness among the slum women with regard to developmental schemes, and indicated that RSS has been able to generate awareness among the neo-literate slum women for the same.

Table 68: Raising Voice Against Exploitation.

Sr.No	Background	Steps to be Taken Against Women Sufferings			Number of Respondents
		<i>One should tolerate</i>	<i>It should be reported to the police</i>	<i>After being self-aware and make others aware voice should be raised jointly</i>	
		A	B	C	
	Age Group				
1	15-25	--	18 (40.00)	27 (60.00)	45
2	26-35	--	14 (34.15)	27 (34.15)	41
3	36-50	--	9 (52.94)	8 (47.06)	17
	Status				103
1	Earning	--	19 (34.55)	36 (65.45)	55
2	Non-Earning	--	22 (45.83)	26 (54.17)	48
	Caste/ Community				103
1	Scheduled Tribe	--	14 (38.89)	22 (61.11)	36
2	Scheduled Caste	--	8 (33.33)	16 (66.67)	24
3	General Caste	--	9 (40.91)	13 (59.09)	22
4	Other Backward Caste	--	6 (50.00)	6 (50.00)	12
5	Muslims	--	4 (44.44)	5 (55.56)	9
	Total Number of Respondents	--	41 (39.80)	62 (60.20)	103

Note: Figures within the parenthesis indicate percentage.

It can be seen from the table 68 that majority of the slum women were found to be aware as to how to raise voice against exploitation and women torturing by responding that after being self aware and making others aware, voice should be raised unitedly. Where as about forty per cent of the slum women

irrespective of their age, caste/community and earning status have also shown satisfactory level of awareness by expressing their views that it should be reported before the police officer. It is important to note here that none of the respondents from any category have expressed their opinion that one should tolerate the exploitation of torturing. It means all the respondents are aware of raising voice against exploitation. It will not be out of place to present some of the observations made by the investigator in this regard. Due to the negligence of a night shift doctor of Govt. Hospital, Rourkela, (who was incidentally a Gynecologist) a newly born baby of a slum women of Balughat, was declared dead before the actual death. When this fact was disclosed the neo-literate slum women of Balughat didn't remain silent. They organised themselves and raised their voice against the doctor before the Medical Superintendent, Police Superintendent and Additional District Magistrate. As a result disciplinary action was taken against the concerned doctor and nurse.

Further, it was also observed by the investigator during her field visit that they have become assertive in many places. They were raising their voice in their own family, if necessary. In the words of Nuri Begun, a neo literate women of Hasanpur slum.

"We were like the cows of the cow shed. We didn't have any choice to live or voice to say 'No' to our Sohar (husbands) for any things. They think that we are meant to be submissive before them, and to please them at any cost. Like machines we would be giving birth to their children every year" She further stated:

"After joining this programme, mixing with other people in the centre, we realised that we do have our own lives to lead, and our choices to take care off. So why should we tolerate them unnecessarily against our will. So first we learnt as to how to say "no to injustice and gradually we practiced in our family to say" no" to any thing which one against our will and justice."

However, the highly satisfactory responses of a great majority of respondents as emerged from the above table shows a healthy impact of literacy programme of RSS on the slum women of Rourkela.

Table 69: Social Awareness About Different Functionaries: Reporting for Theft.

Sr. No.	Background	Theft in the House or in the Slum Should be Reported to				Nos. of Respondents
		Town services	Health Department	Town Administration	Police Department	
		A	B	C	D	
	Age Group					
1	15-25	--	--	--	45 (100.00)	45
2	26-35	--	--	--	41 (100.00)	41
3	36-50	--	--	--	17 (100.00)	17
	Status					103
1	Earning	--	--	--	55 (100.00)	55
2	Non-Earning	--	--	--	48 (100.00)	48
	Caste/Community					103
1	Scheduled Tribe	--	--	--	36 (100.00)	36
2	Scheduled Caste	--	--	--	24 (100.00)	24
3	General Caste	--	--	--	22 (100.00)	22
4	Other Backward Caste	--	--	--	12 (100.00)	12
5	Muslims	--	--	--	9 (100.00)	9
	Total Number of Respondents	--	--	--	103 (100.00)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the above table 69 that cent per cent respondents were found to have developed their social awareness regarding different functionalities by expressing their views that thieving in the house or in the slum should be reported in the police department. This cent per cent desired responses among the respondents might be attributed to the following: (i) They might have experienced theft in their house or in the slum, for which they might have reported in the Police Station, (ii) They might have experiences of Police investigation in their slum in connection with the search of thief or the theft materials. (iii) This aspect of awareness generation might have taken a lot of care by the RSS organisers through discussion, role play, dramatisation etc. during their learning. (iv) They might have much exposed to T.V., Cinema, Street Plays, and Video Shows etc. in this regard. (v) They might have developed self-interest to know about different functionalities so as to facilitate their work in time. All these factors might have helped them in developing cent per cent awareness level. However, their cent per cent desired responses as emerged from the above table indicates the success of RSS in generating social awareness among the slum women.

Table 70: Social Awareness About Different Functionaries: Applying for Installation Tube Well.

Sr. No.	Background	To install Tube Well in Your Slum You Should Apply to,				Nos. of Respondents
		<i>Police Department</i>	<i>Health Department</i>	<i>Local Administration</i>	<i>Town Services</i>	
		A	B	C	D	
	Age Group					
1	15-25	--	3 (6.67)	17 (37.78)	25 (55.56)	45
2	26-35	--	2 (11.76)	13 (31.71)	26 (63.41)	41
3	36-50	--	2 (11.76)	8 (47.06)	7 (41.18)	17
	Status					103
1	Earning	--	3 (5.45)	17 (30.91)	35 (63.64)	55
2	Non-Earning	--	4 (8.33)	21 (43.75)	23 (47.92)	48
	Caste/Community					
1	Scheduled Tribe	--	3 (8.33)	11 (30.56)	22 (61.11)	36
2	Scheduled Caste	--	2 (8.33)	10 (41.67)	12 (50.00)	24
3	General Caste	--	1 (4.55)	8 (36.36)	13 (59.90)	22
4	Other Backward Caste	--	1 (8.33)	5 (41.67)	6 (50.00)	12
5	Muslims	--	--	4 (44.44)	5 (55.56)	9
	Total Number of Respondents	--	7 (6.80)	38 (36.89)	58 (56.31)	103

Note: Figures within the parenthesis indicate percentage.

It can be viewed from the table 70 that more than half of the respondents were found to be aware about the proper functionary, where they should apply for tube-well to be set-up in their slum. Where as, more than one-third respondents irrespective of their age group, caste/community and earning status were found to have shown their low level of awareness by expressing their

views that to set-up tube well in their slum they should apply to the local administrator. This relatively low level of awareness among the few respondents might be due to multiple factors like: (i) Lack of keen interest about different types of functionaries, departments and outer activities. (ii) They might not have gone for the follow-up discussion properly among their own women's group after the literacy class due to the tight schedule of their household activities (iii) They might have seen people demanding their basic amenities before the A.D.M. and got the work done by him. All these causes might be responsible for their low level of awareness. Further, the table reveals that a very low percentage (6.80%) of respondents have expressed their very low level of awareness by presenting the opinions that they should apply to the health department to set up tube well in their slum. And it is pertinent to mention here that none of them have responded on police department for the same. The very few numbers of respondents might not have developed their desired level of awareness in this regard may be attributed to the following. (i) They might not have been exposed to various practical situation of life. (ii) They might not have keen interest in participating different types of social activities in which they would have to be thought about different functionaries. (iii) Since tube well provides purified water, which is prime to good health, they might have thought that health department would have been taking care of to set up tube well. or (iv) Their volunteer might not have been thorough about the functions of different functionaries. All these factors seem to count for the development of very low level of awareness among the slum-dwellers. However, the satisfactory responses as have been shown in the above table by more than half of the respondents, indicate a positive impact of the literacy programme in arousing awareness among the slum women with regard to different functionaries.

TABLE 71: Attitude towards Political Participation of Women.

Sr.No	Background	Reason for Political Participation of Women			Number of Respondents
		<i>Their social status increases</i>	<i>By entering politics their social prestige is hampered</i>	<i>The country develops when they possess equality of political rights like men</i>	
		A	B	C	
	Age Group				
1	15-25	22 (48.89)	1 (2.22)	22 (48.89)	45
2	26-35	14 (34.15)	1 (2.44)	26 (63.41)	41
3	36-50	8 (4.06)	1 (5.88)	8 (4.06)	17
	Status				103
1	Earning	22 (40.00)	1 (1.82)	32 (58.18)	55
2	Non-Earning	22 (45.83)	2 (4.17)	24 (50.00)	48
	Caste/Community				103
1	Scheduled Tribe	16 (44.44)	--	20 (55.56)	36
2	Scheduled Caste	12 (50.00)	1 (4.17)	11 (45.83)	24
3	General Caste	8 (36.36)	1 (4.55)	13 (59.09)	22
4	Other Backward Caste	5 (41.67)	--	7 (58.33)	12
5	Muslims	3 (33.33)	1 (11.11)	5 (55.56)	9
	Total Number of Respondents	44 (42.73)	3 (2.91)	56 (54.37)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 71 reveals that more than half of the slum women were found to have developed a very healthy attitude towards political participation of women by expressing their opinion that country develops when

they also possess equality of political rights like men and less than half of the slum women were also found to have developed a healthy attitude towards political participation of women by expressing their views that social status of women increases by their political participation. Whereas a very poor (only three) percentage of respondents of all the age group and earning and non earning status with S.C., G.C. and Muslim Community were not found to have changed attitudes for the same by showing their attitudes in responding their opinion that social prestige of women gets hampered by their political participation. This may be attributed to: (i) They might have some preoccupied thoughts in the mind on political participation of women, (ii) They might not have been exposed to the political activities the women in their slums. (iii) They might have listened something wrong about some of the women politician. (iv) They might be knowing nothing about the political activities/involvement of women in politics due to mental immaturity (in case of the respondents of younger age group) All these causes might have affected for their unchanged negative attitudes towards political participation of women. It is note worthy to mention here the important impact of Literacy Programme on the slum women is that their direct involvement in politics and decision making activities after joining the literacy programme. It is found that due to the development of grass root level leadership among the neo-literate slum women their attitude towards politics and political personalities has changed. They have politics and political activities. Therefore, many of them have joined in different political groups and trying their best to involve them-selves in decision making process. It has become evident from the last Municipal Election when women from Ruptola area contested for slum-dwellers.

However, the healthy attitudes among the majority of the slum women as reflected from the above table indicate a highly positive impact of RSS on slum women of Rourkela with regard to their political participation.

Table 72: Interest to Take Part in Different Training Programme.

Sr. No.	Background	Your Interest to Participate in the Training Programme of,				Nos. of Respondents
		<i>Mahila Yagruti Talim</i>	<i>Training in child and maternity care</i>	<i>Training in women and law</i>	<i>Income generation training</i>	
		A	B	C	D	
	Age Group					
1	15-25	13 (28.89)	7 (15.55)	8 (17.78)	17 (37.79)	45
2	26-35	16 (39.02)	9 (21.95)	6 (14.63)	10 (24.39)	41
3	36-50	6 (35.29)	3 (17.64)	2 (11.76)	6 (35.29)	17
	Status					103
1	Earning	18 (32.73)	8 (14.54)	7 (12.73)	22 (40.00)	55
2	Non-Earning	17 (35.41)	11 (22.92)	9 (18.75)	11 (22.92)	48
	Caste/Community					103
1	Scheduled Tribe	13 (36.11)	7 (19.44)	5 (13.89)	11 (30.56)	36
2	Scheduled Caste	9 (37.5)	4 (16.67)	3 (12.5)	8 (33.33)	24
3	General Caste	8 (36.36)	4 (18.18)	3 (13.64)	7 (31.82)	22
4	Other Backward Caste	3 (25.00)	2 (16.67)	3 (25.00)	4 (33.33)	12
5	Muslims	2 (22.22)	2 (22.22)	2 (22.22)	3 (3.33)	9
	Total Number of Respondents	35 (33.98)	19 (18.45)	16 (15.53)	33 (32.04)	103

Note: Figures within the parenthesis indicate percentage.

It can be seen from the table 72 that one-third of the slum women irrespective of their age group, caste/community and earning status were found to have shown their interest to participate in Mahila Yagruti Talim for their development as well as for the development of the women of their slums. Where as

about one-third respondents have shown their interest in income generation training programme. Mention may be made here that, despite their wretched poverty they didn't show their interest to join income generation training programme in large number. It might be due to the following: (i) They might have already gone through the income generation training in the past. Therefore, they have not shown their interest for further training, (ii) Their income generation training might not have proved fruitful in practical situation (iii) They might not have been properly motivated for the training (iv) Since more than half of the respondents were found to be from earning category; they may not have felt the necessity of it. These factors might have affected them in showing lack of interest towards income generation training.

Mention may be made here that during her data collection, 80% of the respondents (82 out of 103), have reported to the investigator that they have participated in various income generation and skill development training programme of RSS through Shramik Vidya Peeth. They have informed to the investigator that they have formed group of 10-15 neo-literate women to produce the items in which they have got training. The investigator has also interacted with the groups in Gangadhar Palli, Pump house colony, and saw their production viz., (Pickles of different types, Badi Muduku, Sauce and Squash etc. Good articles) embroidery, applique and other items like wall hanging, pillow cover, greeting cards, Rakhee, candle, foot-mat and even cultivation of Mushroom.

It was also observed in Narla Road Muslim slum that some of the neo-literate slum women were making a good amount by mehendi application which they have learned from SVP during their training programme.

The investigator has also observed the involvement of the slum women in skill development and income generation activities during her data collection. The slum women have exhibited and sold their produced materials with great zeal in various occupations like literacy melas, programmes on International Literacy Day, International Women's Day. Women convention and even in the Women

Convention and even in the Trade Fair organised by local administration. Their production items were found to be of standard quality.

In spite of their production of good quality items, they were unable to market properly due to financial crisis and lack of marketing experience. Therefore, it has become difficult on their part to sustain those activities, (reported by the slum women of Gangadhar Palli and Sector-20 Pump house colony). They market their items in the exhibitions and by door to door pushing. It has become very difficult on their part to do so. Therefore, many of them have become demotivated to continue their income generation activities, and they didn't even show their interest for future training with regard to income generation.

The table further shows that a percentage of slum women have shown their interest in Training on child and maternity care and a meagre percentage of respondents have shown their interest in training on women and law. This might be due to the following: (i) They might have given more stress to participate in Mahila Yagruti Talim, which is an integrated training programme covering all the aspect like child & maternity case/paralegal training, skill development, and awareness generation in various concerning issue etc. (ii) They might not have keen interest on child and maternity care than that of other training (iii) They might not have interested in terms of law and legal rights due to lack of exposure to certain situation. (iv) They might not have been encouraged by their family members to participate in those training. (v) They might have found those training much effective than that of the income generation training and Mahila Yagruti Talim. (vi) Due to their immaturity (in case of the respondents of younger age group) they might not have critically thought about their affect in future life. (vii) Since, majority of volunteers in the first phase of the programme were from high school level (students of class IX and X), they might not be able to make the respondents convenient about the effectiveness of the training programme in their day to day life.

All these factors might have caused for showing their relatively less interest in the training programmes like child and maternity care and women and law.

However, the responses of the slum women as given in the table shows that RSS has been able to arouse interest among the respondent to take active participation in different types of training programme for their development as well as the development of their slum areas.

TABLE73: Attitude Towards Communal Harmony and National Integration.

Sr.No	Background	Irrespective of Caste, Colour, Creed and Religion all Should Stay in the Slum Areas Unitedly Because,			Number of Respondents
		<i>People of different castes and religions should live separately</i>	<i>People of all religions should live together</i>	<i>There is no harm in living, who ever may the person be, where ever he wants to live</i>	
		A	B	C	
	Age Group				
1	15-25	3 (6.67)	25 (55.55)	17 (37.78)	45
2	26-35	2 (4.88)	26 (63.41)	13 (31.71)	41
3	36-50	2 (11.76)	7 (41.18)	8 (47.05)	17
	Status				103
1	Earning	3 (5.45)	31 (56.36)	21 (38.18)	55
2	Non-Earning	4 (8.33)	27 (56.36)	17 (35.42)	48
	Caste/ Community				103
1	Scheduled Tribe	--	23 (63.89)	13 (36.11)	36
2	Scheduled Caste	1 (4.17)	14 (58.33)	9 (37.5)	24
3	General Caste	3 (13.64)	11 (50.00)	8 (36.36)	22
4	Other Backward Caste	1 (8.33)	6 (50.00)	5 (41.67)	12
5	Muslims	2 (22.22)	4 (44.44)	3 (33.33)	9
	Total Number of Respondent	7 (6.8)	58 (56.31)	38 (36.89)	103

Note: Figures within the parenthesis indicate percentage.

It is evident from the table 73 that majority of the slum women have shown their highly favourable attitude towards communal harmony and national integration by expressing their opinion that people of all caste and religion should

fight together unitedly, and more than one third of the slum women irrespective of their age, caste/community and earning status have expressed their views that there is no harm of living who ever man be the person where ever he wants to live . Where as, only seven respondents (6.8%) of all the age group with earning and non-earning status and from almost all the caste/community background (except S.T.) have shown their unchanged negative attitude by expressing their views that people of different caste and religion should live separately. Their attitudes might not have changed because of (i) Age old practice of living in separate sectors according to their caste category and religion might have made them rigid and fatalistic. (ii) They might not have discussed openly with other about the evils of castism and communal disorder (iii) They might not have exposed to different cultural media, T.V. Programmes, discussion forum with regard to the advantages of communal harmony and national integration or demerits of communal riots. (iv) Their feelings of superiority (in case of the G.C. respondents) and inferiority (income of so called lower caste category respondents) complexes might have blocked their mental levels to think for living separately. All these factors were seen to count for their unchanged attitudes.

It is also seen from the table that all the respondents of S.T. background have shown their favourable and highly favourable attitude towards communal harmony.

It gives a clue to guess that this might be due to (i) the special efforts made by the activists of RSS in making the learners as well as other slum-dwellers involved with different community development programme despite their caste, colour, sex, religion and age status. (ii) Effect of the special dance drama and street plays like "Naya Kadam" in Tribal Script (Sadri language) organised by RSS. (iii) their own inner will and determination to change themselves for their development (iv) Since they enjoy maximum freedom in their family and community, they might have got much scope and time to participate in those discussions made in this regard. (v) Effect of the primer which is written in the form of story and drama on communal harmony and national integration. (vi) All these factors might have caused for their highly favourable attitude towards the same. It was assumed that

caste background would play an important role for the attitudinal changes of the respondents. Specially in case of S.T. it was expected that they might prefer to live separately as they do have a separate culture and specific living style. But it was not found true. Rather all the S.T. respondents did show a favourable attitude towards a united living. It is therefore illogical to draw such a conclusion that caste background might be one of the reason for change of attitude, but not the whole.

However, the perceptible changes found among most of the neo-literate slum women indicate the success of RSS in bringing attitudinal changes among them towards communal harmony and national integration.

6 2 4 AWARENESS ABOUT THE ENROLMENT OF SLUM CHILDREN IN FORMAL SCHOOL AND OTHER SYSTEM OF EDUCATION

Under this heading it is intended to analyse and interpret the data pertaining to the awareness developed in the neo-literate slum women about the enrolment of their children in formal schools and other system of education like Anganwadi and NFE Centres etc. The details of analysis and interpretation of data is presented hereunder.

Table 74: Awareness About the Enrolment of Children's- School-Going Age of the Children.

Sr.No	Background	Children Should be Send to the School for Primary Education at the Age of			Number of Respondents
		Three Years	Five Years	Six Years	
		A	B	C	
	Age Group				
1	15-25	10 (22.22)	33 (73.33)	2 (4.44)	45
2	26-35	7 (17.07)	34 (82.93)	--	41
3	36-50	5 (29.41)	11 (64.71)	1 (5.89)	17
	Status				103
1	Earning	13 (23.64)	41 (74.55)	1 (1.82)	55
2	Non-Earning	9 (18.75)	37 (77.08)	2 (2.17)	48
	Caste/Community				103
1	Scheduled Tribe	7 (19.44)	28 (77.78)	1 (2.78)	36
2	Scheduled Caste	5 (20.83)	18 (75.00)	1 (4.17)	24
3	General Caste	5 (22.73)	17 (77.27)	--	22
4	Other Backward Caste	3 (25.00)	8 (66.67)	1 (8.33)	12
5	Muslims	2 (22.22)	7 (77.78)	--	9
	Total Number of Respondents	22 (21.36)	78 (75.73)	3 (2.91)	103

Note: Figures within the parenthesis indicate percentage.

It is evident from the table 74 that more than three-fourth of the respondents were found to be highly aware about the school going age of the children that children should be send to school for primary education at the age office, and more than one fifty of the respondents irrespective of their age, caste/community and earning status have shown their relatively low level of

awareness by expressing their opinion that children should be send to the school at the age of three. This relatively low level of awareness might be due to the following: (i) They might not have self-interest to know about the school-going age of the children as they are young and unmarried (in case of young and unmarried respondents). (ii) They might have been sending their children to the nearly Oriya medium nursery Schools. (iii) They might be sending their children to the Anganwadi at the age of three. (iv) They might have seen the children going to the English Medium Schools at the age of three. (v) They might have been working in the nursery schools with the children as aaya (in case of earning women) or (vi) They might not have discussed with the volunteer and other slum women regarding the actual school going age of the children. All these factors seem to count for their relatively low level of awareness. Further, the table shows that only three respondents (2.91%) of lower and higher age group with both earning and non earning status and from S.T., S.C. and O.B.C. background were found to have very low level of awareness by showing their awareness that children should be send to the school at the age of six. This might be because of the following: (i) They might be careless about the school going age of the children because of the formal schooling problems in their slums. (ii) They might be sending their children to the NFE Centres of RSS at the age of six. (iii) They might not have developed interest for the same due to lack mental immaturity (in case of the respondents of young age group) (iv) They might have crossed this stage of sending children to the school as their children have already grown up (in case of the respondents of older age group). (v) They might have given emphasis to NFE Centres for schooling of their children than that of the Formal setting due to their poverty timing and nature of work. All these reasons might have attributed to their very low level of awareness for the same.

It is pertinent to mention here that some of the slum women of Giridharipada Jhariabahal, and Uttam Basti were sending their children to the near by "Saraswati Sishu Mandir" at the age of three for education. It was also observed that many of the slum women of various slum areas were sending their children to the Anganwadi at the age of three to four years. And even some of them were sending their children to the NFE centers of RSS to make their children

acquainted with the environment non officially at the age of three instead of six. But most of the respondents do send their children to the schools (formal) at the age of five. It has been cross verified from the school records of the concerned schools. It was also reported by the headmasters of concerned primary schools that the enrolment rate of their schools have increased after the launching of Literacy Programme. If at all they don't get chance to avail a seat in the school, they still send the children to the NFE centers for the next session as the enrolment age of NFE centre is six.

However, the highly satisfactory responses of the slum women with regard to school going age of the children show the success of RSS in generating awareness among the neo-literate slum women.

TABLE 75: Perception of the Prime Responsibility of Sending Children to the School in Time.

Sr.No	Background	Prime Responsibility of Sending Children to the School in Time			Number of Responden
		<i>Mother</i>	<i>Both father and mother</i>	<i>Father</i>	
		A	B	C	
	Age Group				
1	15-25	32 (71.11)	8 (17.78)	5 (11.11)	45
2	26-35	35 (85.37)	4 (9.76)	2 (4.88)	41
3	36-50	10 (58.82)	5 (29.41)	2 (11.76)	17
	Status				103
1	Earning	45 (81.82)	6 (10.90)	4 (7.27)	55
2	Non-Earning	32 (66.67)	11 (22.92)	5 (10.42)	48
	Caste/Community				103
1	Scheduled Tribe	26 (72.22)	5 (13.89)	5 (13.89)	36
2	Scheduled Caste	18 (75.00)	4 (16.67)	2 (8.33)	24
3	General Caste	17 (72.22)	4 (18.18)	1 (4.56)	22
4	Other Backward Caste	9 (75.00)	2 (16.67)	1 (8.33)	12
5	Muslims	7 (77.78)	2 (22.22)	--	9
	Total Number of Respondents	77 (74.76)	17 (16.50)	9 (8.74)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 75 shows that all respondents have shown perceptible changes in their attitudes in three different way. About three-fourth of the respondents have perceived mother's responsibility as prime to send the children to the school in time. Where as, a meagre percentage of slum women irrespective of their age group caste/community and earning status have perceived that both father and mother are mainly responsible for sending the children to the

school in time. And a very poor percentage of respondents (8.74%) have shown their perception by expressing their views that father is mainly responsible for sending children to the school in time. This types of perception among the slum women might be due to the following: (i) They might not have perceived the thing critically due to immature state of mind (in case of respondents of younger age group). (2) The Fathers of the children might be mostly available in the house during the school going time either due to their nature of job or unemployment. (3) The Fathers of the children might have been over-dominating in the families with regard to the education of their children. (4) The mothers might have been engaged either in their work in the workfield (in case of earning) or in the household chores (income non-earning) during the school going time of the childness. (5) The fathers might have shown their special interest in sending the children to the school in time. (6) The mothers might not be interested to take up responsibility of sending the children in time. (7) This responsibility aspect of father and mother or mother or the father might not have discussed clearly before them or (8) The P.L. primer and other literature might not have reflected properly for the same. All these factors seem to count for such type of perception among the neo-literates.

However, the perceptible changes as observed from the presented data in the table show a healthy attitude of slum women developed through the activities of RSS. Which also indicates the success of the literacy programme.

TABLE 76: Awareness Regarding the alternative Education for the Children of Poor and Labour Class People.

Sr.No	Background	Children of Poor and Labour Class People Those Who are Unable to go to Formal School Would Learn at-			Number of Respondents
		<i>Literacy Centres</i>	<i>Non-formal education centres</i>	<i>There is no justification for their Education</i>	
		A	B	C	
	Age Group				
1	15-25	15 (33.33)	30 (66.67)	--	45
2	26-35	12 (29.27)	29 (70.73)	--	41
3	36-50	8 (47.06)	9 (52.94)	--	17
	Status				
1	Earning	17 (30.91)	38 (69.09)	--	55
2	Non-Earning	18 (37.50)	30 (62.50)	--	48
	Caste/ Community				103
1	Scheduled Tribe	11 (30.56)	25 (69.44)	--	36
2	Scheduled Caste	8 (33.33)	16 (66.67)	--	24
3	General Caste	8 (36.36)	14 (63.64)	--	22
4	Other Backward Caste	5 (41.67)	7 (58.33)	--	12
5	Muslims	3 (33.33)	6 (66.67)	--	9
	Total Number of Respondents	35 (33.98)	68 (66.02)	--	103

Note: Figures within the parenthesis indicate percentage.

It is evident from the above table 76 that cent per cent respondents have shown their awareness regarding the education for the children of poor and labour class people, those who are unable to join the formal school. Majority of them have shown their high level of awareness by expressing their opinion that children of

poor and labour class should learn at NFE centres, and one-third of the respondents irrespective of their age group, caste/community and earning status have also shown their relatively low level of awareness by expressing their view that they should learn at the literacy centres. None of them have shown their unawareness by expressing that there is no justification of their education, which indicates that all the respondents were aware about the need for education of their children. Their awareness regarding non-formal education centre for poor children might be attributed to: (i) Their interaction with the Literacy Volunteers, NFE coordinators and monitoring team of RSS, who have been engaged and activated for the awareness generation and development of the slum people specially the neo-literates since long. (ii) Their keen interest for the educational development of their children. (ii) The activities of the NFE centres might have attracted more than the formal schools. All these reasons might have attributed for their high level of awareness for NFE centres as an alternative for the poor children.

The reasons for preferring literacy centres as an alternative for the poor children by the respondents might be due to the following: (i) The target group of the Literacy Programme was 10 to 60 years. So children upto the age group 10 to 60 could have been enrolled. (ii) There were no facilities of NFE centres in every slum due to its limited sanction, where as Literacy Centres were found in each and every slum areas. (iii) Their self-interest for the education of their children at any centre within their reach. These causes might have affected to select literacy centres as alternative for poor children to learn.

However, the highly satisfactory level of awareness as emerged from the responses of the majority of slum women presented in the table shows positive impact of the literacy activities of RSS on the neo-literates slum women.

Table 77: Awareness Regarding the Education of the Child Labourers.

Sr.No	Background	Child Labourer Those Who are unable to go to the Formal School Should Learn at-			Number of Respondents
		<i>Literacy centres</i>	<i>Non-formal education centers</i>	<i>No need of to educate them</i>	
		A	B	C	
	Age Group				
1	15-25	20 (44.44)	25 (55.56)	--	45
2	26-35	13 (31.71)	28 (68.29)	--	41
3	36-50	8 (47.05)	9 (52.94)	--	17
	Status				103
1	Earning	19 (34.55)	36 (65.45)	--	55
2	Non-Earning	22 (45.83)	26 (54.17)	--	48
	Caste/Community				103
1	Scheduled Tribe	14 (38.89)	22 (61.11)	--	36
2	Scheduled Caste	10 (41.67)	14 (58.33)	--	24
3	General Caste	8 (36.36)	14 (63.64)	--	22
4	Other Backward Caste	5 (41.67)	7 (58.33)	--	12
5	Muslims	4 (44.44)	5 (55.56)	--	9
	Total Number of Respondent	41 (39.81)	62 (60.19)	--	103

Note: Figures within the parenthesis indicate percentage.

It is seen from the table 77 that more than half of the slum women were found be highly aware that child labourers, those who are unable to go to the schools, should learn at the NFE Centres, and less than half (forty per cent) of the slum women irrespective of their age, caste/community and earning status were also found to be aware of education for the child labourers to some extent that they should learn at the literacy centres. The table also shows that none of the respondents showed their unawareness by expressing their views that there is no

need of education for the child labourers. It indicates that each and every slum women are now aware of the essence of education for the children, whether he is a child labourer or not. The respondents who have shown their relatively low level of awareness might be due to: (i) Non availability of NFE centres in each slum, (ii) Lack of keen interest to know in details about the alternative education for child labourers, (iii) The timing of the literacy centres might be more suitable to the child labourers than the NFE centres. (iv) They might not have the detailed ideas about the difference between the objectives and functions of both the types of centres. (v) They might not have got the chance to enrol in the NFE centres due to a limited sanctioning of seats. All these factors might have forced the respondents to prefer literacy centre for the child labourer.

It is important to mention here that before the launching of literacy programme there was no alternative educational provision for the education of the children of poor and labour class people, or even for child labourers those who were unable to go to the formal schools. On the constant demand of the neo-literates, especially the slum women, fifty NFE centres had been opened by RSS in different slums for the education of the poor children (including child labourers). It was noticed by the investigator that the literacy volunteers cum NFE instructors were taking special care of the centres and the education of the children.

Their sincere and dedicated efforts have not only made the people convinced to send their children to the schools and NFE centres, but also been able to develop high level of aspiration among the poor slum children and child labourers to dream for further education after completion of their NFE course. Mention may also be made here that most of the NFE centres were having a good number of child labourers as learners. It was also observed that the teaching-learning activities of the centres were interesting and even better in certain aspect than that of the municipality schools.

While discussing with the slum-dwellers and the neo-literate slum-women about the standard of teaching of NFE centres they have shown a high degree of

satisfaction with the activities and teaching of the centres and also on the volunteers/instructors.

However, the highly satisfactory responses of a majority of slum women presented in the table not only shows the impact of literacy programme of RSS on them but also indicate the success of RSS in arresting the illiteracy among the future adults, Who used to be the learners of NFE Centres.

Table 78: Awareness Regarding the Continuation of Writing Practice/ Letter Writing.

Sr.No	Background	Number of Letter Writing in a Month to Your Friend and Relatives			Number of Respondents
		<i>Not at all</i>	<i>One or two</i>	<i>Regularly</i>	
		A	B	C	
	Age Group				
1	15-25	8 (17.78)	20 (44.44)	17 (37.78)	45
2	26-35	9 (21.95)	19 (46.34)	13 (31.71)	41
3	36-50	4 (23.53)	9 (52.94)	4 (23.53)	17
	Status				103
1	Earning	13 (23.64)	23 (41.82)	19 (34.54)	55
2	Non-Earning	8 (16.67)	25 (52.08)	15 (31.25)	48
	Caste/Community				103
1	Scheduled Tribe	5 (13.89)	18 (50.00)	13 (36.11)	36
2	Scheduled Caste	6 (25.00)	9 (37.50)	9 (37.5)	24
3	General Caste	5 (22.73)	9 (40.91)	8 (36.36)	22
4	Other Backward Caste	3 (25.00)	7 (58.33)	2 (16.67)	12
5	Muslims	2 (22.22)	5 (55.56)	2 (22.22)	9
	Total Number of Respondent	21 (20.39)	48 (46.60)	34 (33.01)	103

Note: Figures within the parenthesis indicate percentage.

Data presented in the table 78 reveals that about one-third of the respondents irrespective of their age, caste/community and earning status were found to be in touch with their writing practices by regular writing of letters to their friends and relatives. Where as about half of the respondents from all the background have expressed that they use to write letters to their friends and relatives once or twice in a month. This might be due to: (i) Their lack of time in house hold chores as well as other activities (ii) Feeling of Fatigue after day long hard work in the house hold activities and at work field, (iii) Lack of encouragement from the family members (iv) Lack of keen interest in writing. All these factors might be responsible for their occasional writing of letter to keep up the writing practice.

The table further reveals that hundred and fifty of the respondents from all the background have expressed that they don't write any letter to their friends and relatives. It indicates that they were not in touch with their writing practice. This might be due to their lack of interest and motivation, and no habit to write letter. These factors might have led to their non-practice of writing habit by letter writing.

However, the highly satisfactory responses of the majority of slum women as shown in the above table indicate the regularities of their writing practices by letter writing. There is no doubt in the fact that RSS has been able to develop awareness about the regularities of writing practices among the neo-literate slum women for their further learning.

6.2.5 DISCUSSION

Data with regard to the development of the awareness level of slum women in different aspects of life, changes taken place in their attitude, and enrolment of their children in formal and non-formal education system have already been analysed in the proceeding section.

It is evident from the data analysis that a great majority of respondents (more than 80%) irrespective of their age, Caste/community and earning status

have shown very high, high and satisfactory level of awareness and very highly positive, highly positive and positive changes in attitudes in different aspects of life. Their level of awareness development and attitudinal changes found in different aspects of life are discussed here under.

6.2.5.1 Awareness with Regard to Population Explosion, Environmental Protection and Small Family Norms

It is evident from the data analysis that most of the (more than 90%) respondents irrespective of their age, caste/community and earning status have shown very high level of awareness towards evils of population explosion, environmental protection, and family welfare and small family norms. Mention may be made here that no much differences were found between their level of awareness in those aspects of life. It was expected on the basis of the research findings of Agnihotri (1974), Rao (1983), and Siddiqui (1989) that low level of awareness with regard to the above mentioned aspects found among the slum women of adult literacy programme; but, their findings did not support the present study in drawing such a conclusion. On the contrary, the present study has been supported by the research findings of Singh (1979), Council for Social Development (1982), Behera (1993), Menon (1993) and Mishra (1999). All of them have ascertained a very high level of awareness among the neo-literate with regard to different aspects of life like evils of population explosion, environmental protection and adoption of small family norms and family planning among the respondents who have attended the adult literacy classes and awareness generation programmes.

Further, it was expected on the basis of the research findings of Sarkar (1981), Siddiqui (1989) and Reddy (1991) that a very low level of awareness would be found in the Muslim respondents with regard to evils of population explosion, family planning and environmental protection. These research findings did not support to draw a logical conclusion for the present study. On the contrary, it was found in the study that the Muslim respondents have shown relatively better level of awareness than that of the respondents of other caste/community background. They have shown cent per cent awareness in many sub-aspects like

effects of population explosion (Table-30), awareness about the control of overcrowding in public places (Table-32), mechanism to protect environment (Table-33) and awareness about family welfare and small family norms (Table-34). It is pertinent to mention here that they have even shown relatively better level of awareness than that of the respondents of general caste category in some of the aspects mentioned above (can be seen in the table 32 and 34) this high level of awareness development among the Muslim respondents towards the above mentioned aspects of life can be attributed to the following factors.

- (1) The sincere efforts and regular motivational activities of RSS volunteers have aroused a keen interest in the Muslim respondents to be regular and active in literacy classes as well as awareness generation activities of the Chetana Kendras.
- (2) Since they were socio-culturally less privileged than others, when they got the scope for their development they didn't want to miss it and took more interest for their level of development.
- (3) The content of the P.L. Primers and Supplementary literature has been highly useful with regard to the same.
- (4) The message of the street plays, Mahila Kala Yatra and video shows and might have been highly powerful to the respondents.
- (5) They must have attended regularly the health camps, Mahila Yagruti Talim, Family Welfare Counselling, Income Generation Training and other programmes. All these have affected in developing high level of awareness among the Muslim slum women of Rourkela.

It is therefore illogical to draw a conclusion that age, caste/community and earning background of the respondents are the responsible factors for their high level of awareness development. They influence in developing their awareness level to some extent, but not entirely.

It will not be out of place to present here the views of different types of people interviewed by the investigator during the course of the study on impact of literacy programme on slum women with regard to various aspects of their life style.

The medical officer of Family Welfare Unit of URS (Urban Revamping Scheme), Panposh, Rourkepa and his trained multipurpose health workers (Female) have informed the investigator that when the scheme (URS) was implemented during 1987, it was very difficult to convince the people (specially the illiterate slum-dwellers) about the need for family planning. They were thinking that more people means more money. Therefore, they were not ready to listen any thing on family planning. There was no such provision for motivational and environment- building activities in the scheme so as to activate them for the same, as it is a government scheme. Thus, they were handicapped in doing any thing for motivation. Therefore, in the family planning camps there was rush among the educated and semi-educated people only. It was horrible in Muslim areas like Hasanpur, Narla Road, Imaratisaria, Madhusudan Palli and Gopabandhu Palli. Women of the Muslim slum areas were not even ready to go for family planning operation after having seven to eight children. Their husbands and mother in laws did not give them permission in the family for the same.

“After launching of RSS, they have made our job easier” said the medical officer during discussion. Now after joining the programme through its various media they have become aware about the need of small family norms. As a result, now they themselves are coming to the camps for operation, spacing and even for counselling in this regard. Population growth of the slum areas of Rourkela have therefore been controlled to a better extent.

The officer-in-charge of social forestry of Panposh have been found to be grateful to the RSS activists and the slum-dwellers for their co-operation for huge plantation in various dry areas of Rourkela. He reported to the investigator that after launching of RSS, he had been sending different types of plants to various

Chetana Kendras regularly as per the requisition of RSS for plantation. Prior to RSS, no seriousness was marked among the people specially the slum-dwellers in this regard. Government was also not serious about plantation, although there is a steel plant in the city and huge plantation is utmost required for the same. RSP was concerned about the beautification of its sector township. But after launching of the programme and involvement of the department of social forestry with RSS, this was made possible and successful by its neo-literates and volunteers.

It can be said from the views of the medical officer and his field staff of URS, Rourkela, and the officer in-charge of social forestry, Panposh, that RSS has been trying its level best to develop the awareness level of slum women through constant efforts. As a result, they have been able to develop their high level of awareness in various aspects of life. Which shows a highly positive impact of RSS in developing their awareness level.

6.2.5.2 Awareness with Regard to Child and Maternity Care and Personal Health and Hygiene

It was found from the data analysis that a large majority (about 90%) of respondents were found to be highly aware about the different sub-aspects of child and maternity care and personal health and hygiene, irrespective of their age, caste/community and earning status.

Based on the research findings of Siddiqui (1989), External Evaluation Report of NIRD (1992) Naik (1994) and Parikh (1995) it was assumed that simply positive level of awareness will be found among the respondents with regard to the different aspects of life like child and maternity care and personal health and hygiene. Further, it was expected from those studies that wide differences will be found in the awareness level of different caste/community background. The respondents of higher caste or general caste background will be shown better level of awareness than that of the ST and slum categories.

But in the present study it was not found so. Rather, the research findings of Panwar (1978), Khaja Peer (1978) Menon (1993) Behera (1993), Mishra (1999)

and GIDSL (2000) have supported the present study in drawing a conclusion that those who have attended the literacy classes regularly and participated in the awareness programmes actively and sincerely have shown high level of awareness in different aspects of life like child and maternity care and personal health and hygiene.

On the contrary, it was observed in the present study that the ST slum women have shown relatively better or equal level of awareness in all most all the sub aspects of life mentioned above (can be seen from the tables-38to 44and 47) than that of the respondents of general caste and other background.

These differences of the level of awareness development between the respondents of general caste category and ST category was observed probably due to the following reasons: (1) Respondents of G.C. background must have over-estimated them selves as they belong to so called higher caste category and their condition was a little better than others. They must have thought that what ever they know was more than sufficient to lead a good life. Therefore, they didn't want to mix and learn with the respondents of S T. and other categories. As a result they didn't develop higher level of awareness than others. (2) In case of S.T. respondents, they were suppressed by the so called higher caste people of the society since long back. So when they got the chance through literacy programme of RSS to uplift their condition, their eyes must have opened to a greater extent and didn't want to miss the opportunities for development. Further, the sincere and rigorous efforts of RSS volunteers, powerful messages of the street plays, and reading materials have made them determined to be sincere and active in those awareness activities. That resulted in their very high level of awareness development than that of others with regard to child and maternity care and personal health and hygiene.

Mention may be made here about the opinion of the CDPO of ICDS Project and her field supervisors and Anganwadi workers, and also the views of the project officer and supervisors of UBS, Rourkela Municipality. They have reported before the investigator regarding the impact of the literacy programme of RSS on

slum women with regard to the above mentioned aspects of life that before launching of literacy programme (prior to 1990) their participation in immunisation programme was very poor. A very few number of slum women were coming to the hospital for their medical registration and immunisation. The rate of still birth was also high among the women of slum areas. Infant mortality rate was also observed high in those days (during 1990-91 it was 98 and has come down to 56 in the year 1999 per thousand). Keeping pigs was a very common practice in slum setting, which was controlled to a greater extent. But after their participation in literacy programme and different types of activities, they have gradually changed their attitudes and become aware about various aspects of life. They have become more particular to the regular immunisation of their children and regular vaccination and medical check-up of the Pregnant Women. They themselves are coming forward to the immunisation camps for the administration of polio-drops to their children, which was a dream one decade back.

They have given their view that only due to efforts and rigorous activities of RSS it was being possible.

During her course of data collection (over a long period in three phases from January, 1997 to March, 2000) the investigator has also observed many far reaching changes among the slum women of Rourkela. They have not only become conscious about the health of their children or themselves, but also have developed fellow feelings for others and taking care of others accordingly. They are now maintaining cleanliness in their houses as well as in their bastis. It was also observed that they are cleaning their wells, drains and road of their slums through "Safai Karaykram" (Cleaning Programme) of Chetana Kendras. Further, they are participating on the Pulse-polio and other immunisation programmes quite enthusiastically. All of the respondents have reported to the investigator that every child had been administered pulse polio-drops, and all the mothers had preferred to breast-feed to their infants. The investigator has not found any specific level of discrimination in awareness development between the higher caste respondents and others.

Hence, it cannot be concluded that the high level of awareness development is only because of their caste/community background and their impact on the respondents. It might be one of the important factors affected for their level of awareness development. On the other hand, the conjecture put forward was that it was the impact of literacy programme of RSS that count a great deal for the high level of awareness development among the slum women.

It can therefore, be said that the literacy activities of RSS had a healthy impact in generating highly satisfactory level of awareness among the neo-literate slum women of Rourkela with regard to child and maternity care and personal health and hygiene aspects of their lives.

6.2.5.3 Changing Attitudes Towards Evils of Alcoholism, Superstition, Child Marriage, and Dowry

It can be deduced from the data analysis and interpretation that a great majority of respondents (about 90%) irrespective of their age, caste/community and earning status were found to have developed highly positive attitudes towards evils of alcoholism, superstition, child marriage, dowry and their effects on the society. There was an expectation of the investigator on the basis of the research findings of Naik (1994) that a very low level of changes will be found in the attitudes of the slum women with regard to different social issues like evils of alcohol, superstition, early marriage and dowry. But it was found that a large majority of the slum women of all the categories have shown highly positive attitudes towards the same. On the contrary, the research findings of Rao(1983) and Shukla (1988) have supported the present study in drawing a logical conclusion. Further, there was an assumption on the basis of the study of Naik (1994) that the respondents of younger groups (15-25 age) will be shown highly positive attitudes than of the older age group (25-45) in the concerning social issues. But on the contrary it was found that irrespective of their age groups, large majority of the slum women have shown highly positive attitudes towards the same. Rather, the respondents of middle age group (26-35) have shown relatively better level of awareness and more positive attitudes than that younger and older age groups in all most all the aspects of life and concerning issues. This relatively

high level of attitudinal changes in a positive direction among the middle- aged respondents must have attributed to the following: (i) The effect of the message of the cultural media, reading material and constant efforts of the RSS activists, (ii) Their self-motivation and hidden potential for self development (iii) Their own experiences with regard to the effect of evils of dowry, alcohol, child marriage or superstitions (iv) Support and constant inspiration from the family members, friends and relatives.

All these factors must have affected in changing their attitudinal level in a highly positive direction than that of the other age groups.

Further, the relatively low level of attitudinal changes found among the respondents of younger and older age group in a positive direction might be due to the following reasons. (i) Lack of keen interest to participate in the awareness generation activities actively and sincerely (ii) Lack of exposure to different situations of life and various medias like cultural, T.V., Printing etc. (iii) Poor self-image about themselves (iv) Their traditional and fatalistic nature of thinking and living (mainly in case of older respondents), (v) Mental immaturity (in case of younger respondents) (vi) Hesitant to discuss with young RSS volunteers (about the evils of child marriage and its effect etc.) All these causes have affected them and are responsible for the relatively lesser changes of attitudes in a highly positive direction than the respondents of middle age group.

However, despite a relatively very low level of difference among the respondents of all the age group, the slum women have shown a highly positive attitude towards the evils of different social issues as mentioned earlier.

It will not be out of place to mention the opinion of different types of people interviewed by the investigator in this regard during her data collection. It was reported by the excise inspector of Udit Nagar, Some social workers and local public of Rourkela that alcohol abuse and its business (business of country liquor) has been checked to some extent in tribal slums of Rourkela. Further the local people have informed that alcohol abuse, which was very common among the

tribal slum women has been controlled to a greater extent. Prior to the establishment of RSS, business of country liquor was very common and open in most of the slums. Even the slum women were also into the business of selling Handia (rice beer). After joining RSS and its literacy activities, the slum women of various areas of literacy zones started developmental activities by closing down country liquor shops and liquor distilleries from their slums. The constant efforts of the women groups (consist of both neo-literate and grass root volunteers) have also been able to control the alcohol consumption by the slum people in various areas. The alcoholic habit in the slum women (tribal), which was very common, has been totally checked in various areas like Orampara, Gudia toli, Dhipa toli, Kariabahal etc. The investigator also observed the same during her data collection. It is important to mention here that the women's groups of Orampara and Gudiatoli were imposing high amount of fines on the owners of the distilleries whenever were found working in the slums for alcohol. Even the drunkards here penalized heavily through the Chetana Kendras. The same Principle has also been applied to the parents of the girls who were organizing the marriage of their daughter before eighteen or offer dowry to the bride-groom's family. They also fined the parents of the bridegroom who demanded dowry. All these problems were resolved through the Chetana Kendras in the presence of monitoring team and senior activists. In worst case, the RSS secretary or chairman interfere and settle down the matter. The investigator has experienced those many a time during her field visit. Hence it cannot be concluded that the high level of awareness development was due to their age or Caste/community background or earning status. They might be some of the influential factors for their awareness development, but not the whole. On the other hand, it can be said that it was the impact of the constant activities of RSS, there its sincere grass-root level volunteers and activist that affect a lot for the high level of awareness generation of slum women. Based on the information of different types of people, field experiences of the investigator and above all the result of data analysis, it can be concluded that the literacy programme of RSS has been able to develop a high level of awareness among the slum women with regard to evils of alcohol, superstition, child marriage, and dowry, which ^{is} ^{of} _{one} _{the} burning issues in the present day society.

6.2.5.4 Attitude Towards the Status of Girl Child and Their Education, Political Participation of Women and Raising Voice Against Exploitation

The analysis of data reveals that a great majority of the respondents (more than 80%) irrespective of their age, caste/community and earning status have shown highly positive attitude towards status of girl child and their education, political participation of women and raising voice against exploitation. It is important to mention here that no much difference were found between the levels of attitudes between the respondents of different age groups, caste/community and earning status. Further, no wide gap of differences were observed between the above stated aspects of life of the slum women. Kudesia (1973), Brahma Prakash (1976, 1983), Khatun (1991) and Ramesh (1991) have found in their studies that a very low level of attitudinal changes among the respondents will be deduced in different aspects of their life. Further, the findings of Kudesia (1973) and Ramesh (1991) presented a base to theorise that adult literacy programme failed in respect of imparting political knowledge and consciousness in to the minds of the adult learners. On the contrary, the researcher found highly positive attitude among the respondents for the same. The research findings of planning commission (1969), Bastia (1982) Rao (1992), External Evaluation Report of Pondichery (1993), Parikh (1994 & 1995) and Pati (1996) have supported to draw a concrete conclusion for the same.

It was further concluded on the basis of the findings that there was no relationship between the occupation of the learners and their attitudinal change and level of awareness development. The research findings of Saldhana (1992) has also supported to the hypotheses that there was no impact of occupation on the learners for the same.

Further, the findings of these studies did not help the researcher to derive a logical conclusion for the present study. On the contrary, the studies conducted by Rao (1983) and Siddiqui (1989) were found to be supportive to some extent in drawing a logical conclusion for the same that occupations of the learners help them in changing their level of attitudes to some extent. It was found in the present

study that the earning women have shown relatively better level of attitudes than that of the non-earning women in almost all the aspects of life and concerned issues. Further, they were found to be relatively more aware in most of the aspects of life than the non-earning category. Mention may be made here that both the group (earning and non-earning) have shown positive attitudes towards status of girl child and need for their education, political participation of women and raising voice against exploitation. But the earning respondents were found to be more divergent than that of non-earning group in all the aspects except raising voice against exploitation. It is important to mention here that none of the respondents (both earning and non-earning) have shown negative attitude towards raising voice against exploitation. Both the groups were possessed positive attitudes towards the same.

This relatively better level of attitude among the earning women must have developed due to the following reasons: (1) Their hidden potential and self-interest for attitudinal change, (2) Effect of the working atmosphere, nature of work, encouragement of the employer and the co-workers, interaction with very many people concerned with the occupation, (3) Family support and encouragement (4) Exposure to various life situation and (5) The sincere efforts and powerful messages of various types of activities of RSS and its volunteers. All these factors have attributed to them in changing a relatively better level of attitudes in them than the non-earning slum women. But in case of non-earning slum women, (1) They didn't have strong desire to change their attitude, (2) Their fatalistic and traditional nature of thinking and living, (3) Non-co-operation from family members and friends in house hold chores (4) Mental tension and wretched poverty due to non-supplementary income from them (5) Chronic illness and family disturbances, might have affected to their relatively less level of attitudinal changes in them.

Hence, it cannot be said that the relatively better level of attitudinal changes found among the earning slum women than that of the non-earning slum women was only due to the earning background of the respondents. It is true that occupation is a dominant factor for attitudinal change of the learners but is not the

only factor. Rather the sincere efforts made by the RSS volunteers, their active participations in the campaigns, and the powerful messages of the reading and cultural media seem to count to a greater extent for the same.

Mention may be made here that both earning and non earning slum women were found to be actively participated in politics and other developmental activities of the slum areas of Rourkela. It was also observed by the investigator in the field during her data collection that both earning and non-earning slum women have actively raised their voices against exploitation whenever necessary. This active participation of slum women in different types of activities specially in politics, raising voice against exploitation, taking special interest for the education of their girls were not found prominently among the slum women before the launching of literacy programme. The grass- root level volunteers, local people and the slum women themselves have reported it to the investigator. The investigator has also recorded those things in the field. Thus, it can be said that it was the sincere efforts and activities of the organisers and volunteers of RSS, which count a lot in bringing attitudinal changes in a positive direction among the neo-literate slum women towards the status of girl child and their education, political participation and revising voice against exploitation.

6.2.5.5 Knowledge About Property Right, Decision Making Rights, Different Developmental Scheme, and Attitude Towards Communal Harmony and Helping Husband in Household Chores

It is deduced from the data analysis that a large majority of the respondents (more than 85%) irrespective of their age, caste/community and earning status have developed a highly positive attitude towards communal harmony and national integration, decision making rights of women and interest to take part in social welfare. Whereas more than half of the respondents (less than 60%) irrespective of their age, Caste/community and earning status were found to be developed simply positive attitudes towards helping husband in house hold chores and aware about property right of women and different developmental schemes.

It was expected on the basis of the research finding of Aikara & Henriques (1985), Mohanty (1988), Tantry (1990) and Thakre (1991) and Trivedi (1992) that a very low level of social awareness will be ascertained among the respondents of this study. But it was not so happened. On the contrary, it was found that respondents irrespective of their age, caste/community and earning status of the present study have developed a positive attitude towards their active participation in social activities and communal harmony and national integration, which shows the high level of their social awareness. Rather, on the studies of Sukla (1988), Rao (1992) and GIDSL (2000) have ascertained in drawing a conclusion for the same.

Further, the findings of the study of Murthy (1988) gave an impression that adult literacy programme will be helpful in developing high level of awareness among the participants regarding income generation schemes etc. The results of the study of Dhanbal (1991) also ascertained in this line that the respondents of the study were much aware about different loan facilities and majority of them (67%) have repaid the loan in time. These findings have not supported to a greater extent to the present study. The findings of the research studies of Mohanty (1988) and Pushpa (1992) ascertained that the respondents were not found to be much aware about the schemes for income generation implemented by Govt. and different agencies. The findings of the study by Mohanty (1988) revealed that only 46 per cent respondents were aware about developmental schemes of Govt. But in the present study it was observed that more than fifty per cent of the slum women (56%) and 61% respectively, Table 67 and 70) were found to be aware about different social functionaries and developmental schemes of the government.

Based on the research findings of Rao (1992) it was assumed that a great majority of the respondents will be highly aware about their decision making right and right to parental property. Further they were expected to have developed very highly positive attitudes towards helping husbands in household chores. On the contrary, except about their decision-making rights, they were not found to be highly aware about their right of parental property and highly positive attitude towards helping husbands (can be seen in Tables 66 and 63). Only more than half have shown their awareness and positive attitudes towards the same. Whereas,

regarding decision-making rights of women a large majority of slum women irrespective of the age, caste/community and earning status have shown highly positive attitude (can be seen in Table 64).

This relatively low level of awareness regarding right of parental property, different developmental schemes of the government and less positive attitude of women towards helping husband must have attributed to the following factors: (i) Lack of keen interest to know about legal and property rights and different developmental schemes, (ii) Lack of interest to change their attitudes due to their fatalistic and traditional thinking. (iii) Lack of exposure to different life situation and medias (iv) Inactive participation in various discussion forum and their follow-up programmes. (v) Lack of co-operation from the family members and in work field that leads to demotivation for active participation (vi) Effect of immature school volunteers, who themselves were unaware about different schemes of govt. and legal rights. All these factors seem to count a lot for their relatively lesser development in their awareness as well as attitudinal level.

Further, their highly positive attitudes towards communal harmony and national integration, and interest to take part actively in social welfare and decision making rights must have affected by: (i) Their self interest and motivation, (ii) Their exposure to different life situation and various cultural medias (iii) Encouragement from the family and work field to take active participation in the programme. (iv) Inner potential which was in need of an opportunity to come out and (v) The special efforts and activities of RSS volunteers and organisers, (vi) The powerful message of the reading materials and environment building activities. All these factors have affected a lot in developing high level of awareness and highly positive attitudinal change among the respondents.

It is observed by experts that the literacy programme has been able to break the culture of silence among the slum women. Now they have become more objective in decision-making process of their families as well as in their social-setting like male members. Further they have become conscious about their basic and legal rights. It is surprising to note that the Muslim slum women of Narla Road

and Hasanpur have come forward from their "BURKHA" on a procession to the A.D.M. office to fight for their basic rights like, ration card, drinking water, electricity etc. The tribal women of Dhipatoli, Khariabahal and other slums have also demonstrated before the A.D.M. Rourkela for their basic rights.

It is note worthy to mention here that some of the respondents from conservative Muslim and Bihári families have taken their own decisions and have gone for family planning operation even after the birth of one or two daughters. It was reported by the officer-in-charge of the family welfare centre of Rourkela.

The active role of neo-literate slum women as agents of socio-cultural integration and communal harmony during the communal flare-up of 1992-93 at Muslim dominated areas like Narla Road and some of the areas of Madhusudan Palli was historic. The leading role played by a neo-literate Muslim slum women cum volunteer was remarkable. Her contribution in organising people and bringing harmony with the help of other neo-literates (mainly women group) proves their level of social awareness in this regard.

Further, the social responsibilities performed by the neo-literate slum women of various slums during Latur earthquake (1993), Super Cyclone of Orissa (1999) and for the victims of Gujarat (Kutch) earthquake (2001) is note worthy. It was found that they collected cash and kind from door-to-door and sent it to the victims. During super cyclone of Orissa a representative group of slum women had gone to the area along with the grass root level volunteers and senior activists for their service and served there for more than two weeks selflessly. It was directly experienced by the investigator in the field.

Based on the reports of different types of people concerned with the activities of RSS, information gathered from different functionaries concerned in this regard and the observations of the investigator her self, it can be said that there might be the affect of various factors on the development of awareness level and attitudinal changes of the respondents to some extent but not the whole. It is the sincere and constant efforts and activities of RSS with its dedicated volunteers

which count maximum in developing their high level of awareness and attitudinal changes towards communal harmony, decision making rights etc. It shows a highly positive impact of RSS on the slum women for the same.

5.2.5.6 Awareness About the Enrolment of Children and Continuation of Writing Practice

It is evident from the data analysis that almost all the neo-literate slum women irrespective of their age, caste/community and earning status were found to be aware about the education of their children, their own responsibility to send their children to the school in time and about the NFE centre as alternative arrangement for the education of poor children and child labourers of the slum. Further it was found that majority of them (more than 70% Table-78) irrespective of their age, Caste/community and earning background were found to be in touch with their writing practices.

Based on the research findings of Thakre (1991), Naik (1994), and Parikh (1994) it was assumed that there will be a low level of awareness found among the slum women regarding the enrolment of their children. But these findings did not support to the present study in drawing such a conclusion.. On the contrary, the research findings of Planning Commission (1969), Rao (1992), Saldhana (1992) and GIDSL (2000) ascertained to draw a conclusion for the present study that the participants of Literacy Programme have realised the importance of education to a great extent and therefore, started educating their children in formal or non-formal system of education. This high level of awareness development among the slum women was possible because of the following reasons: (i) Their inner urge to make their children educated and developed (ii) Sublimation of their own desires and feelings for education through their children (iii) Encouragement of the employers (in case of earning slum women) (iv) Their wretched poverty and social conditions. (v) Exposure of different media and advertisements. (vi) Constant efforts and effective activities of RSS for the literacy and educational development of the disadvantaged slum-dwellers. All these factors seem to be responsible for their high level of awareness in this regard.

In terms of the regularities of the writing practice of the slum women it must have continued due to the following (i) Their self-interest to keep writing practice through letter writing to their relatives and friends (ii) Nature of work (in case of earning members) (iii) Budgeting habit in the family (iv) Encouragement from the family members etc. (v) Further efforts of the volunteers/ organisers through various activities of Chetana Kendra to retain their writing skills. All these factors must have encouraged them to keep their writing skills alive and active.

Mention may be made here that before launching of literacy programme, there was no over-enrolment in primary and upper primary schools of Rourkela (Municipality and Government Schools). A very few number of children from the slum areas of Rourkela were coming to the school for their education. Most of the children of school going age were found in the dumping yards of RSP during school hours to pick up iron bits. But after launching of literacy programme when the mothers of the children were involved with the programme and made literate, they realised the need of education for their children. Of course the role of the volunteers in generating urge for the education of their children is note worthy. As a result they started sending their children to the schools. The increasing rate of enrolment in Primary and Upper Primary Schools were the evidence for it. It was also noticed from the records of the schools and report of the D.I. of schools that the dropout rate especially among the girls dropped down considerably and regular attendance of the schools, located in and around slum pockets, went up significantly. In other educational systems like Anganwadi NFE centres of RSS, the enrolment rate of the children have also been increased significantly. Further, the frequent demand and demonstration of slum women before the A.D.M. Office for opening of more Primary Schools and NFE centres prove their awareness and craze for the education of their children.

It is also important to present the observation of the investigator with regard to the writing practice and skills of the respondents in various occasions. During her data collection over a period of three years (from January, 1997 to March, 2000) in three phases, the investigator has attended a number of programmes organised by RSS in various occasions. The programmes were

Celebration of International Literacy Day, International Women's Day, different training programmes, health camps etc. Almost all the functions were followed with a good number of literacy activities like writing competition, reading competitions, Mathematics test, Alpana and Rangoli competition, general knowledge, song, debate and so on.

In writing competitions it was observed that a number of respondents were participating in those competitions with great zeal. Their writing performances in general were also found to be satisfactory. Many of them were even able to write short stories poems, experiences as neo-literates, which proves their interest and keeping touch practice with writing skills. During in-depth discussion many of them expressed their gratitude to the organisers of the competitions.

Further, the informants (including the slum women) have reported that prior to literacy programme they were unaware of very many aspects of life and the concerning issues. They were rigid, conservative and fatalistic; therefore, they were not sending their children to the school or other institution. They themselves were also not thinking for their education. After joining this programme, they got a common platform to start their journey of life in a better direction through their developed awareness and changed attitudes.

Hence, it can be thought that the high level of awareness and positive attitudinal changes marked in the neo-literate slum women was due to the impact of the literacy programme through its selfless volunteers and their constant efforts that count much for the same.

6.2.6 CONCLUSION

On the background of the above discussion the following can be derived as conclusion.

1. The over all impact of literacy programme on slum women in developing their level of awareness and changing their attitudes towards various aspects of life and issues were found to be highly positive.
2. The slum women were found to be highly aware in the aspects like population and pollution, health and sanitation, child and maternity care, communal harmony, status of girl child and their education, raising voice against exploitation education of their children, political participation of women, evils of superstitions, alcohol, dowry and child marriage than that of property rights women, various developmental schemes and social functionaries and attitude towards helping husband in household chores.
3. Age, caste/communication background didn't play any significant role in developing their level of awareness or attitudinal changes. There found some influence of occupational background of the respondents in developing very high level of awareness or attitudinal changes among the respondents.
4. It was found that the respondents of middle age group have shown relatively better than the younger and the older and the S.T., S.C. and Muslim have shown relatively better than the G.C. and OBC in many aspects of life and concerning issues, and the earning respondents in general have shown relatively better than the non earning category.

However, the over all impact of the literacy activities of RSS was found to be highly satisfactory in generating high level of awareness and changing the attitudes of the slum women in Rourkela through its net working and sincere and dedicated volunteers.

6.3 CASE STUDIES

Attempts have been made in this section to present the case studies of four neo-literate slum women (two unsuccessful and two successful) out of 103 so as to find out (i) their causes of under development (as per the objective No.4 of the

study), and (ii) factors responsible for their outstanding performances in literacy skills as well as level of awareness development, attitudinal changes and social participation despite their family constraints, personal problem and wretched poverty. The name of the cases have been changed for confidentiality and presented here under.

6.3.1 CAUSES FOR THE UNDER-DEVELOPMENT OF NEO-LITERATE SLUM WOMEN

Mention may be made here that these two slum women have achieved the lowest both in literacy skills and in level of awareness development among the 103 neo-literate slum women.

CASE 1

Name - Ujarabati Majhi
Age- 16 years
Marital Status - Unmarried
Occupation - Nil
Name of the Slum - Haripur basti
No. of Literacy Zone - 03 Caste/Community- S.T.

Ujarabati, is the only daughter of her parents in Haripur basti. Her father is a daily labourer under a steel plant contractor; his condition is a little better than that of other slum-dwellers of Haripur basti. Therefore, his wife didn't have to go for supplementary earning for their livelihood, and taking care of the house hold as well as Ujara, who was an asthma patient from her very childhood.

Ujara was an over-protected child from her very birth as she was born after the thirteen years of married life of her parents. The mother reported to the investigator that to get a child they had gone to many temples, consulted many saints and black magicians and worshipped the goddesses. Only then they were blessed with Ujara. Therefore despite poverty they took special care of Ujara, and provided the best medical treatment for asthma and even consulted many black magicians and saints for the same. Since the Municipal School was half-a-

kilometer away from their slum, they therefore, didn't send her for education during her childhood.

As a result, like her parents, she also remained illiterate till the literacy programme was launched in Rourkela.

During the survey work of literacy programme, she was identified as an illiterate and motivated to learn by the volunteers of RSS, who used to be the students of Udit Nagar Government high school and the nearby youth club.

She was enrolled in the literacy centre of Haripur basti for the afternoon class. Initially she was regular in her literacy classes. But she was never interested to participate in-group discussion with regard to awareness generation in various aspects and issues of life. After a couple of days of her joining the classes she neglected coming to the literacy centre and also didn't show keen interest for learning. As she was a sick child suffering from asthma, her parents also could not force her to go to centre regularly.

While testing her literacy skills the investigator has observed that she was just able to read the paragraph of the topic "Neta Ra Dukha Gala" from the P.L. Primer "Nabataranga" by spelling alphabets. She could read the given passage for comprehension with a little difficulty, but she was unable to comprehend the questions correctly. Further, she was not even able to recognise the road symbols given in the test question properly.

Regarding writing, she was some how able to copy the paragraph with much difficulty, but she could not complete writing her personal address. With regard to word dictation, out of five words dictated, she could write only two words correctly. Her speed of writing was very slow and quality of writing was also very poor.

Regarding letter writing she could not write her experiences in the letter correctly and properly. She could write only three lines for the same.

On the numeracy test, except subtraction, she did not do well in addition, multiplication and division. Over all her performance in literacy skills was found to be very poor.

Regarding her level of awareness, development and attitudinal changes, the investigator observed that she was unaware with most of the aspects of life and concerning issues like effects of population explosion, need for environmental protection, child and maternity care, evils of superstitions, advantage of literate parents, work participation of sons in household work, awareness on property rights of women from her parental property, different develop parental schemes and social functionaries and the enrolment of poor children in different educational system.

She was found to be aware about evils of alcohol, dowry, early marriage, raising voice against exploitation and she had a positive attitude towards political participation of women and communication harmony and national integration.

When the investigator wanted to know about her future planning, she could not say anything. She had a negative self- image about the life of women. She didn't have any interest for any sorts of training to be undergone, not even for income generation training for her future. But she expressed her feelings that she would have learnt in the centre regularly, if her volunteer had been sincere and regular and her health would have been better. She reported that at many times she felt uneasy in the centre. Therefore, she could not sit there for long time. Further, the absence of the volunteer demotivated her. Therefore, she was irregular in later part of the literacy programme. Her illiterate parents reported it to the investigator,

"If she is not interested to learn, why should we force her repeatedly ? After all she is our only daughter, and there is no meaning to hurt her by going against her will for education Whatever will be in her fate, will happen"

Ujara also thinks in the same line. Only she was apprehensive about her would be husband that he should not be a drunkard and that he should be ready to

live with her parents in Haripur basti. Why should she think about her future, since her parents are alive?

After a detail investigation about the case study of Ujarabati Majhi, the investigator could visualise that constant illness, over protection of the illiterate and superstitious parents, lack of self-motivation and keen interest of the respondents and irregularities of the school volunteers in the literacy centres were the causes responsible for the unsuccessfulness of Ujarabati Majhi.

CASE 2

Name-	Kumari Majhi
Age-	22 Years
Marital Status-	Married
Occupation-	Maid Servant
Income-	Rs.500/-
Caste/Community-	Scheduled Caste
Name of the Slum-	Narayani Palli
No. of Literacy Zone-	05

Kumari Majhi, is a married neo-literate slum woman from 'Golghar' literacy centre of Narayani Palli slum areas under literacy zone no.5. She is a maid-servant, working in the staff quarters of State Bank of India colony, Sector -8 and earns Rs.500/- per month. Her husband Raghu Majhi about 35-years-old is a drunkard and gambler. He works in one of the sister plants of RSP as a labourer and earns about Rs.2000/- per month. Kumari lives with her husband and mother-in-law in a rented, Jhupudi (hut) by paying Rs.300/- per month. Kumari was the second wife of Raghu. Raghu's first wife left him after one year of their married life because of his gambling and alcoholic nature and physical torture. He then married to Kumari, who was only sixteen-years-old at that time. To get relieved from dowry, her alcoholic parents organised the marriage of Kumari, without enquiring any details about Raghu. Kumari thought that after marriage she will be at least in a better state of mind than that of her parents' house. But her dreams

didn't come true, and Raghu tortured her both mentally and physically. Despite physical and mental torture, she was staying with Raghu. Seeing her condition, her neighbour Golapi has helped her in arranging those jobs of maidservant before joining literacy programme. So that she could at least relieve from the home for some times.

She joined the literacy class immediately after the launching of the programme. During her childhood she didn't get a chance to go for education due to her alcoholic parents and wretched family condition. So she had a desire to learn.

Thereby when the volunteers of RSS came to their slum for environment building activities and identification of illiterates, without consulting to her husband and mother-in-law, she enlisted her name as illiterate and expressed her will to join the literacy class. Her husband and mother-in-law did not like this. They thought that by joining literacy class she will be leaving her job, and they will be losing her earning. However, despite their opposition and non-cooperation of her mother-in-law in the household activities, she attended the classes regularly and taking active participation in those awareness generation programme. Although her learning time was not always suitable to her, she could manage it by convincing her employers. But gradually they also didn't co-operate her as their work neglected due to late coming of Kumari. With the increase of physical and mental torture to her, the workload of home and at work field also increased and she became irregular in the class and inactive those programmes.

In the literacy test, Kumari was rated good in reading. Because , she was able to read a paragraph of the P.L. Primer "Naba Taranga", and also could read the paragraph for comprehension. But she was unable to comprehend the questions correctly. But with regard to the recognition of symbols, she could recognise the traffic symbols very easily and answered the given questions correctly.

In the written test she could copy the given passage with much difficulty. She wrote her personal address incorrectly. Regarding dictation, she could write

only two correct words out of five words dictated to her. Further, she tried to write her experience as a neo-literate through letter writing but could not complete the letter. What ever she wrote was also not correct. Hence, her writing skill was also found to be very poor.

In numeracy test, she did well in addition and subtraction, and committed one mistake in multiplication out of the two. Whereas, she was found to be very poor in division. On the whole her performance in numeracy was found to be good. This has been possible probably due to her nature of job and exposure to working situation. In aggregate, her performance in literacy skills was found to be poor.

Regarding awareness development and attitudinal changes, she was found to be unaware with many important aspects of life and concerning issues. Although she generated her income, she did not develop a highly positive attitude towards evils of dowry, superstition, different developmental schemes and social functionaries, assistance of husband in house hold work, political participation of women, communal harmony and national integration. She was ignorant about the sub aspect of effects of population explosion, child and maternity care (immunisation of the pregnant mother and child), but she was found to be aware of some aspect of environmental protection, evils of population explosion, personal hygiene and cleanliness, evils of alcohol, need for girls education and raising voice against exploitation. Overall, her awareness level was also found to be not satisfactory.

During in-depth discussion, Kumari reported to the investigator that Raghu was unfaithful to her as he indulged in extramarital affairs with a Reja (female labourer). This greatly distressed and depressed her. This was further aggravated when she was underwent abortion due to extreme physical and mental torture of her husband. Since then, she had been severe depression and she has neglected her study. Because of her fatalistic and traditional nature, she could not leave Raghu. In fact once she decided to leave the "Jhupudi." But where to go was a big problem before her. She also could not go back to her alcoholic and poor parents as they were living in a wretched condition in a near by a village viz., Lathikata". Her two

younger sisters and one brother, who were supported by her before marriage, were still to be independent. Therefore, she stopped thinking of leaving the house.

She had a desire to get peace of mind and happiness. She was not happy with her life. She felt that if Raghu could be changed, every thing would be changed. She wanted to get relieved from mental tension and physical torture, but at the same time did not want to go for a divorce and second marriage. She was apprehensive of the fact that if the second one would be again alcoholic like her father or Raghu her life would be more of a hell. Therefore, she reconciled to her present way of life.

The investigator could visualise that she could be re-motivated to learn for living. After a thorough study of the profile of Kumari Majhi, the investigator came to a conclusion that poverty, alcoholic parents and husband, tensed family environment, day-long hard labour in the family and work place, non-co-operation of the family members and inconvenient teaching learning hour unsuccessfulness of Kumara Majhi of Narayani Palli slum.

6.3.2 FACTORS RESPONSIBLE FOR OUT-STANDING PERFORMANCE OF NEO-LITERATE SLUM WOMEN

CASE 1

Name : Ahalya Barik
Age- 21 (At present)
Marital Status - Unmarried
Occupation - Nil
Caste/community - S.C.
Name of the Slum- Gangadhar Palli
No. of Literacy Zone - 03

Ahalya Barik, a physically challenged neo-literate woman, is the daughter of Sri Bipra Barik of Gangadhar Palli slum area. Bipra Barik, being visually challenged is dependent totally on his wife Sula, who is a maid servant, earns

about five hundred rupees per month. Both Bipra and Sula had four children, two sons and two daughters. Ahalya was the youngest one. Their elder daughter was married and lived with her family in the interior corner of Kalahandi district of Orissa. Where as, their other two elder married sons were also staying separately in two different slums of Rourkela with their families. They had never bothered about their old parents and the handicapped sister. They were not concerned about the treatment for their blind father or handicapped sister.

At the age of about 11 years, while cooking food for her blind father in the absent of Sula, Ahalya got severely burnt in the burning firewood and almost lost her both legs. This incident happened just before the launch of literacy programme. Due to wretched poverty and lack of proper guidance they didn't go for the better treatment of Ahalya. As a result, her legs got infected and thereby Ahalya lost her hope for further treatment and zeal of living.

During the survey work of the literacy programme, the local grass-root level volunteers Bichitra Kumari Barik identified her as an illiterate. By that time Ahalya was able to crawl a little for her own movement with the help of crotches. Bichitra tried her level best to motivate Ahalya for her enrolment in the literacy centre, which was supposed to run in her house. Initially Ahalya was reluctant to learning. As she was a physically challenged and that her condition was also not good for movement, she denied joining the campaign. But the grass-root level worker without losing her patience tried her level best to motivate Ahalya with the help of other volunteers of RSS and ultimately were able to convince her to enroll her name in the centre.

Bichitra was able to create urge in Ahalya for living through learning in literacy programme of RSS. The moral support of the RSS organisers (specially some of the senior level activists) aroused interest in her to develop strong will power. As a result, she could complete all the three primers along with the issues of Saksharata Samachar before the time frame. She was also able to develop her level of awareness accordingly. In the meantime, Bichitra with the help of RSS organisers could arrange some source for the treatment of Gandharbi in Rourkela

Government Hospital and was looking forward for further treatment and operation. But till 1995 no such facilities could be made available for her better treatment. In between Ahalya made herself strong to exist with great difficulty. She regularly attended the P.L. classes and the activities at the Chetana Kendras of Gangadhar Palli in a State of crawling with two wooden supporters. The painful picture of her state of crawling from her Jhupudi (hut) to the Chetana Kendra had been seen by the investigator during her data collection in the field. Despite, her physical problem, she participated in almost all the competitions organised by RSS during different occasions both at their slum level and central level. She had also been awarded for her outstanding performances in patriotic song competition, Rangoli competition, allocution and debate competitions, numeracy test and letter writing competition etc.

In the year 1995, she personally requested to the Chairman of RSS, and ADM Rourkeia for her treatment. She expressed her desire before him during his field visit to Gangadhar Palli that she wanted to stand and walk on her own feet. Once again Bichitra and the other senior activists of RSS, and the members of Chetana Samiti of Gangadhar Palli tried their best for her treatment. Mr.N.K. Das, the then A.D.M. of Rourkela sanctioned five thousand rupees for her from the Red Cross fund and encouraged the RSS volunteers to carry on the missionary work. Although the amount was very small for this purpose this became the instrument of inspiration for extending help from the volunteers and learners. Observing her strong will power for existence some of the senior activists took the case as a challenge and providing financial as well as other support whole-heartedly. Of course, the school and grass-root level volunteers, and the neo-literates have also contributed their best in the form of, cash, kind and services in the hospital. Although, Ahalya was in desire of her artificial limbs, but was not ready for amputation once again she was motivated and in Feb.-1996 her operation and amputation was done successfully with the full co-operation of the doctors and other staff of Government Hospital, Rourkela. She was hospitalised for about four months for her treatment.

During her treatment in the hospital she didn't forget to read and write she kept her regular practice of reading local news paper in Oriya "YugaVarta and "Utkalmail", Saksharata Samachar, and different library books of Chetana Kendra provided by the grass root volunteer Bichitra Bank. She kept intimating about her progress of health condition to the secretary and Chairman of RSS as well as the neo-literate friends of Chetana Kendras of different zones.

After coming back from the hospital, she started motivating people to join in the post-literacy programme by citing her own example, encouraging mothers to send their children to the NFE centres or to the schools, and helping indirectly to Bichitra in her motivational work for the P.L. activities. As her case was complicated, she was advised to wait for another a few months for the setting of artificial limbs. In the mean time, due to various reasons and the false assurance of some eminent personalities, nothing could be properly materialised to go for the setting of her artificial limbs and operation. Since it was quite expensive despite the interest of some senior activists of RSS, they also could not dare to do it single handedly.

However, her struggle came to an end at the arrival of Sri Aurobindoo Padhi, I.A.S. who joined as A.D.M. Rourkela cum Chairman of RSS. After learning about Ahalya and her family condition, he took over her case almost immediately for further treatment and setting of artificial limb, etc. With an active co-operation of the Artificial Limb Centre, Rourkela, some senior level RSS activists and grass-root volunteers like, Bichitra, her operation was successfully done in March, 2001. Artificial limbs were set in October 2001 before Puja vacation. She had a dream in her life to enjoy Durga Puja by moving on her own feet. With the efforts of different levels of RSS volunteers co-operation and best wishes of the people of the slum and Basti Chetana Committee and above all her strong will power and determination in all her dreams came true.

The investigator during her in depth discussion and observation in various situation found that Ahalya had become mentally strong and bold with strong determination. She desires to be economically self-sufficient by undergoing

income generation training at Shramik Vidyapeeth of Rourkela. For this, she has already requested to the Director of Shramik Vidyapeeth through an application written by her in Oriya language.

The investigator while administering the literacy test on her, came to know that Ahalya had already finished almost all the library books of Chetana Kendra. In addition, she had gone through a series of books written on different religions and patriotism. While testing her, it was observed by the investigator that she was very good in reading. She was able to read the paragraph of "Naba Tarang" without any mistake and after reading the paragraph for comprehension and answer to all the questions satisfactorily. Also she was able to read and recognise the road symbol given in the test question. But she took some more time in recognising the road symbol. It might be due to her lack of exposure in practical field, as she was a handicap and she had less scope to move on the road. However, her overall reading skill was found to be highly satisfactory as she was rated very good for the same.

Regarding her writing skill, she was able to copy the given passage and write down her personal address completely and correctly, she was also able to write five words of dictation correctly. Further, she could write her personal experiences as a neo-literate focusing on her development of awareness level. Her standard of writing the personal experience was very satisfactory. Over all, her writing skill was very good.

In numeracy test, she was rated excellent. Because, she was able to do the addition, subtraction, multiplication and division. Over all, her performance in literacy skill was found to be highly satisfactory as she secured very good and excellent grades in reading, writing and numeracy.

Regarding her development of the level of awareness, she was found to be aware of most of the aspects of life and concerning issues. But was not much aware with regard to child and maternity care (specially in the sub-aspect of registration of pregnant women, advantages of breast feeding, diseases of the

infants etc.) But she was found to be highly aware in the aspects like the need for women education and its advantages, decision making rights of the women, enrolment of poor children in different education system, evils of dowry, superstition, alcohol, child marriage, explosion of population and environmental protection, different developmental scheme and legal rights. She was also found to be very keen to personal hygiene and sanitation. It might be due to her regular visits to the hospital and repeated hospitalisation which has made her keen to sanitation.

Although she was having a positive attitude towards the work participation of son in the home hold activities of the family, she could not have supported very strongly to the assistance of husband in home hold chores of the wives. This might be due to the effect of her family back- ground as her father was dependent upon her mother for every thing. Over all, her development of awareness level was found to be quite satisfactory.

While interviewing Ahalaya about her future plan she has clearly responded to the investigator say she- *“I was like a dead cow. People used to come and see me like they come and see an animal. Which was unbearable. My own family never sympathized with me. Many a time, I wanted to give up my life. Bichitra didi and other brothers and sisters of RSS have given me a new lease of life I, therefore, can never think about anything other than RSS and its work. The rest of my life will be for the poor people and the people like me. But first of all I would like to earn something and be self-sufficient.”*

After careful observation of her profile, the investigator came to the conclusion that constant and sincere efforts of the self-less, RSS volunteers of different types (including the chairman), self motivation, coupled with the will power and determination of Ahalya, and the involvement and co-operation of the people of Basti Chetana Samiti, were mainly responsible for the outstanding performance of Ahalya as well as her unique success in life.

CASE 2

Name - Aisha Begun
Age- 34 Years
Marital Status - Married
Caste/Community - Muslim
Occupation - Housewife and social work
Name of the slum- Gopalbandhu Palli
Literacy Zone no.- IX

Aisha Begam, the wife of Rajak Abdul, was a neo-literate slum woman. Her husband was a worker in Rourkela Steel Plant. They were leading a happy life with their six children (four daughters and two sons) in their own house at Gopabandhupalli slum. Being a Muslim girl of an orthodox family, she was not given an education during her childhood. She was only allowed to learn some alphabets of Arabic language so that she could read "Kuran Sarif". Although her father was a fourth class Bank Employee in Calcutta, there was no impact of the advanced culture of the city on him. He was a rigid and orthodox Muslim. Therefore, he organised the marriage of Aisha with Rajak at the age of fourteen only. By heart Rajak was a mild and considerate person. So, at the time of marriage, he didn't take any dowry from Aisha's father, and after marriage he tried his level best to make Aisha happy with his very limited income. Aisha also tried her best to oblige Rajak by performing her family responsibilities and additional duties like taking care of her dependent sister-in-law who was a widow and her two children (one daughter and one son). Despite her peaceful family life, Aisha was tortured mentally by her sister-in-law. Rajak also could not say any thing against his widow sister, and remained silent. Her sister-in-law was very much traditional, fatalistic and rigid in her attitude. She was not in support of the family planning operation. Therefore, she didn't allow Aisha to go for the same. Her Khawuish (will) of delivering a male child for the Biradari (family) was therefore fulfilled. As a result, in spite of her unwillingness Aisha had to become the mother of half a dozen children at the age of about 26.

From the very beginning Aisha was very social and sympathetic to the poor and disadvantaged. Abdul was also a man of that type. So when the literacy movement started in Rourkela, she got a chance to fulfill her inner desire.

Inspired by father John of "Sevasadan" voluntary organization, who was also a volunteer and zone co-ordinator of literacy zone no. IX, she joined in the programme as a learner, and at the same time motivated other illiterate women of the slum to join the programme. Gradually, she became a learner-volunteer of the area. Her husband supported and inspired her a lot in this regard. As a result, with in two months, she could complete her primers and developed the required level of awareness in various aspects of life and the concerning issues. After being literate, she started helping the volunteers in teaching and other activities of the centre as well as the developmental activities of the slum.

Gopabandhu Palli, situated just back to the Railway godown and yard was well known for criminal activities. There was evidence of rape cases even in the broad day light before the launching of the literacy programme. Therefore, women of the slum, specially the Biharis and the Muslims did not dare to step out of their houses so easily. Hence Aisha organised a group of women, who were the learners of the literacy centre and started protesting against the criminal activities of the slum like, gambling, alcohol business, and about the insecure condition of women etc. She started this type of work with the full co-operation of the then A.D.M. cum chairman of RSS Sri Asit Tripathy, I..A..S., who was the initiator of the literacy programme. Her husband also supported her in her activities. For this work, many a times she had to visit the police station and to the court to give evidence. But, she has never bothered about her consequences and continued her work as it is.

Now, Aisha has been identified in her slum as a social worker, who works for the development of her slum. She has not joined any political party, but has been invited to all sorts of decision making activities of the slum by each and every political party and other groups.

Role of Aisha as an agent of Socio-cultural integration during the communal flare-up of 1992-93 at Muslim dominated Narla Road slum and some of the areas of Madhusudan Palli was remarkable. When the local administration and police failed to bring the situation under control, they took the help of the local RSS volunteers. Aisha along with other RSS volunteers and matured neo-literates handled the situation and restored complete normalcy by doing door to door campaigning.

While testing, the literacy skills and awareness level of Aisha, the investigator came to know that she has also learned a little English from the literacy volunteer (NFE instructor). Now she is able to write her name and even address in English.

In her test of reading skill, she was found to be excellent. She was able to go through the passage from the P.L. primer "Naba Tarang" fluently. She could also equally read the passage of comprehension and able to comprehend it by answering all the given questions. She could recognise the symbols and answered the related questions very easily.

Regarding her writing skill, she could copy down the passage and write down her personal address completely and correctly. She was also able to write five words of dictation. But there was spelling mistake in one of the dictated words. Further, she could write her personal experiences as a neo-literate based on her knowledge of awareness with spelling mistakes. She was very slow in writing, and her style of writing was not so systematic. However, her writing skill was rated quite good.

In the numeral test, she was found to be excellent because of her eligibility of doing correct addition, subtraction, multiplication and division.

Regarding her development of awareness level, it was observed that she was very much aware about different aspects of life and concerned issues. Rather, she was found more aware in certain aspects like different developmental schemes,

social functionaries, immunization of the children and pregnant women and so on then that of the local volunteer. It might be due to her direct involvement that the indifferent agencies also started activities for the beneficiaries of her slum. She was equally aware of the evils of population explosion, need for environmental protection, evils of alcohol, dowry, superstition, and need for the education of girls and other aspects like communal harmony and national integration, enrolment of poor children in educational system, raising voice against exploitation. But it was also observed by the investigator that, although, she was aware about personal hygiene, she was not found to be highly practical in her day-to-day life. This might be due to her large family and lack of time due to household chores and literacy work.

However, she was found to be highly aware in almost all the aspects of life. Over all, her performance, in literacy skills and awareness level, were found to be highly satisfactory in all respect.

During the in-depth discussion in a women's group of Gopabandu Palli, the participants of the group reported that she is the "torch light" of their slum. Without her no development work, like widow-pension, ration card, education of their children, water supply, basti-cooperation and so on could have been achieved.

The counselor of the ward and other elders have also highly appreciated her self-less and developmental work for the slum. Once (three years back) she was involved in a voluntary organisation with only little remuneration. But when she came to know that the organisation had exploited her voluntary social spirit, she immediately gave up the work and made herself free from the bondage.

Her husband says, "*Aisha should have been born in a Khandani family (royal family). Literacy movement has given her a platform to grow and expose her self and her inner qualities. The support, the co-operation and the opportunities which have been extended by RSS, would not have been given by any body, not even by me*".

Aisha also pays her deep sense of gratitude to RSS and its organisers, who have given her a scope to be literate and provided her a common platform, co-operation and moral support to fulfill her inner desire as a social worker. She has a dream for her slum that each and every child of the slum (who one row in the school and NFE Centre) should go to the college. They should not be recognised as criminals in the future. Further, she wants that her elder daughter who studies in the college would be a doctor. So that she can serve her slum in a better manner through her daughter.

Now she regrets her foolishness of becoming the mother of six children. She says *“If this programme would have launched earlier, I would not have listen to any body of my family and would have gone for family planning operation after the birth of my second daughter. But as they have already come on this earth, I would not let them miss the chance for education. I will try my best for their educational development and I would not give a single paisa at the time of their marriage as dowry”*.

If they want, they can marry any body of their own choice in religion but not before they are twenty.

After studying the profile of Aisha, the investigator learned that immense will-power, inner potential and self-interest of Aisha, moral support and encouragement of her husband, the acute problems of her slum and above all the efforts, scope, co-operation and various support extended by the organisers of RSS were the responsible factors for her literacy achievement and success as a neo-literate social worker.

6.3.3 CONCLUSION

From the four cases it can be concluded that;

- (a) Constant illness, over protection of the illiterate and superstitions parents, lack of self – motivation and immature school volunteers were the main causes for

the unsuccessfulness of case no.1 (Ujarabati Majhi) and wretched poverty, alcoholic parents and husband, tensed family environment, day long hard labour, non co-operation from the family and the un-suitable timing for learning were the main causes for the un-successfulness of case no.2 (Kumari Majhi).

- (b) It was found that sincere and selfless efforts of the grass root level volunteers as well as RSS organisers, strong will power of the respondent, involvement and co-operation of the community people through Basti Chetana Samiti were mainly responsible for the success of case no.1 (Ahalya) and immense will power and inner potentials, support of her husband, internalizing the problems of her slums and above all the sincere efforts and co-operation of RSS in every steps have helped in achieving success of Aisha (case no.2) as a neo-literate social worker.