

ADULT EDUCATION FOR WOMEN
8 CASE STUDIES

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Much of what follows has already been presented at various forums provided by the discussions on aspects of adult education held under the auspices of the working group on Adult Education for the 7th plan of which ISST was also a member. Many of the suggestions have been incorporated into the final report of the working group.

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Introduction

Women have been accorded a priority status in the Minimum Needs Programme as well as in Chapter 27 of the 6th Five Year Plan, in recognition of the critical role they play in the development process.

The policy statement of the erstwhile National Adult Education Programme (NAEP) also focuses on women as a special target group along with the weaker sections of the community, placing a high emphasis on the participation of women in adult education which is seen as a necessary input for the achievement of development goals. "The problem of coverage of women and of persons living in rural areas, particularly those belonging to the Scheduled Castes and the Scheduled Tribes was intended to be faced by adopting what came to be known as 'total coverage' ... This strategy implied... giving priority within the project area to coverage of women and other disadvantaged sections, principally by ensuring that the first centre to be opened in a village or urban locality was for women... and ensuring recruitment of women and disadvantaged groups in instructional and supervisory cadres and keeping focus on their coverage in evaluation and monitoring systems".*

The Kothari Commission Report (1980) evaluating the National Adult Education Programme brought out the extent to which actual achievement fell short of the visualised plan. Commenting on women's participation in the NAEP, the commission pointed out several special problems that

* Anil Bordia: NAEP : Policy, Programme and Perspectives, Pg. 16.

(ii)

have to be faced in promoting adult education among women. "Most poor women are overworked - they have to go out for work like men and also manage their homes and children - and do not have the time and energy to participate in adult education. It is often difficult to find a common time for a number of women to attend an adult education centre. They are also unable to leave their homes for long so that instruction has to be individualised or given in small groups near their homes. More often than not, they have to carry young children to the class and unless there are some arrangements to look after the children, they are not able to concentrate on studies. They need women instructors and supervisors but these are not available in adequate numbers".* The Commission called for special efforts to help increase the participation of women.

Stemming from the Kothari Committee report as well as the general impression arising from other short term evaluation reports which bring out the gaps in women's participation in adult education programmes, implementing officials felt the need to study more deeply the special needs and methodologies required for an effective programme of adult education for women. Such studies, they felt, should emphasise specific factors which contribute to success with a view to throwing up pertinent suggestions for policy makers as well as for possible replication. In order to do this it would be necessary to study experiments which had succeeded in India.

These following case studies were prepared in an attempt to review the efforts of a selected group of organisations, both official and non-government, who have been "successful" in reaching women with various forms of adult education.

* Kothari Committee Report on NAEP Pg - 38, 4.18

The Conceptual Framework

The task of studying adult education was made more difficult by the multitude of definitions and interpretations of what should be the objectives and hence the content of these 'various forms of adult education'. The very first platform of the women's movement in India was access to education. However, education meant school and college education and the emphasis was on the emerging women of the middle class. Today, the scope of education has expanded to include the poor and the masses; it is seen as a critical input into development, yet education for the masses still seeks definition. Various development research studies have tried to establish correlations between literacy and population growth, economic growth, general development. Yet is literacy a sufficient condition for development or does 'literacy' mean the entire package and process of awareness building leading to the ability to question, analyse and organise for action?

The policy makers of the Adult Education Programme (AEP) have broadly defined adult education as 'literacy, functionality and awareness education'. However, there are wide differences of opinion on the emphasis to be placed on each component. The ideal combination is viewed differently by different experts. Some view literacy as the most important objective, others argue that it is not a pure literacy programme but was meant to achieve awareness of self, self confidence and awareness of rights and various other developmental benefits which are more useful to the rural poor.

The relative emphasis on the three different components of the AEP was the subject of much discussion. Added to the component of what is 'useful' was the dimension of what was 'attractive'. What kind of content induced poor women to attend the programme? Poor women do not have the time and energy to participate in a non-economic service. Would it not be more suitable to orient the service itself so that it strengthens their economic condition? Others question the ethics of such inducements. Still others insist that women do consider illiteracy as a handicap and perceived literacy as a tool to elevate themselves out of a humiliating situation of being treated as unintelligent merely because they cannot read and write.

Criteria of Success

Setting the indices of success of an educational programme posed its own set of problems. This had to depend on the kind of programme conducted. Where the programme content emphasised literacy, quantification of the achievement and thus also success and failure were relatively easier. Such programmes could be judged on their ability to successfully impart reading and writing skills to their participants. However, in programmes where the emphasis lay on imparting awareness education, the indices of success were difficult to quantify and thus measurement of success was equally difficult. Results of awareness education can generally be measured at three different levels:

- i. evaluation of knowledge attained to check whether information in the different areas has been imparted and women are aware of the information.

ii. attainment of information is only the first step towards education: accepting it as a part of their thinking is the next stage. This is an area which is difficult to evaluate as some women give socially acceptable responses when questioned.

iii. implementation of the knowledge in their lives: this is the most effective indicator of the imbibing of knowledge. It should follow automatically with attitude change but in many cases practical constraints prevent women from acting and doing things the way they believe they should be done.

Following the knowledge that change is necessary, learners would be expected to evolve to the highest stage of internalisation in the awareness that the state of things are changeable and can be made to change through their own actions.

This then could be taken as the criteria of success for such programmes which employ conscientisation as the major content of the educational programmes. Broadly defined, a successful conscientisation programme was perceived as one which was able to impart in its participants-

- i. awareness of their situation
- ii. consciousness of the need for change
- iii. consciousness that it can be achieved
- iv. conscious exploring of alternative strategies to bring about this change. This can be done through organising to fight exploitation, use of developmental schemes, use of social protest for various goals.

It was felt that this study which concentrated on successful attempts at adult education would give some of the answers. It would also throw some light on the nature of the 'package' that would be most acceptable as well as modes of successful delivery. Whether these differ from area to area and group to group and whether common trends can be identified from these experiences for generalisation in a larger context were some of the areas to be explored.

Selection Process

The NAEP visualised a mass involvement of voluntary agencies, universities and state adult education departments for the delivery of the adult education programme. Certain target groups also were singled out as priority areas.

The selection of the case studies was guided by certain specific criteria. An attempt was made to get some variety in terms of geographical dispersal, urban, rural, as well as ethnic and religious characteristics.

As a first step towards selection, an attempt was made to scan all agencies offering programmes in adult education and from these, selecting such agencies or groups which had been acknowledged as having made a noticeable impact on the lives of women through their education programme.

This scanning was done with the assistance of Central and State level directorates of adult education as well as the guidance of those who had been working in the field for a long period.

In the initial round, 26 agencies were identified as having conducted effective education programmes for women. These fell broadly into two categories: those implementing **only** adult literacy programmes and those which offered adult education as part of a total programme which included other economic and social activities. Out of these 4 were selected according to the criteria described earlier. These four covered a tribal rural effort, an urban slum project, and two voluntary organisations functioning from different ideological perspectives.

As the study progressed however, it became clear that in a country as large as India with a multitude of official and non-official agencies reaching out to diverse groups of populations, four case studies would be inadequate as a representative sample. It was felt that the quality of the study would be greatly enhanced by expanding the scope to study and analyse four more of such efforts. The scope of the study was consequently increased to cover another four organisations who were reaching different kinds of target groups with non formal educational methodologies. The second sample covered women of the organised labour force, rural poor women, a university programme and an awareness building campaign run by a voluntary agency also in the rural areas. Broadly speaking, out of the eight programmes selected for detailed study, three could be considered as primarily conscientisation programmes while the remaining five were conducting literacy/adult education and development activities. Often however such demarcations are inadequate as many activities overlap and are inter-linked one to another.

Attempts were also made to study the methodology of ^{such} efforts which even though they had not been perceived as adult education programmes had been highly effective in reaching a large number of women and influencing them to participate in community action. This included endeavours such as the health extension work of the Comprehensive Rural Health Programme (CRHP) in Jamkhed, Maharashtra, and Self-Employed Women's Association (SEWA) in Ahmedabad.

Field Work

For the first round of visits, a three-tiered survey was designed. Questionnaires were prepared addressed to the organisation, to the personnel in the organisation and to the learners. However, questionnaires and short visits yielded very little of the intangibles, the atmosphere and the individual processes that make for success. Hence in the second round it was decided to limit what could be drawn out through questionnaires and to rely on the consensus - to listen, to observe and participate in the lives of the people in order to arrive at the essentials which make a programme effective. In each case personnel stayed for several days in the field, visiting and meeting a large number of women, talking about the programme: the women's expectations from it, problems and impediments in attending classes and their perceptions of how the programme had helped them. Extensive interviews were held with field level and supervisory personnel to gain insight into the situation in the field - the special problems confronted by them, efforts made to overcome these as well as their perceptions of why the programme was successful. Time was spent in the administrative offices for collecting information on the

history, ideology and administration of the organisation as well as information on the other activities to obtain a comprehensive picture of the organisation.

A meeting at the end of the first scan of the study was attended by representatives of voluntary agencies involved in adult education and government officials from the Ministry of Education. The problem of motivating adult women to attend the programme emerged as the major bottleneck. Participants expressed a degree of concern over this major problem which seemed to be a universal feature all over the country.

The magnitude of the problem can be envisaged when one realises the crucial importance of adult education for the poor rural woman. Standing on the periphery of all development programmes, her lack of knowledge and awareness stop her from making use of the facilities provided to her under the constitution as well as the special programmes created to better her lot. She is the most important target who badly needs the education programmes to bring developmental knowledge to her door step and it is just this group that the programme fails to reach in large numbers. It is essential to find strategies to help such women to break away from the clutches of poverty, over work and apathy and move towards a greater role in the development process leading to greater economic benefit and improved life styles.

This concern gave direction to the study which attempts to probe into the factors both internal to the programme and external circumstances which had helped women to participate in large numbers in the 8 selected programmes.

What were the effective methodologies which drew the women where other conventional methods failed? Were these factors internal to the programmes such as content, staff, delivery or were they a part of a larger external circumstance?

The study was hence a quest for 'effective methodology'. An attempt has also been made to identify internal and external factors that would create the conditions where women seek and absorb knowledge for their own betterment.

The Organisations

Of the eight case studies selected, three were formally conducting the NAEP : the Delhi Administration's Department of Adult Education in the muslim area of old Delhi; the Rajasthan University's Department of Adult and Continuing Education in slums of Jaipur city, also with a muslim target group, and the Young Women's Christian Association (Y.W.C.A.) an organisation working in Madras urban slums.

Of the remaining five organisations, Janashiksha Prachar Kendra (JPK) was a non-Government agency conducting a literacy programme in five villages of Hooghly District, West Bengal; the Chattisgarh Miners Shramik Sangh (CMSS) is a labour union which uses conscientisation techniques for organising the mining community in Dalli Rajhara, Madhya Pradesh; Action for Welfare and Awakening in Rural Environment (AWARE) is a developmental organisation working through conscientisation for the upliftment of tribals and backward groups in rural Andhra Pradesh; Sarvangeen Gram Vikas Mandal is a Sarvodaya group based in rural Gujarat and

offers adult education as a part of its various developmental activities. The Dashauli Gram Swaraj Sangh which is also ideologically motivated by the Sarvodaya philosophy works among women to promote a development strategy which will preserve the ecological balance of the area and the sanctity of the local way of life. This is an unstructured case study of a movement rather than an organisation.

Programme Perspectives

The eight programmes studied varied considerably in size and intensity. Some were highly evolved and formalised in methodology, dealing with very large groups with complex interactions. Others were relatively simple, limited to a smaller number of groups. Many of the variations were determined by the ideology of implementing organisations.

The Delhi, and Rajasthan University were Government and University programmes and ran mainly on prescribed AEP lines. The prescribed curriculum and syllabus were followed and hence there was not much to be learnt in actual methodology. Discussions with trainees and analysis of the situation revealed that certain value systems in the area and the dedication of the project staff contributed to the success of the programme. The stress was on maximum coverage of learners, and centres were run for the prescribed period of time.

Rajasthan University with its earlier commitment to community extension undertook to conduct NAEP from 1978 and ran 30 centres among the Muslim Community living in the tenements of the old city area of Jaipur.

The Madras YWCA was also run along the AEP lines but was a more intensive programme dealing with only 15 centres. The programme extended beyond the prescribed 10 month limit and there was emphasis on follow up programmes. The curriculum had been extended to include craft education which served as both an entry and a sustaining point.

The Janashiksha Prochar Kendra was ideologically committed to the eradication of illiteracy. In the five villages adopted by the organisation, permanent literacy and community centres were run over a period of five to seven years. Learners came as and when they could and curriculum as well as time limit for completion were totally flexible.

AWARE and the CMSS were ideologically committed to bring about change through mass organisation. Aware's ideology of awakening entire belts of villages to rise against oppression called for a large scale programme, sophisticated methodology and a greater number of personnel with specialised functions. Being an integrated programme it spread knowledge on a large number of economic, social and health issues.

The CMSS workers were a more cohesive group than Aware and hence had a smaller number of personnel with a lesser degree of specialisation. Being committed to organising people around issues relating to their basic needs or priorities the entire programme was geared towards bringing about awareness, with a minimum emphasis on literacy as an entry point. Similarly, the Dashauli Gram Swaraj Sangh also organised the local people, especially women around ecological issues which affect their basic needs. The focus was on

creating awareness and mobilising the women to safeguard their interests. Again, literacy was not an important part of the total programme.

Sarvangeen Gram Vikas Mandal offered adult education as a part of its total programme of integrated village development. The organisation was ideologically committed to working intensively in a small area and hence the size of the programme was small. Interactions were much more personalised than in the other organisations.

Motivation

Each of the agencies had, to a large measure overcome the motivational and organisational problems cited by most programmes. However, as the aims, ideology, region of operation and type of programmes were different, each adopted a different method to bring education to the people. Depending on the kind of programme, the emphasis placed on the three different components of adult education also varied considerably.

In the case of AWARE, the education programme is a part of the total conscientising process which forms the core of Aware's developmental programme. Aware works in the belief that in order for people to take active part in the development process it is necessary to create awareness in them about their rights and privileges and to stimulate them to demand and use these. Unless this is done no amount of economic schemes would help the people as they would not be in a position to utilize them. A major realisation on the part of Aware is that awareness of

governmental schemes and economic programmes does not automatically lead the people to avail of the facility. Very often practical obstacles prevent them from using what the law has provided. This may range from the relatively simple hurdle of filling in numerous forms to more discouraging factors such as widespread corruption and official apathy. Thus inculcating awareness is seen only as the first step. Unless people are helped to organise and demand privileges, imparting the knowledge will remain a meaningless exercise for all concerned.

Aware's education programme is imparted through organised groups and emphasises awareness education and functionality. The needs of the people are assessed and education is related to their needs and occupation. Literacy has a lower premium and is taught only to interested persons. Thus those who learn literacy do so because they feel the need to learn. Since Aware has integrated conscientisation to its total scheme of development, one is not seen as distinct from the other. Conscientization and organising is seen as directly leading to conditions of economic betterment and hence are also seen as developmental activities.

The women of the mining community of Chattisgarh responded to the programmes and messages of the CMSS because these were directly related to their most primary needs i.e. the earning and conservation of money (the agitation for higher wages and blockage of wasteful expenditure on alcohol). Both programmes have a common base in that they have attacked the problem of apathy and unawareness by spreading the message of organisation

for collective gain. Information disseminated by them has a direct bearing on the lives of the women and thus evokes a tremendous response and feed back. The mining community of Chattisgarh faces major problems: job in-security, mechanisation, low wages and the consequent illhealth, poor living conditions and alcoholism which drains away already meagre earnings. The CMSS hits at each one of the problems explaining its contribution to their life condition and organising the miners to fight these. Both Aware and CMSS deal with more or less homogenous groups of tribals and mining workers with little clash of interest within the groups.

Since the major emphasis is on awareness creation done mainly by oral methods and other visual techniques, both organisations have placed little emphasis on literacy. With successful organisation and fulfilment of their most basic needs the women are now able to show an interest in literacy programmes.

The Sarvangeen programme is another example of education being a part of a total development programme. However, it is a distinct and independent part of the programme and is one of the many services offered by the group. Since the programme is voluntary and is independent of other programmes, economic benefit is not a motivating factor for attendance. There are obviously other factors that contribute to the people's participation. Of this the most important is the role of the animator incharge of the programme. The dedicated and sincere attempts of the animator evoked so much interest in the people that the class had to continue on popular demand even when all others were shut

down. This is an indication of the power of the grassroot level worker to attract learners to the centre and the importance of this functionary in the total programme. The programme itself has two parts-the ratri-kendras and the adult education centres. Though functionality and awareness form a part of the programme, the major emphasis is on literacy. The programme of the Dashauli Gram Swaraj Sangh has succeeded in motivating large numbers of women to participate by taking up survival issues as the core of its awareness programme. In this, the objective and methodology is somewhat similar to that of the CMSS. The target group in this case, however, is the local population of women who work on their own meagre land holding and are not daily wage earners or organised labour. For them the question of preserving their local ecological balance is one of vital concern since they are the collectors of firewood and water. The need to preserve the diminishing forests, prey to the greed of contractors, and consequent drying up of water sources were the themes of the programme and succeeded in awakening and motivating women of remote villages to start what has popularly come to be known as the Chipko Movement. The sangh has now turned its attention to area development and propagation of allied activities such as smokeless chulahs. The programme is adult education without literacy.

The YWCA programme in Tamil Nadu is an independent programme in adult education and is not linked with any other developmental activity. The programme reaches out to very poor urban slum dwellers, many of whom work to eke out a living. The history of the programme provides in itself an interesting pointer. It became more successful, with attendance and regularity increasing when the component of

skill instruction was added into the curriculum. The craft education forms an entry point to adult education. Women come to learn the crafts which they find interesting and are also able to earn small amounts through it. During this training they are exposed to other aspects of adult education and literacy.

A few important factors contribute to the success of the YWCA programme. It is small and facilitates intensive interaction between the supervisor, instructor and the learners. It does not limit itself to a period of a year but continues for a periods ranging from 2-4 years during which education is imparted at a steady pace. The crafts learnt do contribute to small earnings as YWCA is able to find a market for the goods produced. The repeated intensive interaction helps to ensure regular attendance and sustained interest.

In contrast to the earlier five the Delhi Administration adult education programme is a government run programme reaching a very large population group. Being a part of the AEP, it follows the conventional syllabus laid down for it, the emphasis being on literacy education.

The success of the programme in the Turkman Gate area is that here, it touches a vital need of the young girls in the community. i.e. the need to know reading and writing. These girls living in an urban environment have imbibed a great deal of its values and thus place a positive value on literacy. This is more so in this community. It may be pointed out that in other areas where similar curriculums are followed, problems of attendance do exist. This may be because in these areas literacy is not valued as it is

in the Turkman Gate^{area.} This serves to bring out the important role that regional needs and peculiarities play in the success of any programme. In this area, the need to move out of the oppressive home environment as well as the practical utility of knowing reading and writing, all help towards the programme's success. No less praiseworthy is the role of the functionaries at all levels. The project staff has communicated some of their enthusiasm to the participants, instructors.

In methodology the programme does not differ markedly from that of any other government run adult education programme. It is this combination of felt need and dedicated staff that brings enthusiasm into the programme where others are not so successful.

The motivation of the muslim learners in the Rajasthan programme is similar to the Delhi ones i.e. the desire for literacy which is seen as an indispensable requirement in an urban setting. The need to escape the home environment and the interaction with the project staff and instructors is again seen as an important and satisfying link to the outside world. The excitement of being a part of the academic atmosphere of a university or a college was an important motivation to the learners to come for classes.

Like the Delhi and Rajasthan programmes, the success of the JPK is partly rooted in the value placed on literacy in Bengali culture. Learners are motivated to acquire literacy as a skill for its own sake and are even more favourably disposed when they are allowed to do this at their own pace. The JPK programme continued for a period of 5-7 years during which learners, instructors

remained constant. The programme is run by dedicated staff who are willing to run classes for a meagre honorarium out of a sense of duty and commitment.

The lessons learnt from the success of these programmes are that in practice there is ~~on~~ one correct method or circumstance that results in success. However, a few specific factors do help in greater participation of women in the programmes.

Economic Factors

It has been noted that in programmes which emphasise conscientisation leading to organisation for economic gain there is no difference in qualitative and quantitative participation of women vis-a-vis men. The usual problems of over work, lack of time are not evident in these programmes, which then take on a priority over house work. Social constraints preventing women from participating in the programme are not evident as the entire process is seen as common activity for collective good.

The point that can be inferred from this is that one of the ways to make the adult education programme more meaningful would be to use it as a means of economic progress. The scheme for adult education does make provisions for imparting knowledge on economic schemes and benefits. However, it is clear from past experience that knowledge is not a sufficient condition for effective utilisation. The people often have to be given the resistance to withstand the indifference or hostility of the Government machinery. This can be done most effectively by making development a group activity as has been done in Aware.

In order for the programme to be active and pulsating, it should move from its passive role as a dissemination medium to an active supportive role. This it should do, not only by disseminating development information but by helping the people to take advantage of the various schemes by guiding them in the required processes, beginning with information dissemination and then guiding them through practical steps to the point where the service is obtained. This calls for greater coordination at the grassroot level between different development organisations.

The economic emphasis that should form the core of an adult education programme would differ with the target group. Broadly speaking women in India can be divided into four different target groups.

1. Women in the organised sector: all those working in factories, mines, plantation and public undertakings.

2. Women in the semi-organised industries such as construction, Bidi, Match, Aggarbatti and many others.

The former group though part of labour organisations rarely take active part in their activities and have the usual problems of over work and illhealth. The women in the second category have all these problems and in addition are subjected to exploitation by employers and middle men. They are not part of labour unions and hence are not in a position to organise and pressurise for a better deal. The greatest need of women in this category is unionisation. When planning an educational programme for these two groups unionisation to strengthen their powers of collective bargaining is the best strategy. This could be the core of the adult education programme.

3. The third category of women are the rural women who differ widely in characteristics. Many women from this group are already engaged in some form of income earning activity. Usually they are under employed in terms of income per unit of time as well as days per year. Education for them must help to improve wage rates and regularity of income. It must emphasise:

- i) strengthen of existing skills in traditional work.
- ii) understanding of accounts.
- iii) Awareness of benefits available to the poor and for organised assertion of power.

4. Urban or semi rural middle class women who have the time and leisure for literacy classes. For them a literacy programme as implemented under the existing scheme is largely suitable albeit with some modifications.

Need Based Curriculum

Though the plan directive emphasises that programmes should be need-based this is very rarely the case. Surveys are done as a preliminary to the starting of the programme but very often there is no link between the results of the survey and the programme conducted. The SRC's have an important role in making the programmes more group specific. There is a need to evolve a far more dynamic curriculum catering to the needs of specific groups.

It is of primary importance that individual needs of the groups be ascertained and programmes be geared to meet their needs. The SRC must move extensively in the field,

studying the population groups and preparing package programmes depending on their needs, rather than depending on stereotyped books. They require action-oriented field research. In this activity they could cooperate other non-government organisations and utilise their expertise and skills in their area of specialised work.

Dissemination and Training

The most effective and need based curriculum may not reach women if it is not disseminated imaginatively to the clientele. Efforts at better programming and integration must be supported by able staff. In fact the importance of the grass root level functionary cannot be underestimated. It is on this functionary that the entire dissemination process rests. Very often the instructor selected is the only literate member in the community and officials do not have much choice in the actual selection.

As has been clearly stated in the Delhi, Sarvangeen and YWCA programmes, staff interactions with the learners makes for the success of the programme. Intimate and understanding interaction creates flexibility in the programme which can be geared to learners' needs. A programme can thus be flexibly presented within the prescribed framework.

The choice of the animator is usually limited to one or two people in the village as very few of the women are literate. Thus, the entire onus of training the women up to the mark rests on the training programme. The training should aim at developing a 'personality' rather than an 'information supplying machine' or a mere teacher. Much thought should go into the roles the animator is to undertake

and traits that are needed to fulfil these roles. The training programme should be geared to developing these traits.

In a system where remuneration is equated with job status, her honorarium also strips much of the dignity from the post. She is not viewed with much respect by other government functionaries and hence the chances of their cooperating with her are slim. A certain amount of thought should go into providing some form of incentives for the job. In the case of voluntary agencies such as YWCA which are not in a position to pay adequately, selection criteria places a high emphasise on education.

Financial Flow

Financial breaks in the programme cause lack of interest in both the teacher and the target group. Both the AWARE and Sarvangeen programme do not depend on central financial resources for funding the programme, while the YWCA has a core fund to fall back on in case funds from the government are delayed. However, in the Delhi programme which relied on government funding, there were many delays in arrival of funds causing frustration among the workers. This is a problem that can be easily resolved.

The above mentioned are some of the factors that are inherent in the programme and go towards making it a success. External factors such as the status of women and the history of their participation in civic life also determine the extent to which they would participate in the programme. Tribal women in both Andhra Pradesh and Madhya

Pradesh are known for a great degree of participation in economic activities and hence are more receptive to programmes such as those offered by CMSS and AWARE. The success of JPK and the Delhi programmes are also based partly on external factors i.e. the value placed in the culture on literacy as seen in these examples.

As seen in the Delhi example where literacy has a high premium, the programme is well attended. In the course of discussions with many functionaries the prevalent feeling was that very little effort has been made by the government to give the educational programme value. Compared to the publicity and hard selling of the family planning programme the adult education programme has virtually no advertisement except that done by its workers. This is an angle that can be remedied. The programme can receive some publicity through AIR and Doordarshan, and all the effort should be made to create such a climate for imbibing of education. A significant feature of most of the programmes is that almost all the agencies work with the same group for a period ranging from 3-5 years, thus effecting continuity and follow up activity.

Inter Departmental Coordination

Education which is geared towards securing maximum participation in development must seek to coordinate with developmental programmes in a manner that in each it becomes central to it. However, the usual picture presented suggests that at present each programme exists independently of the other. Officials of developmental agencies caught in

their own day to-day functions have little time for propagating the programme through the adult education programmes.

Agencies such as AWARE, YWCA seek to incorporate lectures from developmental personnel in their training programmes. These messages are carried to the learners through the instructors. It must be realized that busy officials may not be in a position to attend Adult Education classes giving first hand information to each group on the programmes. Alternative strategies of training institutions must be adopted. A very important output of all developmental schemes must be the production of simple, easy to understand literature giving specific details (preferably) on the programmes, addressed, and names of relevant officials, which must be circulated widely to all the learners.

Though adult education is included as a component of all developmental schemes, these usually do not function effectively. The funds demarcated for this component can be used to produce the literature as given above.

Inter developmental coordination committees consisting of representatives from each development agencies at district level should serve in information disseminating training purposes, and coordination activity. The DRDA* already exists at district level for coordination with elected representatives. The functions of this group ^{could} be utilised for this purpose. Dissemination must be set up which will work in close association with the office of the Directorate of Adult Education and work out schedules and methods for disseminating relevant material.

* District Rural Development Authority

To summarise briefly, the findings of the study and its broad implications for programme implementational strategy are:

1. Methodology cannot be fixed or replicated since the needs of the area, people etc, cannot be replicated and the programme has to adapt to the group. We can only draw broad guidelines.
2. Literacy is not a sufficient motivation for women to attend classes except those slightly above the poverty level who have the leisure to absorb literacy skills. Literacy in itself did not contribute to improvement in life styles or changes in traditional patterns and status.
3. Such programmes which have helped women to organise/take advantage of facilities for better use of economic and social privileges have succeeded in attracting women.
4. Groups of women who are organized around common issues are more amenable to receiving inputs such as Adult Education.
5. To a large degree the success of a programme is dependent on the ability of the grass root level worker. Wherever organisations have been successful in finding or training the right personnel, programmes tend to be relatively successful.
6. Inefficient, irregular release of finances form one of the major bottlenecks to the smooth functioning of the programme.

Adult education is not the only programme suffering from the problem of low utilization by target groups. Many of these findings are common to the experience of delivery systems of other development programmes especially those reaching poor women. Findings of other review studies indicate that nearly all developmental programmes falter at the grass root level due to inadequate awareness among the beneficiaries and their inability to make demands for the facilities created specifically for them. Adult Education as it exists today as a part of most developmental schemes: IRDP¹, TRYSEM², ICDS³, NREP⁴ is a non-functional component.

Taken together the results of the studies point to the adoption of certain fundamental methodologies which may go a long way to help in a better and more coordinated implementational strategy. These are:

1. Familiarisation with groups of women; identification of their life styles, needs, and then building of a curriculum one of the process.
2. Most developmental and welfare programmes have a number of field posts to facilitate implementation. Education and increasing awareness is a part of each of these functionary's duties. Perhaps the time has now come to train specific workers who can disseminate information on the types of schemes, direct women to the concerned authorities- whether these are occupational, economic, social health or legal problems.

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1. Integrated Rural Development Programme.
 2. Training of Rural Youth in Self Employment.
 3. Integrated Child Development Services.
 4. National Rural Employment Programme.

3. In order for the above to be successful there has to be a fund of concentrated knowledge of the area, schemes operating, market situation. Special programmes for each areas will have to be formulated. This must essentially be the task of the SRCs.
4. The role of the SRC would be vital in providing a new orientation to the animator/multi purpose worker, changing her perceptions of women from traditional images to more dynamic ones and inculcating in her qualities of leadership.
5. The SRC could also then design special curricula modules which would be occupation/target specific, and with an approach and content suitable to the particular group of women.
6. A wide variety of literature should be prepared for neo literates which would capture their interest and strengthen^{them} in their newly acquired awareness and skills to move forward into "self reliant" action apart from preventing them from lapsing into illiteracy.
7. Learning materials on special schemes, such as sericulture, dairying etc. should be prepared and made available to agencies dealing with adult education.
8. Inventory of available indigenous communication techniques to be prepared and made available to agencies dealing with adult education.

9. The modality of linkages with planning cells, RD Ministry, Labour Ministry programme and adult education needs to be worked out. It is possible that all programmes could be implemented through one nodal ministry instead of existing each separate from the other.
10. The unit for planning must be the area: as in the case of DWCRAs*, the new programme of the Ministry of Rural Development and within area, specific groups could be formed according to occupational categories to whom all schemes would be reached through a worker.
11. There is a growing army of illiterates from among the school dropouts and one must look at Adult Education side by side with the problem of dropouts of the formal system. It is also whimsical to talk of education/literacy for adult women in areas where no schools exist at all even for children. In the hill areas of Chamoli, for instance, the women who have been a part of the Chipko movement do not feel the relevance of literacy in their own lives. They do however recognise the need to send their children to schools. In many villages, schools are too far away to serve any practical purpose. Some prioritisation of issues is necessary to preempt the growth of illiteracy in the next generation.

* Development of Women and Children in Rural Areas.

Research Needs

Research in adult education can broadly be classified as 'action' research and 'theoretical' research. The former would include research on both programme content and aspects of implementation, while the latter would cover conceptual issues, as well as the pre implementation requisities of population, and linguistic profiles.

Programme Centred Research

Aspects of the programme which require more detailed study are curriculum content, staff, training inputs and teaching aids. Curriculum Content:

- a. As has been established, motivation is directly related to content of the programme. Women are more likely to utilize the service if it serves a felt need among them. Needs differ markedly with regions and culture. It is of primary importance that individual needs of the groups be ascertained and programmes be geared to meet the needs. The SRC must move extensively in the field, studying the population groups and preparing package programmes depending on their needs, rather than depending on stereotyped books. They require action oriented field research.

Staff

The project officer and supervisor's role are not clearly demarcated. Usually they are drawn from the wider population on the basis of academic criteria. However,

research needs to be done on the job requirement of the supervisory staff and relating to it the kind of people that need to be employed. At the time of recruitment the means of testing personality potential also need to be worked out.

Training

Training of supervisory staff also needs to be related to their role content. The SRC's need to work out dynamic programmes which are geared to producing project staff competent to deal with situations in the field. At present there is no implementation of in service training for supervisory staff.

Training to instructors is at present imparted by supervisory staff and consists of channelling to them whatever is learnt by supervisors at the SRC's. However, the supervisors need to be given some specialised training on how to train instructors.

Theoretical Research

It is necessary to have population profiles of the target group before implementing any adult education programme for them. Not enough is known about women's work, and their multifarious roles at home and outside. SRC's could take on this research area more extensively into the field so that curriculum content could be directly linked to the profiles of target groups.

Linguistic Profiles

Much more intensive research is needed on the linguistic aspects of acquiring literacy skills. It is an accepted fact that the mother tongue is the effective medium for acquisition of literacy. However, at present, there is no recognition of variations in dialects even across regions which share a common link language. Learners are often forced to relate to a language which is not their spoken dialect, thus requiring them to understand, think, read and write in what is essentially an alien language.

Conclusion

This introduction has attempted to draw some broad conclusions derived from the case studies which have been selected. Each of the programmes selected has evolved as a response to the needs of its own environment. The methodology of both project planning and implementation has been focussed upon to draw the attention of planners and administrators to the requisites of a successful programme.

The issue of non formal education for adults requires much more clarity in both conceptualisation and in implementation. It is hoped that these "success" stories will inspire deeper thinking on crucial issues and motivate government to support such programmes and facilitate the replication of similar efforts.

Action for Welfare and Awakening in
Rural Environment (A.W.A.R.E.)

Andhra Pradesh

AWARE

Aware (Action for Welfare and Awakening in Rural Environment) is a developmental organisation which works for the upliftment of the tribal and backward groups in the rural areas of Andhra Pradesh.

Area of Operation

Andhra Pradesh is the fifth largest State in India and its language Telugu is widely spoken, being second only to Hindi.

Presently the State comprises of 23 districts sharing common boundaries with Orissa, Madhya Pradesh, Maharashtra, Karnataka and Tamil Nadu. It covers an area of 2,77,254 sq. km. and has a population growth of + 22.7 per cent. The density of population is 194 per sq. km. with 975 females for every 1,000 males. The literacy rate is 29.94 per cent, ranking twenty third in the country. Female literacy is very low, being 20.52, which is less than the national average of 24.88.

Andhra Pradesh is divided into three regions. The coastal Andhra area, the Rayalseema and the Telengana. Its districts of Adilabad, Warangal, Khammam, and Mahaboobnagar have a large tribal population. Other tribes are spread over the Medak and Nalangonda districts of this region. This forms a part of the tribal tracts of central India.

The Telengana region covers 42 per cent of the area and accounts for 36.3 per cent of the population of Andhra Pradesh. The population density is lower than the State. The workers form a larger percentage of population in the Telengana region as compared to the state average which itself is higher than the national average.

A considerable portion of the land in the region is owned by rich landlords who have vast land holdings. The region is fairly rich in minerals and forest resources. However, in

spite of many favourable factors the Telengana districts are the least developed. Of the 110 blocks in the Telengana region, not a single block is considered an advanced block where the level of development is far above the state average, while 72 per cent of them are considered either backward or tribal. The economic backwardness of the region is reflected in other areas of development. The literacy rate in the region is much less than the state average, as also the enrollment of children in primary school.

Khammam is one of the districts of Telengana region. The district is rich in minerals like coal, copper, iron ore. It has an area of 15,800 km. with a total population of 17,44,966 of which 83 per cent live in rural areas. According to the 1981 census, there are 7,49,000 workers in the district of whom 74 per cent are cultivators and agricultural labourers. Out of its thirteen blocks, nine are tribal blocks.

AWARE has chosen this district as one of their areas for concentrated operation as it is one of the most backward places, where the concentration of Harijans and tribals is high.

The Tribal Ethos

The aborigine's problem is very old. It began with the invasion of the country-side by foreigners who successfully displaced them, causing them to run into the forests and hills. There they were no longer a hindrance and hence were allowed to live their life in peace. When the British administration took over control of the tribal areas, they initiated land settlements which gave non-tribals control over vast areas of tribal land, with subsequent exploitation of the tribal population by their culturally more advanced neighbours. This resulted in the tribal revolts of 1744, 1772, 1831, 1846, 1850, 1855, 1875, 1890 and 1912. These were, however, only revolts by small groups and hence were put down by the government. Finally, the British adopted a policy of segregation. In 1874,

scheduled districts were formed and subsequently numerous acts were promulgated.

After Independence the Indian Constitution made provisions for special departments and protective legislation where by a progressive acceleration of the growth of tribal communities in India could take place. In spite of decades of planned development, the gap between the stages of development of tribals and non-tribals still remains very large.

The tribals live mainly in the deep forest sustaining themselves through hunting, wood gathering and very primitive agriculture. They live in conditions of extreme poverty in inaccessible places where they have little contact with the outside world. They are hence more susceptible to the exploitation of non-tribals. Tribals living nearer the plains are often cheated of their lands, exchanging it for small loans, for 10 kgs of foodgrains or a piece of cloth. Many of them land in the clutches of money lenders, borrowing small amounts of money only to enter into a life of bonded labour in order to pay off the interest.

Lack of proper medical facilities makes them susceptible to various diseases such as malaria, tuberculosis, jaundice, dysentery. Child and maternal mortality are common. It has been observed in some of the tribal villages that no individual lives beyond 45 years. Recently, their traditional occupation of wood gathering and clearing the forest for agriculture has been severely limited by the forest department and this has affected the lives of the tribals. Some have migrated to the cities, others have taken to agriculture where again they quickly lay themselves open to exploitation.

Government schemes to improve their conditions have misfired in most cases. Much of the money put aside for their upliftment has not reached them. Any assistance which finally reaches them is misutilized as they do not know the purpose of assistance. Lands are lost to local people, and the financial

assistance quickly disappears in the local liquor shops. Falling within the reach of the "AWARE" network are several of these very poor and oppressed tribes such as the Koyas, Konda, Reddies, the Lambadas and the Chenchus.

The Harijans

In addition to the programme for tribals, Aware also reaches out to the harijan groups. A major project consists of the Harijan Upliftment Programme, centred in Khammam district.

Unlike the tribal, the harijan has a different place in hindu society comprising the last rung of the heirarchy. There have been uprisings within this community to fight oppression but again as in the case of tribals, these were isolated incidents and were easily put down. Since Independence, many laws have been passed and schemes promulgated for their benefit. Three and a half decades later these people still continue to suffer injustice. The community is still steeped in poverty, ignorance and illiteracy, accounting for the majority of bonded labour in the State.

Genesis

The birth of Aware was an accident. Early in 1975, Mr. Madhavan, an anthropologist visited the Achampet district of Andhra Pradesh in order to conduct an anthropological study of the Chenchu tribes. Journeying to and fro each day from Hyderabad where he was based, he frequently passed groups of Lambada road workers on the way. His interest in their life style and problems was kindled and he made tentative efforts to establish contact with the people.

A few months later another opportunity came his way. The recently started "Integrated Tribal Development Programme" (ITDP) had to be implemented at the field level. Failure of earlier such schemes had made government officials wary of rushing into implementation. The Collector of Khammam requested Mr. Madhavan to visit various groups of tribals in his region, and find out problems and potential areas where economic aid

could be given. From May to July, 1975 Mr. Madhavan walked extensively in the area, covering thousands of kms on foot, visiting numerous villages and assessing their needs.

Establishing communication with the people was a herculean task. All strangers were viewed with suspicion and no help or cooperation was extended to him. He recalls that in his initial experience with the Lambadas it took him months to establish communication. Once having established contact with one village he was able in some cases to get introductions to members of other villages. Having come as an individual to the village, shorn of trappings of authority, he was able to get to the base of the problem and see their actual living conditions. The results were an eye opener. Mass poverty, ignorance, and oppression were the order of the day. This experience which bore out his studies in the Achampet Blocks, caused a change in his future plans. He reasoned that a learned treatise on the Chenchu tribes would in no way benefit the tribes. However, helping them to help themselves through awareness and mass action would change their very lives. He dropped all plans of writing a book. In 1975 Mr. Madhavan alongwith 2 friends registered "Aware" as a voluntary agency.

Analysis of the problems of the tribals made him draw the following conclusions: People in this strata of society were not aware of (i) what they needed to better their living condition; (ii) what were the various provisions available to help them move forward; (iii) the way in which the available means could be used.

The tribals were non-cooperative with the Government mainly because of repeated cheating at the hands of others; being implicated in litigation and harrassment by the police also made them cut themselves off. On the other hand, government officials were dejected and pessimistic about the attitude of the tribals. A feeling that tribals would never prosper was prevalent among them. In addition to this, lack of grassroot level planning and total absence of people's participation created a void which it was necessary to fill.

The First Camp

As a first step towards creating awareness, Mr. Madhavan decided to hold a training camp for tribal youth. The first training programme started with the help of the Government in December '75. The aim was to create motivation among the youth to utilize the government infrastructure. The government provided the place for the training - Krishnanagar - a 200 acre deserted seed multiplication farm with water and accommodation facilities. The training camp was of three months duration. 40 boys were selected for the first camp of whom 29 stayed to complete the training. These were the more enthusiastic and active youth of the village. A socio-agricultural educational training was imparted to them. Though the theoretical part of the training was minimal, the youth trainees could grasp the messages by way of discussions, and listening to talks by various institutional personnel about the schemes created and existing for the betterment of tribal population.

The first training camp had its interesting highlights. For the entire first month no tribal boy opened his mouth. Government officials explaining what each department could do for them were met with passive expressions. Many returned feeling that their efforts were wasted. In the second month the youths talked among themselves, questioning their present conditions in the light of facilities available to them. In the third month questions were spoken out and many an officer was put to embarrassment having no answer for the youths questions and enthusiasm.

The boys were also trained to organize the community for action and establish their rights and ask for facilities. Besides this, tribal youths also participated in agricultural operations applying modern methods with the help of agricultural extension staff. This training created a great awakening in the district when these boys returned to their respective villages and started implementing what they had learnt. During the

training they also had a study tour of different progressive farmers' farms and frankly discussed the actual advantages the non-tribals enjoyed.

A tribal by nature is scared to face an official. His nature is to run away when an official approaches him. This training created a fearlessness in them as they had met a number of officials in the training centre, listened to their lectures, raised doubts and moved freely with them. After returning from the camp the trained youths behaved fearlessly when officials visited their village. They also enthused their brethren to face the officials and demand the privileges provided for them. There are several incidents and episodes of these trained youths fighting against bonded labour, corrupt officials and demanding restoration of tribal land from non-tribal as per legislation and adamantly achieving land distribution.

These boys in turn went back to the village and located youths for training. Between 1975 and the end of 1978 many camps were organised and over 360 youths were trained. The first training camp was funded through Mr. Madhavan's personal resources. However, by 1976 the efficiency of the training had been established and the ITDP authorities agreed to meet fifty per cent of the training expenditure. This was supplemented by a grant from the 'Community Aid Abroad' an Australian based funding organisation.

Expansion of Activities

In 1977, Aware started its first economic support programme. With the help of the 'Inter-Church Coordination committee for development projects (ICCO) of the Netherlands, a project for the supply of bore wells to two villages was mooted. Subsequently, with a 75 per cent government subsidy this project could be spread over four villages. However, Aware's main programme still remained training and its activities were limited to Amangal block in Mahaboobnagar district and Aswanraopet block and Yellandu block at Khammam.

In 1977, came a huge cyclone and tidal wave hitting the coastal Andhra districts of Krishna, Prakashan and Nellore, Initially involved in relief work, Aware stayed on in these districts to provide rehabilitation programmes. Relief and rehabilitation served as an entry point. Besides providing houses, Aware organised action groups of youth and women among fishermen, tribals, harijans and other weaker sections to fight against natural and man-made calamities.

1979-82 saw a rapid increase in Aware's activities. Two major projects were set up - the Harijan Upliftment Programme (HUP) and the Integrated Development of the Koya Tribes (IDK) in Khammam district.

From 1975 to 1982 an estimated five lakh people in 600 villages have benefited from the Programme. In the forth coming years 1983-85, Aware is programmed to work in 1000 villages and hopes to extend its reach to a further 5 lakhs people, to improve their living conditions.

Aims and Objectives

Awakening the oppressed through conscientisation to organize themselves to fight against injustice and to achieve their rights is the basic objective of Aware in all the fields of its activities. Aware's target population i.e. the tribals and the Harijans constitute the poorest of the poor who are exploited and oppressed. They have entire cultural patterns and a heritage which is unique to them.

Aware uses education as a medium for awakening. It operates on the principle, that, in order for people to change their lives, it is essential for them to participate actively in society. It is only by understanding and resultant questioning of the structure and its functioning that people can participate. They must be made to recognise their rights and motivated to demand them. To inculcate this awareness amongst vast numbers of people requires a special technique. The job of conscientization

and organizing is carried out by Aware's 500 workers and 3000 volunteers spread over 1000 villages at various levels.

Other Activities

Aware also runs a number of social and economic programmes to achieve its objective and give its target population a sense of participation in society:

Social Development Programmes

- (1) Training youth for extension work and community action;
- (2) Motivational training of women for forming action groups, to teach family welfare and promote equal rights in society;
- (3) Imparting extension knowledge through non-formal education for high production; development of skills through training camps, field visits and practical demonstrations;
- (4) Research and evaluation;
- (5) Legal aid to fight against injustice;
- (6) Community health and hygiene;
- (7) Rehabilitation including housing in calamities.
- (8) Development communication.

Economic Programmes

- (a) Agriculture - Aware attempts to press for land redistribution and utilization of existing land holdings for intensive cultivation. Tribals and Harijans are assisted in efficient soil management and in digging wells for water. Simultaneously training for acquiring knowledge on improved farming methods is also provided. Supply of agricultural implements and other inputs such as seeds, fertilizers, pesticides is also arranged.
- (b) Animal husbandry - The agricultural programme is backed up with an animal husbandry project. Milch animals, sheep, goats and plough bullocks are provided;

- (c) Marketing regulations - In an attempt to stop exploitation by middlemen, Aware encourages community cooperatives to sell their products. The people are also educated on planning and management of finance;
- (d) Cottage industries - Women are trained in certain skills such as basket-weaving, leaf plate, and other crafts which encourage the revival of rural art.

Methodology

Adoption of an area or a group is done after a careful survey. All the villages in the area are surveyed and their developmental status ascertained. This is done by means of a questionnaire which is filled by observation and discussions with village leaders. The analysis of the data is done and a scaleogram is prepared, ranking the village according to population and services available. Central villages which can be used for marketing facilities and Mahasabha meetings can be located by this method. A village household survey is also conducted to identify specific families, economic levels and people's needs. Recently Aware conducted a survey of the Yenadi tribe in Nellore district. For this, 6000 forms were canvassed in 50 villages. The survey was conducted in one month with the help of NSS students. The compilation and analysis takes a further period of 4 weeks.

Besides this, other methods used are participant observation, and discussions with local leaders on government schemes and their implementation at the village level. This is usually done after a village is adopted. The selection process follows a pattern. Usually where the villages are spread across an area the first and last village are adopted first. Changes in these villages are noticed by the neighbouring village. Aware personnel also become a common sight as they travel between the two villages. Villagers discuss the happenings in their village, at marriages, the market place etc. Usually Aware is approached by the intermediary village with a request to be 'adopted'. In this process the entire chain of villages is taken up.

On adoption of the village, the first activity consists of organising the people in the village to form village associations and mahila mandals. Each association elects a President, Vice President and Secretary. The village association and mahila mandals are the groups through which the conscientization programme reaches the people. These groups are addressed by various Aware personnel. The Aware workers take on different areas of specialisation. Each functionary imparts information specifically related to his area. There is a large amount of overlapping which helps in reinforcing the basic messages. Soon after the adoption of the villages the project officer, organizer and other functionaries visit the village at frequent intervals to address the groups.

Non Formal Education:

The project officer and organizer, and social investigator disseminate information and initiate discussion on a variety of topics which include:

- (a) Schemes for economic advancement of tribals and Harijans, and other developmental schemes offered by government agencies and banks, also information on how to avail of such schemes and approach concerned officials.
- (b) Social education which includes discussions on social evils such as exploitation of the poor, and rural indebtedness which results in bonded labour and their effect on the economic and social standing of the group. The causes and implications of these are discussed as well.
- (c) The values and advantages of cooperation, unity and solidarity. Seeped as they are in a culture of silence, the people are timid and are cowed down by the smallest show of force. Constant reinforcement of the value of united action, their united strength, their tradition of courage and patience helps to keep up the morale of the people to fight oppression.

(d) Legal Rights of tribals and harijans, and knowledge of laws which are especially relevant to them such as labour laws, minimum wages act, land ownership and protection in cases of land transfer, as well as political rights in voting.

(e) Health Information:

Trained village health workers meet groups of men and women regularly. They disseminate information on health, preventive health, nutrition, sanitation, immunization, child care. Simple medical facilities are provided at the village level so that the villager's dependence on medical professionals is minimized. In addition to this, information on pre and post natal care and family planning is also given.

The Health Officer disseminates information through both individual and group meetings and is highly effective at the village level.

Functional Knowledge

This is given by the Agricultural Extension Officer - who disseminates information on improved method of agriculture, crop protection techniques, and agricultural loan facilities.

Besides these regular functionaries, Aware has a large body of youth volunteers at the village level who participate in organising the group and helping out in other specific items related to economic and social development of the village.

Discussions on all these subjects are initiated by the Aware staff but solutions are not suggested and emerge from the group after being thoroughly discussed in the village association and the Mahila Mandal.

The staff however assists the people in implementing decisions either through intervention with the government or in preparing documents for legal action.

The Community Education Centre

Aware has organized community education centres for the last two years in the tribal and Harijan localities. These do not follow the normal adult education or the non-formal education pattern, and function separately from the village organisations and Mahila Mandals.

The community education centre is managed by the community education organizer. He organizes the centre on various levels. Children who go to school are helped with school work, and illiterate children are taught simple skills of reading, writing and arithmetic. The elders, youth and women converge at the centre to discuss various problems of the villages. Alternative solutions to the problems are sought, which are again discussed independently by the association. The problems may be land or water, casteism, atrocities on women, child nutrition, government programmes. These discussions are designed to create greater interest among the people. Older members who express a desire for literacy are also taught the three R's.

At present 80 centres are run in various villages. It is hoped to increase this number to 150 in the coming years. These centres run for a period of one year after which the centre is not financed any longer and fresh centres are opened elsewhere.

The centre opens around 7 p.m. every evening and is conducted every day of the week except on Sundays. The community education organizer usually arrives earlier to be ready when the class arrives.

A day's schedule would vary with the group attending the classes. Where the older men and women are keen to learn reading and writing, these classes become mainly literacy centres. Where the emphasis is mainly on discussions, the organizer talks on various topics of interest. Discussions are initiated on these topics and all are encouraged to talk and express their opinions. Sometimes songs are taught by the organizer to the groups.

Though classes are usually taken by the organizer there is no hard and fast rule about this. Discussions may be initiated by any of Aware's functionaries if they happen to visit the village. Hence if the project officer or legal officer are visiting the village, they may take on the group for the evening. Many a time, youth and volunteers who have attended special training camps or visited other villages report on the news and their experiences. Aware has been able to supply a few radios among its target population and these too serve as communication agents. Aware publishes wall news papers which are distributed to the centres. These are put up at prominent places and serve as discussion points for the classes. Many a time a villager may have a problem in his work which is brought to the community education centre and discussed. Sometimes, it may also happen that the organizer himself does not possess the technical skill necessary to answer the questions e.g. certain plant infections and the appropriate pesticides to be used for it. In such a case the organizer defers the matter till he consults the extension officer and brings back the required information. This may be followed up with a visit by the extension officer who treats the matter in greater depth.

The cultural organizer tours the areas constantly. He teaches developmental songs to the people. In addition to this, he also organizes plays in which people enact real life situations. The result, the problem and its probable solutions are discussed by the group with the members offering their opinion. Thus, the community education centre is a part of Aware's total scheme of educating for awareness.

Training Camps

Aware has several types of camps: Training camps for the staff, reorientation camps for organizers, village workers and office bearers of village associations, camps for farmers in better agricultural methods, veterinary camps for better animal management, and youth camps as described earlier.

Medical Training Camps

The medical training camps are attended by both men and women. Here volunteers from the village are taught about the common diseases prevalent in the villages, simple remedies and preventive measures. The trained men and women go back to the village as voluntary health workers to disseminate information among the villages.

Women's Camps

In most of the project areas women have emerged as a strong force in a tribal society. Their training camps are a resounding success. The cooperatives of Tendu leaf collection, gum collection, vegetable gardening for nutritional development and many economic programmes with women in control all benefitted the community. ^{to} The women are a dynamic force and their support is a great asset/the village association programmes.

Training camps for women are organized a number of times each year. In each camp 40-80 women between the age group of 18-35 years are trained for a period of three days. This includes women who are office bearers of the Mahila Mandals as well as other women volunteers from the village.

The training imparts information on how to use government facilities and schemes available for the tribals and harijans. Besides this, nutrition, environmental sanitation and hygiene are other important aspects of the training. Classes consist also of practical experiences in kitchen gardening and care of poultry and sheep rearing units. In addition to this, health education, child care and simple medical knowledge is also an important part of the syllabus.

Training Techniques

The training is carried out more or less in a non-formal way as the academic approach is not found to ^{be} practical within this milieu. The present system has proved to be a total success.

Learning by Discussion

The method is simple. The district officials are invited and persuaded to visit the centre. Officials from concerned departments speak to the tribal youths about the function of their departments and its role for their benefits. At the end of the day in the last hour, there is a free and frank discussion between the speaker and the trainees about the bottlenecks in the department. This discussion bring out in the open the difficulties faced by the trainees on approaching government officials for implementation or redress, and the officials are sensitised to their frustrations. The youths also lose their fear of official presence. Later, when this officer goes to the tribal village or the tribal goes to the officer's office there will be an unseen link that may grow into a good understanding for development. Previous training camps were attended by the 35 district officials from all over. Sometimes their deputies also visit for follow up. Besides this, special guest speakers are invited to speak, such as the Magistrate (Land Reforms), Special Deputy Collector for protective legislations, dairy specialist for Andhra Pradesh Agricultural University, Coordinator, Nehru Yuvak Kendra and others.

Learning by Practice

On the practical side youths are given training in agriculture and animal husbandry exclusively on improved techniques in comparison to the traditional practice. The trainee undertakes this work in the morning in the farm of the training centre, raising crops like jowar, bajra, rice, pulses. He also raises a kitchen garden for vegetables.

The tribal's health status is very poor as they are accustomed to taking only gruel (flour boiled and cooled) roots and fruits available in the forest. But with good forest produce and locally available food a balanced diet can be prepared.

This is not only explained to them in class but also prepared and shown to them. In fact food in the training centre is based on this and an assigned rotating batch of youth always assist the cook for practical knowledge. Environmental sanitation and pre-preservation is another important aspect of the training.

Care is taken that the training in no way interferes with the rich cultural heritage of the trainees. On the other hand it enhances its appreciation and preservation.

General Knowledge

Another important feature of this non-formal training is the general knowledge classes. In this period or daily hour, the tribal is taught and thereby given a perspective about his position vis-a-vis the country, the state, and his own tribal milieu. This knowledge is further supplemented by the Radio wherein the news and commentaries are further explained. All this information is given in the vernacular language with simple and understandable techniques. With imaginative and creative methods, the instructors will use the tribals own folk methods to facilitate this learning.

Physical education and culture are a part of the daily curriculum to help the tribals in acquiring some skills in use of 'social' language and manners so that they are more easily accepted by the official structure.

Information Booklet

Upon completion of the course, the trainee is awarded a certificate by Aware, also a simple booklet with diagrammatic representation as well as simple words to serve him as a quick reference as to which departments and officials to approach, for specific purposes and needs individually as well as collectively for tribal villages.

All individuals who attend any of the training camps return to the village and give an account of the camps they have attended and the knowledge gained during their stay. Hence the information imparted to a few is disseminated to the entire village. The training camps create an ability to think about community problems and create an urge for development. People learn to organize themselves and fight against oppression and exploitation. The training camps are further reinforced with regular village meetings, regional conferences, group sabhas and mahasabhas.

The Mahasabha

The Mahasabha is a meeting of a large number of villages of an area. All members of these villages converge at a convenient spot for collective discussions and group action. This helps in such issues as wages and price fixation of produce where the influence of united action in one village can be offset by non-cooperation by another, e.g. in the case of minimum wage rates, a landlord faced with striking labour can always import labour from the neighbouring village. To make struggle for such issues successful, action has to be taken by the entire labour group of the area.

An Eye Witness Account of a Mahasabha

In February, 1983 villagers from the village of Gondigudam, Komatla Gudam and neighbouring villages converged at a central point. The gathering consisted of both men and women including the presidents and vice presidents of the village association, the organizers and many other volunteers and association members.

This group was addressed by a large number of people. Initially, the floor is thrown open to the people. Men and women took turns to tell the group of various experiences in their village and how their problem, if any, had been solved.

The organizer talked at length on how a sense of fair-play among the villagers would help a smooth functioning of the village associations. This was followed by the address of Seethamma, the Mahila Mandal President of one of the villages. She narrated how with joint action by the villagers, and help from their neighbours, she had managed to reclaim her lost land from the land-lord in the face of threats and police hostility.

The group was then addressed by the Assistant Director of Aware. He talked of a few specific issues. The price of beedi leaves was one of the topics introduced. Every year the women of this area collect tender beedi leaves from the forest and sell them to wholesale dealers. Last year the women had demanded and procured a higher selling price for the beedi leaf. The women were asked to discuss among themselves and fix an acceptable reasonable price for the leaf for this year. This occupation is mainly taken up by the women and the Assistant Director addressed himself to the women of the group, requesting them to discuss the matter in the Mahila Mandals, come to a decision and then meet again for a sabha where the resolution could be adopted by all the women. Other topics that were discussed included coolie rates for labour and a marketing centre for the produce of the small farmer.

He also talked to the people about unity and their combined strength. Citing the example of Seethamma, he exhorted the group to come to the aid of their brothers in the neighbouring villages wherever collective action for reclaiming lost land was required.

Thus, Mahasabhas form the forum through which people from a large number of villages get together, exchange news, hear of development in other villages and develop a feeling of oneness and strength. One of the major values of the Mahasabha meetings is that it is also a visual indication of the people's strength and unity. Members attending Mahasabha meeting report on the

discussions in their villages and whenever necessary, issues mooted at the Mahasabha are discussed at the village meeting, decisions taken and conveyed back to the Mahasabha.

Tours and Group Exchanges

Besides these measures, tours are arranged by Aware for groups of men and women from one area to visit Aware villages in other areas. Many a time people who are not convinced that a new method or a new idea is worth implementing, become more receptive to the idea when they observe it being implemented successfully in another area. Stories of success are thus spread across the entire belt when Aware operates through these very effective communication methods.

Field Staff

The District Administrative Officer controls the administrative functioning of an entire district. This functionary is usually a retired government official, who, during his service was known for his dynamism and sympathetic attitudes towards the poor. This person usually has a knowledge of law and governmental methods of functioning.

The Assistant Director is the over all incharge of an entire project. The present Assistant Directors have been project officers for a number of years before assuming this responsibility. They are post graduates in social work or other social sciences with a proven ability in the field. The function of the Assistant Director includes co-ordination of the various sections of the project, as well as liaisioning with the government and other bodies.

The Project Officer is incharge of a number of villages in a project. He conducts surveys and analyses the problem of the village. His duties also include motivation and organising the villages under his charge. Hence he plays a major role in the conscientization programme. He has a minimum qualification of

graduate degree in social work, agriculture or social sciences and some political opinions and extra curricular interests. Project Officers are placed on probation for a certain period, during which time those who do not meet expectations either drop out or are asked to leave.

The Social Investigator imparts legal knowledge and helps the people with the necessary steps for legally fighting land cases and other cases of oppression. Social investigators are law graduates and selection is made through advertisements.

Health Workers are men and women from the village who attend medical training programmes in special medical camps. These personnel are responsible for disseminating health information and providing simple medical facilities.

The Organizer is selected from the villages and given specialised training. He becomes the village level functionary who initiates discussions in the groups, provides information on relevant matters, assists villagers in approaching the government machinery and organizes the village to fight for important issues. An organizer is usually responsible for a cluster of ten villages. He addresses the village associations and the Mahila Mandals.

Many of the present organizers are those who have attended the earlier motivation training camps conducted in 1975-78. Usually the more enthusiastic and active members of the villages are chosen as organisers.

The Presidents and Secretaries of the village associations and mahila mandal - These personnel are chosen by the village groups. There is no minimum qualifications except that they should be chosen by common consent. Hence the more articulate and forceful members of the group get selected for this post.

Impact

Touring in the tribal belts of Khammam district, visiting the villages of the IDK project, the new awakening in these villages is obvious even to a casual visitor.

Aware's advent into the villages - more specifically its conscientization programme - coupled with its organizing activity - has brought about dramatic changes in its wake. These include changes in economic levels and subsequently in life style.

In the earlier years, most of the tribals and harijans were addicted to alcohol. This led to their squandering the major portion of their income on liquor. Money was frequently borrowed and in this process many entered bonded labour. Frequent brawls resulting in police cases were common. The tribals were used as pawns and henchmen for the village landlords who stayed in the background and made the tribals fight in their battle.

Aware attacked this problem through its village association meetings. The project officer talked to the villagers on the degenerating effect of alcoholism. It was explained to them that economic assistance and economic gain would be of no use to them if these gains were to be squandered on alcohol. The matter was discussed among themselves and the village associations made a decision to stop drinking. The entire community acted as watch dogs with women taking a lead. Be it husband, son, or brother, who broke the agreement, he was promptly reported to the village association. Fines were imposed and in extreme cases the offender was socially ostracised. Sustained abstinence brought about better economic conditions. The number of fights reduced, wife beating stopped as did foodless nights. Women perceived this as an advantageous situation and came down very heavily on transgressors. Liquor shops tried to offer inducements and attempts were made to bribe Aware officials to lessen their pressure : all to no avail. The sales of liquor continued to fall. The movement spread like wild fire across the belt and liquor sale in the area fell to 1/10th its previous volume.

Later as the organization grew more popular and they were approached by villages with requests to be "adopted", Aware was able to stipulate the precondition i.e. complete abstinence from

alcohol. This is a hall-mark of all Aware villages. This, alongwith group pressure also plays a large part in making people pay back regular dividends on loans taken by them. Returns on loans be it Aware's or the bank's is very high. This has been very effective, in that banks are positively inclined to give loans to Aware villages as they are reasonably sure of recovery.

In its 'Harijan Upliftment Project' at Khammam the project officer came up against the century old prejudice- that of caste hindus against the harijans. In a series of discussion with the people, the project officer introduced the subject of untouchability, letting the discussion evolve to its final conclusion - a realisation that untouchability was against the law and a crime against humanity. A number of village association members decided to take action, but were soon repressed by the upper caste and the village officials. Undaunted, the entire community stepped forward. On the festival of Shankranti, in a dramatic assertion of their rights, the entire community went in procession down the village, entered the temple, and offered prayers. Caught off guard and totally at a loss on how to deal with the situation, the upper castes bowed to the inevitable. Today, Harijans in the area are free to move about the village and offer worship at the temples without any restrictions.

Another major problem that Aware has come up against and is still fighting is the release of bonded labour. Forced into a life of endless drudgery with no economic returns, these people suffer continuously with no respite in sight. Very often the man works to repay interests on paltry sums loaned to him or his father. Even a day's default has to be paid with a fine, which is attached to the principal on which further interest has to be paid. Ill-health makes such defaults common and the principal sum increases yearly, while the debtor works to pay off the interest. This may continue for a lifetime, after which sons are inducted into the service in place of their father.

The problem of bonded labour is double-fold. Identifying and initiating action to release the people is one step. This is sometimes not so easy as innate timidity and a sense of loyalty to the landlord prevents people from talking of their condition. Aware combats this problem by discussing this problem in the Association meeting. People are asked to stop working under such conditions and the community is encouraged to stand by them and report to the concerned authorities if pressure is put on them to return. Many of the bonded labour have established their freedom simply by abstaining from work and intimating the landlord of their intentions. Faced with the community strength, the landlords have no option but to accept the situation. The men once released from the clutches of bondage are very often left with no vocation. Faced with starvation, they return to the landlord. Aware seeks to resolve this problem by providing them with an occupation, or small loans for self-employment thus setting them on the path to rehabilitation. In doing this, they are the targets of the wrath of many powerful elements in the village. However, undaunted 'Aware has, to date, released several hundred bonded labour and helped them to establish a life of dignity.

Today, what were once tribal tracts, are completely in the hands of non-tribals and over the years, the tribals have been systematically cheated of their lands. In order to protect their interests the government passed a law declaring certain areas as scheduled areas where land cannot be bought or sold by non-tribals. It has declared as illegal all such transactions that have taken place after 1963. One of Aware's major activities is to raise consciousness on this issue, help the tribal to collect the relevant papers and to approach the right authorities to reclaim his land. Where authorities are unwilling to help in the issue, the people are organised to enter the land and claim back what is rightfully theirs. The legal aspects of the case are gone over with the concerned individual and the group thoroughly before embarking upon such a project.

People are also encouraged to report wasteland to the proper authorities. The harijans and landless have a right to such land. Several 100 acres of land have thus been reclaimed by the people and distributed among themselves.

By similar organisation, the agricultural labourer in the area have been able to increase their wages from Rs.5/- to Rs.7/- per day (for women the rates have gone up from Rs.3/- to Rs.5/- per day). Last year labourers of the Aware villages in the Bhadrachalam block refused to harvest the crop until a wage increase was settled. In a massive show of strength entire villages in the belt joined hands to get a better deal. After a strike lasting for 11 days, the landlords finally gave in to the demands of the striking labour. During this time many starved, others ate roots and tubers from the forest, but not one village agreed to break the united stand. Similarly, the women of the area organised themselves and refused to pick the tender beedi leaf from the forest till they were offered a better wage by the wholesale dealers. What is striking in all these instances is that at no point does the organisation tell its members the correct wage to demand. The matter is discussed and a wage level is decided by the village groups. Very often a compromise is reached between this figure and that quoted by the landlords or dealers.

These are obvious dramatic changes. Economic advancement combined with elimination of alcoholism has meant a significant increase in the living standard of the people. Food intake has increased, more money is spent on oil, soap, clothes. With better awareness of health facilities, nutritive needs and child care, both women and children are better off today than ever before.

Organisation does not stop at fighting for rights or against oppression. The collective tries out experiments in intra-group cooperation. The emergency fund scheme and community farms are results of this.

The money received from fines are placed in the banks. Whenever necessary as in the case of sickness or other emergency, this money is loaned out to individuals which is repaid by them within a stipulated time. This prevents the people from going to unscrupulous money-lenders or landlords in time of need.

In a few villages, community wells and community farming has also been introduced. The produce is divided between the villagers or depending on the produce each family is given the right to pick the crop for one day.

Women now show a capacity to think beyond the 'here and now'. They show remarkable planning ability and are able to visualise long-term goals, e.g. in reply to a question 'what would you do if Aware gives you money and allowed you to do what you wished with it? All the women questioned talked purposefully of how they would multiply the amount - rearing and selling goats, digging wells for better produce and reinvesting the profit into another small venture. In most cases, women also mentioned that eventually they hoped to invest a part of the profits in gold - which is seen as a status symbol as well as a safe investment.

The strength of the collective has made a deep rooted impression on the women. Collective ideals and ambitions seemed to have eased out personal ambitions to a great degree though, these do of course exist. When talking of the future assistance required, most women placed emphasis on wells, schools, hospitals. Though the effects of the above-mentioned change may tend to get minimised, insofar as it represents a major attitudinal change, its effect can be far reaching. Attendance in the community education programme varies from 20-40 women depending on the village.

Women expressed a great desire to learn more about general matters. The emphasis on literacy changed from village to village. Many of the women mentioned that they had plans of

putting in more hours of work during the lean agricultural period and hastening the march towards literacy. Daughters were encouraged to go to the centres and many mothers expressed the hope that their daughters would learn to read and write and study in the night school. Clearly they see no difference between the community education centre and the local school.

As mentioned, the community education centre is an extension of the whole conscientization programme and cannot be seen as a separate programme.

Review

The adult education programme of Aware is a part of its total programme and aims towards conscientization of people for development. With this ideology Aware's curriculum stresses most on awareness education and functionality with little emphasis on literacy. Not only does conscientization precede all other programmes, it is also the vehicle through which all other programmes of health and economic services are introduced to the people. Hence adult education is not seen as a separate entity performing a non economic function but as an integral part of the economic services offered by the organisation.

Two major points emerge in the analysis of the Aware programme. Aware adopts a methodology of conscientizing organised groups of people i.e. organisation of the people precedes conscientization. The greatest impact of this form of conscientization which imparts its messages through organized group is its reach. To date more than five lakh people have directly been reached in 600 villages. By the sheer extent of its reach, it can assume the proportion of a movement. In village after village, one sees people gathered together talking impassionately about their rights to own land, get proper wages for their labour and asking for their rights as individuals.

The process of collective meetings and the constant feedback to the villages, serves to keep the groups informed on major developments and issues in the area.

The second factor of the programme that needs particular attention is the organisation's realization that knowledge in itself is not of much use unless it is accompanied by the ability to act. This ability is achieved through a series of intensive training programmes which are geared to meet the varying needs of the villagers.

The major difference in Aware's training camps and other kinds of training, is that Aware lays as much stress on personality building and preparing youth to take on the role of leaders, as it does on imparting all other relevant information on governmental schemes and functional information. Thus, once the training is over the trainees are in a position to use the information for effective action. It is primarily for this reason that the conscientization programme becomes an active and dynamic force.

Aware is actively involved in preparing its second line of command. Organisations such as 'Lambada Service Society', 'Girijan Seva Samiti' and 'Harijan Seva Sangh' have been formed in the project areas and are presently working as second line organisations which it is hoped will eventually replace Aware. Aware hopes that after five years of work in an area, it would be possible for them to withdraw from the area, spacing this gradually over a period of three years. The service societies are trained simultaneously to take over the responsibilities of the community.

Similarly in order to stop unweidly growth of the organisation which may result in a diluting of its impact a programme to train up an all India cadre for a nation building programme known as "CORE" (Community Organisation for Rural

Development) has been introduced. After two years of training in Aware, the trained people will spread over the country and work with the same methodology and objectives, as Aware. They will however be independent of Aware's administration. Presently such men are located in certain out-reach projects in the states of Orissa, Karnataka, Kerala and Tamil Nadu.

In its total programme of conscientization the community education centre is still in an experimental stage. Though it's functions include both dissemination of information as well as literacy a lot of emphasis is placed on literacy. Many of the women perceive it as a substitute school. However, the community education centre is not equipped for this role. Once the period is over these centres are closed down and there is no follow up. Hence the chances of learners lapsing into illiteracy is high. Given the high level of group organisation, the community should be helped to organise follow up activities in literacy. However, the change that the conscientization programme has brought about in the women is very obvious. They are more vocal, and determined, with greater ability to think and speak for themselves. They speak without any hesitation about their role in decision making and earlier struggles before groups of men, women and strangers. It all seems so easy till one sees the counterpart or hears of what was the state before-poverty, misery and above all, helplessness to change the situation. Aware's success lies in the fact that it has been able to remove this sense of helplessness and bring hope to the people.

ANNEXURE IPlanned Cost of the Project in Community Education

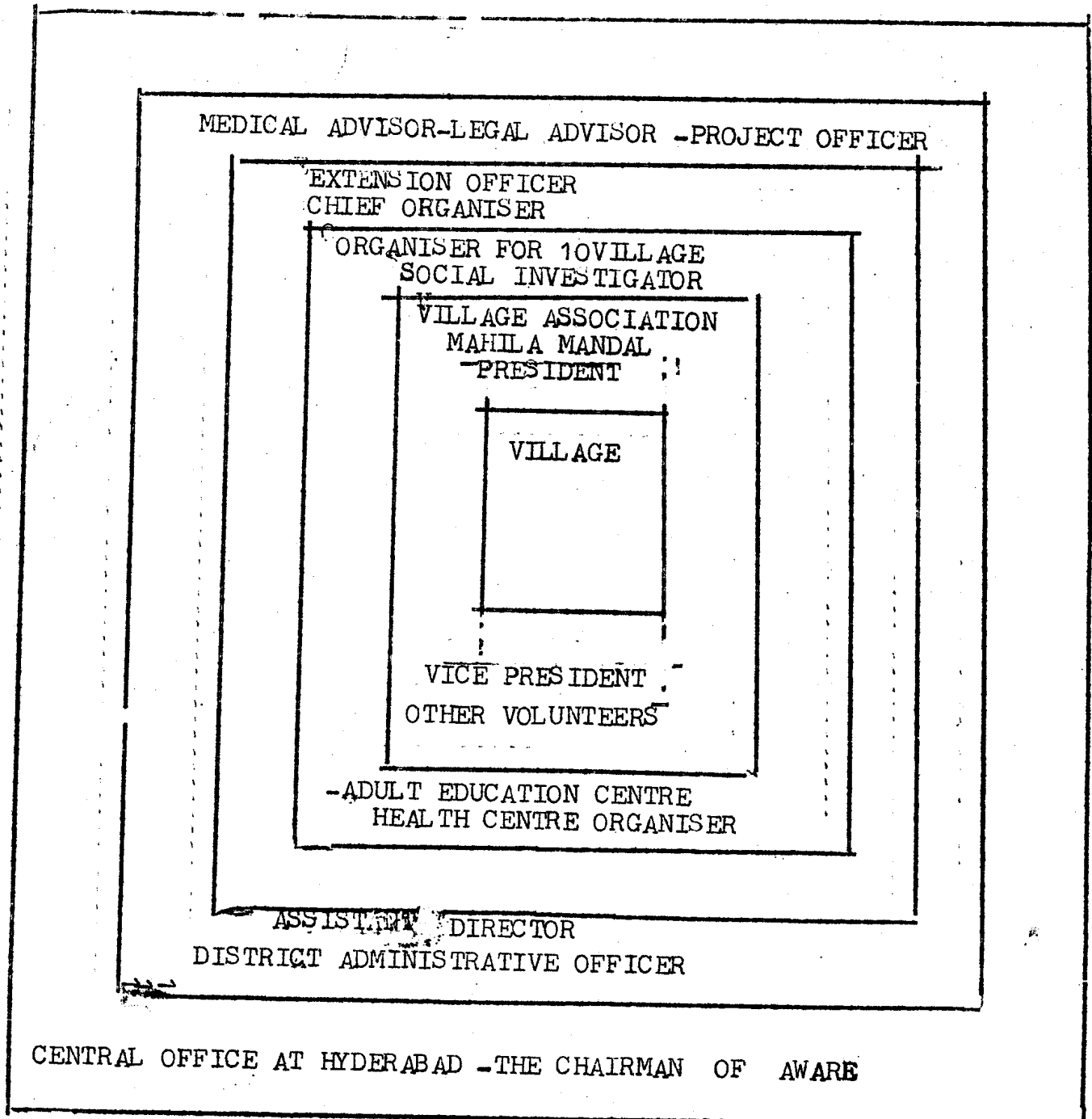
: (150) centres in three years 1983-85

(a)	Cost of the 150 huts in the villages Rs.1500/- each	2,25,000.00
(b)	Preparation and supply of certain materials like posters, charts etc. Rs.100/- each centre	15,000.00
(c)	150 community organisers training expenses for one month including boarding, transportation charges 150 x Rs.250/- each	37,500.00
(d)	The maintenance allowance for organiser who is stationed in the village 150 x Rs.150/- each x 36 months	8,10,000.00
(e)	Maintenance allowance of two coordinators Rs.900 x 2 x 36	64,800.00
(f)	Stationery, coorespondence miscellaneous and contingency expenditure Rs.500/- per month x 36	18,000.00
(g)	Staff welfare such as incentive	87,480.00
	Total :	<u>Rs. 12,57,780.00</u>

AWARE

ORGANISATION CHART

ANNEXURE II



Delhi Administration Urban Project
Delhi

THE DELHI ADMINISTRATION ADULT EDUCATION PROGRAMME

Introduction

The Delhi Administration Adult Education Programme runs a total of 1,159 centres in urban Delhi and 281 in the surrounding rural areas. The programme has been in operation since the erstwhile NAEP was introduced in 1979.

The focus of this case study was the urban project of Turkman Gate in the old city area of Delhi, reaching out to women of the Muslim Community.

Area of Operation

Delhi is spread over an area of 1485 sq. km. of which 446 sq. km. is urban. The density of Delhi is 4178 persons per sq. km. and is the highest in India. The working force of the capital is 15,82,000 strong, of which the public sector employees 4,66,000 and of the rest, the major portion is casual labour. The literacy rate is 61.06 which is high compared to the national average. Female literacy stands at 52.56%.

Delhi has a very heterogeneous character due in some measure to the large influx of migrants who come to the city in search of work. There is no homogeneous rural community where old traditions are still alive. And yet parts of Delhi on the outskirts are still semi urban with the spreading impact of urbanisation.

Administrative Structure

Delhi became a Union Territory on 1st November 1956, under the States Reorganisation Act. In order to enable a larger measure of association of the people with development activities, Parliament enacted the Delhi Administration Act 1966, under which Delhi has an elected Metropolitan Council consisting of 61 Members. The Lt. Governor of Delhi is the Administrator, assisted by four Executive Councillors.

Delhi is administered through a multiplicity of authorities which together look after the affairs of the territory. For the purpose of reaching civil and municipal services to the people, there are three separate bodies functioning under the Delhi Administration:

- The New Delhi Municipal Committee (NDMC);
- Delhi Cantonment Board;
- Municipal Corporation of Delhi (MCD);

Each of these is responsible for a particular area of the territory. Delhi Administration sanctions funds to these bodies from its plan outlay to provide certain civic services to the people of Delhi. Delhi Administration itself has its own departments/Directorates of Health Services, Education, Social Welfare. It also implements adult education programmes.

Adult Education in Delhi: a Historical Perspective

Both in pre independence times and after 1945 several experiments in literacy were carried out nationally and there has been no dearth of Adult Education Programmes in various forms.

The late 19th Century saw the rise of social reformers among both Christian missionaries and Indian social & religious leaders who saw literacy and awareness as a means to liberate the masses from social injustices imposed upon them by the system. These leaders organised literacy classes, libraries and reading rooms but this activity was restricted to certain areas only and could not be undertaken on a mass scale.

Literacy was also a very important part of Gandhiji's constructive programme, which as a mass movement resulted in giving a further impetus to opening night school for adults, and literacy classes in both towns and rural areas and resulted in the involvement of educational institutions, political leaders and voluntary agencies in the implementation of adult education programmes.

Between 1937-39 literacy drives were undertaken by the congress ministries and literacy classes held with voluntary effort and support. A large scale library movement led to an establishment of village libraries and in Bihar a mass literacy committee was formed. The National literacy rate increased during this period by over 6% but with the resignation of the congress government the movement petered out and in the absence of follow up programmes and funds the libraries could not be maintained.

Thereafter till the post independence period, literacy work was continued in various states by non-official organisations. In Delhi, the Jamia Millia Islamia played a pioneering role in the field of adult education in the Muslim Community. From 1926 onwards, night schools were organised for adults at Karol Bagh, Baratooti, and other

voluntary agencies followed suit. These were not very successful and led Jamia to re-think on several issues afresh.

In 1937 an Institute of Adult Education was set up at Jamia and carried out various experiments in literacy and adult education under the inspired leadership of Shafiqur Rahman Kidwai. In '47-48 five community centres were set up experimentally; work to prepare literature for new literates was also carried on side by side. Initial activities in these centres were organised around maintaining communal harmony at a period of political unrest. The experience of the 1st centre at Bara Hindu Rao was very positive and 4 other centres were set up including one at Jama Masjid. The programme of Adult and Social Education consisted of meetings, youth clubs, parents associations, short literacy courses and library facilities. Volunteers also acted as liaison between people and the government. Special programmes were organised for women, centering around child welfare and a Balak Mata¹ Centre for sewing and embroidery and literacy was introduced and the women and girls encouraged to appear for formal Higher Secondary exams.

Shafiqur Rehman's conviction that permanent community centres should be established instead of literacy centres was based on a wider conception of educational work and the Delhi Municipal Committee started social education centres on a similar pattern, while the Delhi Administration established community and social education centres in rural areas of Delhi.

Since Independence, Delhi Administration-Directorate of Education- has implemented all the schemes designed by

1. Children and Mother's Centre.

the Centre (Government of India, Ministry of Education specifically) for eradication of illiteracy among various target groups such as farmers, women, industrial workers and others.

Social Education centres are also run by the NDMC, independent of Directorate of Education. These centres were the precursors of the NAEP, set up at a time when there was a great desire for rapid national development.

In 1944, 150 social education centres were set up by the Directorate of Education in all rural areas. These continued till 1967. Currently there are 61 centres for women and 30 centres for men, with an enrollment of 1369 women and 606 men. The programme of social education covers five aspects: 1) running of an anganwadi for 3-5 year olds (2) literacy and post literacy, (3) family welfare including child care, (4) art and craft, (5) recreational activities including organisation of sports and bhajans.

Farmer's Rural functional Literacy Project was launched in 1967-68 as an inter-ministerial programme in which the Ministry of Education was responsible for functional literacy, Ministry of Agriculture for farmers' training and AIR for broadcasting. The Programme was designed to educate and inform illiterate farmers about seeds, and improved agricultural practices.

The Delhi Administration took up the Programme in July 1979 and started 300 centres in the three community development blocks of Najafgarh, Nangloi and Alipur. The curriculum for these classes includes literacy skills of reading and writing, modern farming, family welfare, tailoring, knitting and food pre-servation.

Under the scheme of Universalisation of Primary Education Delhi Administration runs non-formal education centres. This programme was launched in 1975-76 for 15-25 age group and in Delhi there are 24 centres. The target was 100 centres per selected district, catering to young people of the poorest sections who had not been able to take the advantage of formal education.

The centres run for two hours and are well-attended and motivation is not a problem. Timings are fixed according to the convenience of learners and 25 students are enrolled per centre. The average age is 9-14 years. The teacher at a non-formal centre is paid Rs.100/- p.m. and some of them run an adult education centre as well and get an additional Rs.50/-.

Adult Education schools have also been run by Delhi Administration since 1966 for Class IV employees for continuation of studies after class VI. These also are well attended with enrollment of 5,000-6,000 in 12 schools run all over Delhi including in re-settlement colonies. In addition to the Delhi Administration, Municipal Corporation of Delhi and the New Delhi Municipal Corporation, there is the Directorate of Social Welfare which runs 200 anganwadis in the walled city and the resettlement colonies.

The labour department of Delhi Administration also runs 22 Shram Kalyan Kendras all over Delhi for the families of industrial labour.

Apart from these government programmes, 12 voluntary agencies had also implemented adult education centres in Delhi during 1978-79. For the current period 10 voluntary

agencies have again applied for implementation of the adult education programme.

Experiments in Literacy by Delhi Administration

Between 62 and '69 the Delhi Administration conducted literacy campaigns from time to time, lasting three months each. These were carried out in specific pilot areas, to test the efficacy of different methods of teaching and learning materials specially prepared by two adult educators. These were the Reisam method and the Ansari method. The former consists of using a piece of rope with which learners were to form the letters of the Alphabet. The Ansari method on the other hand depended on the use of pictures which were divided into squares to help the learners to draw the Alphabet correctly. These campaigns were carried out in 62-63, 64-65, 68-69 and in 1976 the 'each one teach one' was launched under the inspiration of Mr. Laubach.

These programmes were financed under special provisions of non-plan expenditure, but no evaluation was done in terms of numbers of successful literates produced. In 62-63, the experiment was confined to four villages in Mehrauli block; In 64-65 and 68-69 Community Development Blocks were chosen. Instructors were selected from among village women of 15 and above who had studied up to middle class. They were paid Rs.30/- per month for three months and supervision was done by the social education workers.

With the formal support of government to adult education in 1978 the Delhi Administration's Department also received an added impetus to implement adult education programmes, and 630 centres were set up out of a sanctioned 1000 over the period 1979-81.

Project Area

The project area chosen consists of the walled city, i.e. the area stretching from behind Turkman Gate, Ajmeri Gate and Delite Cinema to the Jama Masjid. It is a highly congested and densely populated part of the walled city of old Delhi. On entering the area, one is lost in a maze of narrow streets and 'Gallis' one leading off from another which become narrower and more and more congested the deeper one moves. Vehicles move with difficulty and there is an assortment of cycle rickshaws, rehri walas¹, scooters and occasional cars vying for right of way, not to mention a variety of bullocks, cows, goats and stray dogs.

After unauthorised and unlicensed business is carried out in small rooms next to residential quarters, A whole 'galli' may consist of individual bakeries where, through a low door one can see bread being fired and men sitting in the courtyard expertly slicing oval-shaped long loaves of bread. In another galli, the main occupation may be metal plating, which is also done in factories in the area, and is a major source of income. Men work the whole day amid smoke and evil chemical fumes and return to their homes late in the evening covered black with soot and grime. A more lucrative business is meat selling and these families are slightly better off than others. Houses are often shared by seven and eight families, each occupying a couple of rooms in a haveli² type of building, built at two levels with narrow steps leading to a small room at the top where the adult education class may be held.

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1. Carts
 2. Traditional old Muslim tenements.

Space, however, continues to be a major obstacle. The social circumstances being such, classes have to be held within close reach of the target groups. The houses being cramped as well as small, the rooms used for the classes are hardly ideal for a group of even 15-20 students. However, due to the strict Purdah, girls will not go far to attend classes and these have to be held within close reach.

Population Reached

Out of the 115 learners interviewed, 50% had not attended school and were completely illiterate. The main reasons for not attending schools were purdah, the indifference of parents to girls schooling, ill health and finances. Even if schooling is free, poor families are not able to meet the cost of books and other miscellaneous items including clothes.

Other social customs prevailing such as early marriage, dowry and the lack of freedom of choice in decision making contribute to the suppression of girls of the community in this particular area.

The girls are bound by a strict social code which forbids them from stepping out of their houses without the burkah and even then not beyond the nearest shop. The marketing is done by the men. Girls will not even dare to attend the class alone. They come in groups of four or five. If one has to leave, all of them will leave. One or two had been to the cinema but their brothers and fathers forbade them from seeing films as it is considered a bad influence, besides being expensive. For the brothers themselves, however, it was the commonest form of entertainment. Girls

of one family may be forbidden to even talk with members of another family in the same haveli.

The average age of the learners was between 17 and 20 years, both married or unmarried. Those above 40 were few and far between. The number of girls in each family is greater than the number of boys. Large families contribute to the general level of poverty.

The adult education classes, meant for adult women aged 15-35 drew mainly those young girls who had missed the opportunity of going to school. For them classes were an outlet and an opportunity to come out of the repressive atmosphere of their homes. They could satisfy their craving for learning which had been denied to them. In effect the adult education centre performed the role of substitute school. 50% of the sample were dropouts, and 50% were illiterates.

Although their earnings are very meagre, they form an important part of the family income which varies between Rs.300/- - 700/- per month. Only three families had an income above Rs.1000/- per month. Since the girls and women were already skilled in embroidery and sewing, skill training is not a very strong motivation for them as much as the urge to learn to read and write.

At home, many of the girls worked at Zari¹ embroidery for which they earned between 50 paise to 75 paise per piece, finishing on an average one piece a day. Their fathers were meat sellers, metal platers, vegetable sellers, motor mechanics, iron mongers or jewellery craftsmen, the common

1. Gold thread.

trades of the area. In some cases, the girls attended the centre without the knowledge of the men in the family, in others they had been allowed to come only because the class was held in the house of a neighbouring family and the instructor was also a friend. Slowly, however, parents have also begun to recognise the value of literacy, especially as literate brides are preferred to illiterate ones. Younger children are now being sent to school and among married learners they insist on sending their children to school.

Programme Methodology

Before launching the government adult education programme, the Delhi Administration called a meeting of all organisations engaged in implementing adult education in Delhi. Among those present were representatives of voluntary organisations, such as A.V. Baliga Foundation, Bharatiya Grameen Mahila Sangh, Adim Jati Seva Sangh, the Indian Adult Education Association as well as officials of the Delhi Administration and others. The meeting was held to demarcate areas of work to avoid duplication and coordinate the efforts of all agencies in the field, while the choice of centres was left to the project officers concerned. The guiding criteria for selection of project areas was the prevalence of illiteracy and of special targets such as schedule castes, schedule tribes, weaker sections and women.

Selection of Supervisory Staff

The Delhi programme departed from the procedure laid down in the NAEP guidelines in one significant aspect: instead of recruiting new staff against supervisory posts, a circular was issued to heads of schools calling for

applications from T.G.T's who might be interested in implementing adult education or had experience of it. The idea at that time was that these cadres already had some experience in conducting the earlier literacy campaigns and would be better equipped to undertake this work. In order to save time in recruiting new staff, the financial considerations were also overruled in adoption of this policy. The staff of the social education department and rural social education centres was not utilized and many of them feel aggrieved on this issue. Many of the project staff themselves felt that it may have been better to recruit fresh persons as supervisors rather than these TGT's who were secure in their jobs and for whom often the adult education programme became an escape from the more arduous work of school teaching. The salary and benefits drawn by them continued to be the same as before. However they are not given any additional benefits to look after the adult education centres, not even transport allowance. However, in view of their regular salaries in the TGT¹/PGT² scales the remuneration as perceived by the teachers is not a problem.

In the Turkman Gate area, the project officers and the supervisors belonged to the community and had deep roots in the area having lived there for several years. They were familiar with the peculiarities and problems of the people and in turn were accepted by them. Of the supervisors, one had experience of working in community development and had faith that the programme could be a very successful instrument for achieving this goal, provided it was implemented in the

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1. Trained Graduate Teachers.
 2. Post Graduate Teachers.

spirit in which it had been conceived. He felt that the supervisors had to set an example to the community before they could be accepted. For instance, he himself had deliberately burned his wife's burkah, so that she would give up wearing it. In the same way, he had personally influenced all members of his family to perform marriages without any ostentation what so ever.

Preliminary Training

The project officers and supervisors selected were trained in 3 batches of 60-70 trainees and given a total training of three weeks per batch. This training was conducted by officials of the DAE¹, IAEA² and prominent educationists. The training was in the form of question-answers and exchanges of experience in the field. The curriculum of the training covered motivation, materials, adult psychology, linkages of adult education with vocational training, how to mobilise all resources in each locality especially youth, and how to link with other development programmes.

This training at the start of the erstwhile NAEP was one major training programme carried out by the department of adult education. Subsequent meetings between officials and project staff, although held regularly every month are restricted to issues of daily management and achievement of targets.

Urban Project - Turkman Gate

Turkman Gate is a sensitive area of Delhi where the high density of population, the conservatism of minority

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1. Directorate of Adult Education.
 2. Indian Adult Education Association.

groups and the social oppression of women makes it a target area for implementing of any government programme. The Adult Education Programme was started here in the summer of 1979. The project officer was at that time the headmistress of the Kali Masjid Bulbuli Khana Girls Middle School. Knowing of her interest in social work and her earlier involvement with the Family Planning Programme of 1975 the Additional Director of Adult Education approached her to take up this project. Initially she hesitated, realising that it was full time work and require a great deal of effort and input of energy and devotion. However, she finally accepted it as a challenge, feeling that if educated members of the community did not themselves work for the upliftment of their girls and women no one else could be expected to do so.

With one supervisor, she began to establish contact with the families in the area. In her role as educator she was already in contact with the girls and their families and this helped her to motivate them to attend the centres as learners or as instructors if they qualified. This period fell in the month of Ramzan and the Project officer regularly visited religious meetings and used them as an entry point. She would sit in the meetings for hours and talk about religion with the women. This helped to win their confidence. After that she made home visits and tried to motivate learners, without using proformas. People were still hesitant, feeling that it was a family planning programme in disguise; women also felt that they would lose Rs.2/- a day which was what they could earn in 2 hours, the period they would spend in the class. The project officer persuaded them saying that they would be able to save much more than that once they

could read and write and would not have to pay to get forms filled and letters written.

Selection of Instructors

Instructors were largely selected from among those girls who had passed out of the school or who were known to the project officer. About 50% of the instructors came for the money. Either because they needed it since their husbands didn't give them any money or, because they were waiting for alternative employment and Rs.50/- was better than nothing, or just to have some pocket money in hand.

S...2, who was running her 2nd batch at a centre in Kucha Chalan, Daryaganj, was an M.A. B.Ed in Urdu. She had been registered at the employment exchange since 1979 but so far she had not been called. Meanwhile, she had taken up a job at a CSWB¹ Balak Mata Centre, teaching class X. Here, she did not receive a salary for 5-6 months and hearing about the Adult education programme from a friend, she applied for the job as the salary would be useful to her.

Other instructors came for social status, since working as teachers elevated them in the eyes of the community, even if they belonged to families of Paanwalas or Rickshaw pullers. Some felt that it would help them to keep in touch and not lapse into illiteracy themselves. Many felt that the honorarium was a favour done to them and they would rather not have it, as there was no relation between work they were expected to do, and the amount paid. Most of the workers complained of lack of recognition and support from the structure. While all cadres of government employees have benefited from interim increases in dearness allowances

1. Central Social Welfare Board.

paid by the central government between 1979 & 1982 there have been no increases for the adult education animator. Also, there is no parity of pay scales between different programmes. The anganwadi worker is paid Rs.165/- per month with several other benefits; the social education workers gets Rs.225/- where there is the added attraction of food supplied to the centre which can benefit her family as well. Although the hours of work are longer, yet the instructors would prefer to take on this work rather than that of adult education.

The instructors also felt that their status was low in the eyes of government itself. Those who had worked hard with zeal and dedication had done so, not for the money but through a sense of commitment.

Some instructors were genuinely motivated and took great pains over their learners in a spirit of responsibility. Needless to say these centres were the best run.

Survey

The three pre-requisites to opening of centres was a survey of the area, the availability of space and of an instructor. Each instructor was expected to survey her neighbourhood and write down the names and addresses of 30 learners, before she could apply to open a centre. No pre designed survey form was used nor was any other information elicited except for names and addresses. This simple survey took about 15 days to a month. Once completed the instructor presented the form to the Project Officer and was officially allowed to start the centre, either in her own home or in the school or any available place.

For Instructors who lived in 'Katras' (20-30 houses) it was easy to collect enough learners in the neighbourhood itself. In the experience, of the project officer and the instructor, the first two batches ran very well but in the third session the momentum always flagged. She felt that the 3rd time, another location should be found and the centre shifted. However, availability of space was a major hurdle and even if instructors were available, centres were not.

At a collective meeting with the instructors of several centres many of them outlined problems which they faced in starting centres. Often landlords harassed them, asking for much more rent than the sanctioned Rs.20-. Other forms of harassment included cutting of water supply or electricity which also cost more than the sanctioned Rs.6/- p.m. Landlords often feared political involvement and hence did not encourage such programmes. If classes were held in schools there was active non-cooperation from the school authorities especially the peon. He was not paid for the extra time and resented having to stay behind in the school for the adult education classes.

Training of Instructors

The instructor was not given any training before the commencement of the centre, nor any kind of orientation as to the special needs of adult literates. The training took place only after a month or so. In one centre, the instructor interviewed had attended a training only after five months of running her centre and felt she had benefitted greatly as for the first time she had understood the correct way of teaching division. She felt she had

wasted many months trying out 'hit and miss' methods on her own.

Informally, the instructors are briefed by the Project Officer on the methods of teaching, use of flash cards, how to motivate adult learners. Since centres are opening and closing all the time it is not possible to train all the instructors before starting the centre unless there is a continuous training programme or training centres. One programme was organised at the Teachers Training Institute at Darya Ganj in August 1979, just before the centre began. This was a week's training conducted by the department of adult education using resource persons from outside. Most instructors have received training at one stage or other in the two years mainly at the Bulbuli Khana Girls Middle School.

Since '83 the Jamia Milliah has been organising training for instructors but none of the instructors had attended the course so far.

Curriculum

The books used in the centres are written by Sh. Mushtaq Ahmed, Former Director of the State Resource Centre, Jamia Milliah.

There is one primer 'Ham Parhen' which talks about alphabets, general health and has short stories like the primers used in nursery classes. This is followed by a second book 'Parhne Mein Maza Hai' which contains stories regarding unity, social harmony, harm caused by wrong beliefs and superstitions.

'Hisab Seekho' - this book teaches about numbers, subtraction, addition, multiplication, division, gives knowledge about mile stones, how to read a scale and tell the time from a watch. These three books are used both in female and male centres.

Two books that explain about general health, nutrition and symptoms of minor diseases are 'Tandrusti Khoobsurti Hai' for women and 'Sehat Zindagi Hai' for men.

For the guidance of the Instructor, to communicate with the adults they are provided with a book called 'Baheno Ki Kitab'. This has a story that revolves around a couple, covering aspects like health, importance of literacy, general knowledge like post office, hospitals banks, budget, various income generation skills, basic calculations, marriage, children, health, nutrition and harm caused by superstitions. It also gives an idea about how to get familiar with alphabets by using cards and writing on dotted lines. The learners are made familiar with alphabets written on cards and later they are taught to form words by joining the cards.

Though all the aspects covered in the books used are important and to be discussed, the learners are unaware of the social development taking place in the country. The primers do not throw light on how to organise themselves to work towards better economic conditions, what are their legal rights; they are not aware of the various programmes running simultaneously even in their area. Even the points that are tackled in the primers are not in depth. They should be explained in greater detail by giving the solution to a problem side by side, instead of just pointing

to make the offer. The ceremony was solemnized with out a social evil. The major roles played by a woman and which can be played are not discussed at all. This should be done to make them realize their capability and ability. The primers do not leave much of an impact on the learners and they only serve their aim of making them literate with a limited education and no awareness.

Financial Flow

Funds for NAEP are centrally allocated to Delhi Administration on the basis of the targeted no. of centres to be opened per year. The allocation for '82-83 was 40 lakhs, for '83-84 it was 47 lakhs and for '84-85 it was 70 lakhs. However, on an average only 70% of the money is spent each year, as not enough centres can be started.

In spite of money being received by the department at one time, there are blockages in transfer of money to the project staff and many delays. The Project Officer has no control over financial allocations and this creates many day to day problems. There is no contingency fund to pay for a sweeper or peon in the school, even to buy a newspaper for each centre. For instance when the project staff organised the screening of two documentary films, transport was not provided by the Adult Education Department whose vehicle is never available, and the staff had to get it by scooter; there is no contingency fund from which this kind of expenditure could be paid for.

Impact

"What impact do you expect in the lives of these girls after attending a 10 month course"? the social

worker asked. He referred to earlier community education centres run by Jamia Milliah for the whole day where the animator was available to the learners all the time, as and when they could come. They came to discuss their problems, not to read and write, but literacy was gradually introduced.

Impact could only be measured in intangibles. The fact that the girls intervened with their parents to send younger girls in the family to school, that they felt that demanding dowry was wrong, that there were less quarrels and more cleanliness - these were some of the manifestations of the social change. The project officer gave an instance of a student who was to be married, when dowry was demanded, and married the bridegroom's friend instead, who came forward to make the offer. The ceremony was solemnised with the active participation of the instructors, supervisors and the project officer herself.

For these learners, where the average age was between 10 and 20 (there were several girls aged 8-10 years as well) even going on a picnic in a group was an achievement, especially as they have never moved out beyond the confines of their particular galli.

After 10 months, their progress was evaluated by formal methods to see whether they were able to read the primer, write a letter, do number work. On an average, out of an enrollment of 30, only 10 attained a simple level of literacy after a period of 10 months. Most of the learners expressed the need to continue their studies and prepare for the Board Examination i.e. for continued non-formal schooling. In the face of this need the post

literacy component of the AEP, operative since September 1983 is hardly designed to suit the majority of this category of learners and their needs.

Review

The project at Turkman Gate like all government programmes is geared to the acquisition of literacy skills rather than functionality and awareness. The success of the programme is largely due to the fact that the need of the learners in the area is for literacy rather than any other skill. Functioning as a substitute school for most of the learners, the centres primarily satisfy the craving of learning among young girls who are caught in a peculiar social milieu which has characteristics of both an urban and rural environment. Unlike their rural counterparts who feel literacy skills are irrelevant to their situation of life, these girls feel that reading and writing are desirable and important skills to have in today's modern world. At the same time, the world they live in is full of taboos and so oppressive that they have no outlet for self expression. The adult education centre provides one such outlet, and gives them a chance to catch up on the missed opportunity for schooling. Also since social outlets are so few, the need for self expression through reading and for communication through letter writing are all the more great for them.

The reasons given for attending adult education classes could be broadly categorised. The unmarried girls felt ashamed of being illiterate, the married ones felt they should be literate because they were unable to sign at ration shops or write letters to their husbands in the Gulf States. Many felt they could help children with home work as they could not afford to pay tutors. They could also keep a check on what the children were reading.

According to the project officer, the girls attended class out of genuine interest and the drop out rate was very low. None of the learners knew about banks, savings, Mahila Mandals or politics and were not much interested either.

The programme is target oriented and one of the problems is the difficulty experienced in finding enough instructors to open the stipulated number of centres. The programme visualised the involvement of school teachers as instructors. However, in Delhi, teachers are well paid and are not attracted either by the Rs.50/- offered or by the call for ideological commitment to come forward and open centres, working for irregular hours with difficult target groups. The project staff except for instructors draw salaries much above the amount stipulated in the scheme by virtue of being in the regular teaching cadres. The adult education programme faces competition in the same area from the multiplicity of programmes being run simultaneously by the various municipal bodies as well as voluntary agencies. This area is politically highly sensitive. It attracts a lot of attention and whenever a government programme or a voluntary agency plans to start a programme, Turkman Gate is the first target. Not only is there no cooperation between departments/implementing agencies but sometimes there is active non-cooperation. With no incentives to instructors or learners to attend, the programme would always lose out to a more attractive proposition.

Social recognition is one way of acknowledging the contribution to the cause of adult education. This could be concretised in the form of certain advantages and concessions to those who took up this work, as for instance in preference for government jobs. Girls from senior school could be co-opted into the programme and take an assignment as part of their work experience, with marks kept aside for it.

The learners could be provided broader linkages with their trades - for instance, since many women in the area are engaged in making paper note-books, folding printed books, or lifafas, these could be used as entry points. They could be helped to get loans, machines at home.

There was hardly any support from the media to propagate the importance of adult education, compared for instance, to the publicity given to a programme like family planning.

At the procedural and organisational level also, the project staff were discouraged by the 'step Motherly' treatment of the Administration towards this particular programme. Salaries were not paid on time, equipment, was of the poorest quality, slates would break on handling, no furniture not even a black board - was provided. There was no contingency fund to employ a sweeper to clean the premises or a peon to run errands, or to entertain visitors. The supervisors had a much more difficult job than those of the social education centres but for no extra remuneration.

Since it was difficult to find a combination of all the desirable requisities in the instructor the methodology of training of the instructor for this category of learner assumes great importance.

The project officer and supervisors although liberated from the problem of their bread and butter by virtue of their being part of the school teaching cadres, were inhibited by the fact of being government

servants. They feared to take initiatives on their own. Yet unless the programme helps them to break away from a milieu in which they are helpless even while they recognise what should be done, the use of literacy as an instrument of social change is limited. If the programme could be linked to a SEWA type of organisation for instance, it would give the learners the kind of support they need.

The interest and commitment of project officers, supervisors and social workers attached to the project appeared to be a major contributory factor in the success of this particular project.

Sarvangeen Gram Vikas Mandal

(S.G.V.M.)

Gujarat

SARVANGEEN GRAM VIKAS MANDAL

Sarvangeen Gram Vikas Mandal or Integrated Village Development Organisation works for the development of a few selected villages of Bharuch District in Gujarat. It is also known as 'Prayas' (Effort).

Historical Background

Sarvangeen Gram Vikas Mandal is the result of the dedication of a few individuals concerned with improving the quality of life of under-privileged and poverty-stricken people in rural areas. A group of 4 Sarvodaya¹ workers involved in social work since many years had a strong desire to settle down in a tribal village and work among the people. Around 1975 the search for a suitable village began with the following criteria in mind:

- 1) Mixed population of tribals, Harijans² and higher castes
- 2) At least 30 kilometers away from an urban centre
- 3) Communication facility
- 4) Approval and acceptance by the people
- 5) Need for developmental services provided by the group.

1. Literally "Upliftment of all", a movement started in India by Vinobha Bhave.

2. "Children of God", a term coined by Mahatma Gandhi for the scheduled castes or untouchables.

The group consisted of an engineer, a doctor, a Sarvodaya social worker and a women occupational therapist. At that time the group was working with 'Tarun Shanti Sena¹' in Bharuch and participated in a 'Pada Yatra²' organised by the 'Sarvodaya Movement' to travel through Bharuch District, of which Mangrol was one of the villages visited. They had meetings with the villagers and found them receptive to their ideas. They also felt that Mangrol fulfilled all the criteria that they had set forth in selecting a village to set up their organisation.

Mangrol had a population of tribals, Harijans, Rajputs³, Pattidars⁴ as well as backward classes like Kohlis and Machchils. It also had a good cross section of farmers with small and large holdings as well as landless people. It was situated at a distance of 16 kilometers from the nearest town, Rajpipla and was only accessible by road.

The group decided to settle down in Mangrol and in 1977 a trust was formed in the name of 'Sarvangeen Gram Vikas Mandal' with the following members as the trustees:

- 1) Bharati Behn Bhatt
- 2) Jagdish Lakhia
- 3) Nanubhai Majumdar
- 4) Dr. Ashim Bhai Patel
- 5) Ashok Bhargav

Bharati Behn's husband, Mahendrabhai, an engineer by profession, also lives in Mangrol and works for Sarvangeen.

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1. Peace Movement
 2. Walking Tour
 3. Hindus of the Warrior upper caste
 4. Landed Classes.

Initial Problems

The office of Sarvangeen was first set up in a building adjoining the temple. Villagers of all castes started visiting Sarvangeen. However, the Pattidars and the Rajputs did not appreciate the harijans coming to Sarvangeen although they had no grudge against the group. As they could not pressurise the organisers to stop their association with the tribals and harijans, they put pressure on the temple priest not to let the harijans enter the temple. This forced the group to shift their office.

Interestingly, a Rajput farmer living in Rajpipla offered his residence on rent to Sarvangeen. This was situated at a central place in the village. However, after six months the owner-farmer decided to come back and settle down in Mangrol. Sarvangeen had to shift their premises again.

Meanwhile, a farmer with no children left a part of his land (one and a half acre) in the name of the Sarvangeen Trust. The group moved to this plot, but due to its distance from the village interaction with the villagers became difficult. Once again they shifted to a rented house in the village. The land donated has been used for building Sarvangeen's office, a guest house, an experimental centre and a workshop.

Ideology

The Ideology of Sarvangeen is based on Sarvodaya principles of making people self-sufficient in seven areas: food, shelter, clothing, health, education,

entertainment and tools and implements for agriculture. The organisation firmly believes in practising self reliance themselves as a way of life. They also believe in extending help equally to all people irrespective of caste, class and creed.

Aims and Objectives

- 1) To provide basic education to men, women and children, and
- 2) To create an awareness and consciousness among people of the basic resources and facilities available within the village to raise their standard of living.
- 3) To create an atmosphere of brotherhood and a sense of being one large family among the people by sharing work, anxiety and happiness.
- 4) To make the villages self-sufficient with respect to basic needs and necessities rather than dependent on cities.
- 5) To eradicate the problem of untouchability.
- 6) To create health consciousness among people.
- 7) To introduce appropriate technology depending on the potentiality of resources available.

Area of Operation

In 1977, Sarvangeen's area of operation was five villages namely Mangrol, Gaur, Old Rampura, New Rampura and Surajgarh. These villages were situated within the radius of 5 kilometers from the registered office of

Sarvangeen in Mangrol. In early 1984, one more village, 'Tarsara' was included, thus making a total of six villages. At present activities of Sarvangeen are only in 5 villages: Mangrol, Gaur, Tarsar, Old Rampura, and New Rampura. Of these six villages Tarsara, Gaur and Surajgarh are situated in hilly areas, about 3-4 kilometers from Mangrol. They are not connected by any type of roads. People travel to and fro from Mangrol either on cycle or on foot. In the rainy season access to these villages becomes extremely difficult. The rest of the villages, old and New Rampura, are situated on the Rajpipla - Mangrol pucca* road.

Topography

1. Mangrol

Village Mangrol is situated on the River Narmada in Bharuch District of Gujarat. It has a population of about 1200 consisting of 125 households. About 50 per cent of the population are either tribals or Harijans whereas 30 per cent are Rajputs, Brahmin and Pattidars and the rest are Machchi and Rawnili (Backward classes).

About 60 per cent of the tribals are landless. The Pattidars and the Rajputs own 20 to 35 acres of land. The soil of this area is semi fertile and locally known as 'Govaru'. The major crops grown are Jowar, moong, urad and bajra whereas the minor crops are wheat, rice and cotton. Due to lack of irrigation facilities, the farmers grow only Rabi crops such as wheat and grams. However, since 1982, 10 farmers with large land holdings have formed

* Concrete.

a 'Farmers Cooperative Society' to irrigate their fields through a lift irrigation scheme, drawing water from the Narmada River. Well irrigation by electric motor is also practised by 4 farmers. These farmers also hire the facility to other farmers on payment of Rs.19/- per hour. Farmers with irrigation facilities get two crops a year from their fields. However, the small farmers are badly affected as they just manage to cover a subsistence level and for ready cash have to work as wage labour.

The main source of income of 55 per cent of the population is through casual and contract labour in agriculture, road construction, Narmada Dam project etc. Till recently the agricultural labour was paid Rs.3/- per day whereas at present the wages are Rs.4.50 per day. The construction workers are paid Rs.9/- per day. The agricultural labour is employed on a yearly contract basis and is paid Rs.1,200 - Rs.1,500 without meals, whereas with 3 meals a day they are paid Rs.1,000 to Rs.1,200. The mode of payment varies depending on the mutual trust and relationship with the labourer.

Government schemes like TRYSEM are operating in Mangrol and about 20 to 22 youths have been trained in different skills under this programme. So far, none of the trained youth have put into practice the skills learnt. As a matter of fact, after the training programme they have gone back to their respective occupations. It seems that scholarships provided by the government were an incentive to join such programmes. There has been no follow up from the Government's side.

Regarding housing it was observed that most of the Brahmins, Rajputs and Pattidars live in pucca¹ houses made of brick or stones whereas, the tribals and others live in mud houses with thatched roofs.

Other facilities in Mangrol include a Government middle school, a village health guide and a dispensary run by 'Action for Research and Community Health'. The village was provided with electricity in 1982.

2. Gaur Village

Gaur village is about 3 km. from Sarvangeen situated on the Narmada River. It is surrounded by hills and is not accessible by road. The population consists of 50 per cent tribal and 50 per cent Pattidar and Basti. 75 per cent of Pattidars and Basti own land ranging from 10 to 15 acres, whereas, 25 per cent tribals own land between one to one and a half acres. Except for the farmers with large holdings the rest of the population works as casual and contract labour. Due to being unemployed for a part of the year, the tribals along with their families go to Maharashtra and other places in Gujarat as migrant labour and work in construction of roads, bridges, dams etc. on a wage rate of Rs.9/- per day.

The soil structure and crop pattern is the same as Mangrol but the irrigational facilities are comparatively poor. Government has provided one tubewell which is inadequate for irrigation purposes. There seems to be a tremendous scarcity of drinking water and the village

1. Concrete.

people fetch water from River Narmada for household purposes. At present, Government is constructing a Water Reservoir for providing a tap-water system.

Gaur village has poor medical facilities. There are no hospitals, neither is there a clinic. A village health guide is posted at Gaur by Government without adequate facilities like medicine and other instruments. There is one Government primary school having 35 to 40 children, dominated by the children of the Pattidar and Basti community.

3. Old Rampura

Old Rampura is situated on the Rajpipla-Mangrol Road. The population is about 500 out of which approximately 60 per cent are tribals and harijans whereas 40 per cent are Rajputs.

Housing condition, caste structure and crops grown are the same as in Mangrol. About 40 per cent tribals are landless whereas the Rajputs own land ranging from 10 to 20 acres. The majority of tribals work as labour in agriculture and construction work. The village is not connected by electricity. There is one primary school and one village health guide appointed by the Government. The villagers face a tremendous problem regarding water. There is only one well in the village in which water is drawn out by electric motor. The well water is used for all purposes like drinking, bathing and irrigation by the whole village.

4. New Rampura

New Rampura is situated on the banks of the river Narmada and on the Rajpipla-Mangrol main road. The population of this village is about 700. About 70 per cent of the population are tribals whereas the rest are Rajputs and Yogi¹.

The soil structure, crops grown and housing condition are the same as Mangrol. The village is connected with electricity. The main occupation of the tribals is to work as casual and contract labour. About 10 per cent of the tribals own 2 to 5 acres of land whereas the Rajputs own 10 to 30 acres of land.

5. Tarsar

Tarsar is in the interior hilly area of Bharuch district and 4 kilometers from Mangrol. It is not accessible by either road or railway. One has to walk 4 kilometers to reach the village. Even cycling is difficult in the rainy season.

The village is mainly dominated by tribals. The village has no electricity. The soil structure, crops grown, housing conditions are the same as Mangrol. There is a primary school in the village. Water for all purposes is availed of from the Narmada River. The tribal population is engaged in working as contract labour for Narmada Dam Construction Work.

1. A sub-caste.

Methodology of Operation

The selection of the area of activity has been done intentionally to reach the target population of tribals and harijans below the poverty line who have been exploited since years by the Pattidars and Rajputs in the same area. Mangrol and the nearby villages provide an ideal setting to overcome social problems like untouchability and exploitation besides providing developmental programmes for the needy.

The 'Sarvangeen' group had the advantage of having a medical profession person with them. Providing medical help to the people was its entry point in the village. In 1977 diseases like malaria and dysentery were wide-spread. Extending medical help to the villages helped in building a rapport with the people. People from Mangrol and nearby villages came to Sarvangeen for medical help. During their visits, Bharatibehn and Mahendrabhai had discussions with them regarding the objectives of Sarvangeen, social problems, cleanliness, health and hygiene.

Ratri Pathshalas¹ have been the medium for bringing about awareness and to initiate other developmental activities. They have provided a platform for discussions on various social problems and to understand and question the existing system and structure.

A village is adopted by Sarvangeen only when the women are motivated and show keen interest to have a Ratri Pathshala. Recently, the women of Tarsar approached Bharatibehn and requested her to hold literacy classes in their village. A Ratri Pathshala was started in Tarsar

1. Night Schools

and about 25 to 30 women are regularly attending the classes. Bharatibehn believes that the programme can be successful only if the women are motivated and feel the need for it.

Activities

At present Sarvangeen's activities are focussed on adult men, women and children of the villages. Among the various activities there seems to be a special emphasis on women's literacy classes and 'Ratri Pathshalas' for all, through which the organisation strives to create awareness among the villagers.

1. Ratri Pathshala and Adult Literacy Centres

Ratri Pathshala was the first programme started by Bharatibehn. It was believed that awareness and awakening among the rural people can only be brought about through education. During the Janata Government, Sarvangeen had accepted a project from the Government of Gujarat under Sarvodaya Yojana (Plan). Under this scheme Sarvangeen's activity expanded from 3 villages to 15 villages around Mangrol. The Ratri Pathshalas were an inherent part of the Sarvodaya Yojana ^{which} wound up in 9 months. Due to lack of funds the Ratri Pathshalas had also to be discontinued except in three villages which were started by Sarvangeen in 1977. These were in Mangrol, Surajgarh and Karimakwara.

In 1980, under the Government scheme of NAEP a women's adult education centre was started in Mangrol. Due to ill-feeling among the instructors of Sarvangeen's literacy centre and Government literacy centre as well as overlapping of activities of both these centres, it was

decided by Bharatibehn to close down Sarvangeen's literacy centre in Mangrol and concentrate more on the economic activity of forming a women's co-operative. The cooperative was the direct outcome of the literacy centre. At the same time the Ratri Pathshalas at Surajgarh and Karimakwara continued for 3 years. After completing 3 years of ratri pathshala in these two villages Sarvangeen started pathshalas for tribals in four other villages, Gaur, New Rampura, Old Rampura and Tarsar. Thus at present ratri pathshalas are running in 4 above-mentioned villages. The idea is to run a centre for 3 years after which the centre is closed and fresh centres are opened elsewhere.

Sarvangeen has recruited 4 women instructors who are from the same community and caste as that of the learners. The criteria for selecting instructors were (1) Basic education, (2) Awareness of the needs and problems of the people and a desire to serve the people of their own community. After being recruited, the instructors were sent for an orientation training programme at Surat for a week.

The timings of the Centres are flexible depending upon the season. In the winter season they open around 6.30 p.m. and closes at 8.30 p.m. whereas in summer the timings are 8 p.m. to 10 p.m. An attendance register is maintained for each Centre and on an average 25 to 30 women attend classes.

The main activity at the Centre is teaching simple skills of reading, writing and arithmetic to women. The unmarried women are keen on learning to read and write and

participate in cultural activities. The older women are more keen to learn economic activities to increase their earnings. The schedules are loosely structured and kept flexible. In fact, it is a common platform where young and old women converge to discuss various issues and problems of the village. The learners interviewed at one tribal centre belonged mostly to the age group 20-30 years, and 5 women were over 30. 95% of the group were unmarried as tribal women usually get married late.

The instructors as well as Bharatibehn at times make them aware of the various alternatives or the need to organise themselves to solve their problems. For example in Old Rampura the women faced a problem of getting drinking water. They had to fetch water from the Narmada river which is at some distance. The village has only one well and that too quite deep. During the period of collecting information for this study in Rampura tribal centre, the women of the village contributed one to two rupees and collectively decided to buy a good quality long rope to draw water from the village well and thus save time.

Like-wise various other issues such as dowry, casteism, health, cleanliness, government programmes are also discussed at these centres. The instructor being a woman and from the same community, the village women feel free to converse, discuss and give their opinions. Having a women instructor is a recent phenomenon. Due to the unavailability of qualified women instructors Sarvangeen had men instructors for the Ratri Pathshala. As a result, women felt shy and could not clarify their doubts.

Participation in discussions was also less. The tribal women are also taught developmental songs by the instructors.

Ratri Pathshalas eventually become a centre for dissemination of information and mobilising women for various activities like:

1. Problems of untouchability and social evils, their consequences on the social and economic life of the people and village as a whole.
2. Issues like exploitation of the poor, rural indebtedness, and basic rights of the tribals and Harijans are discussed along with the cause of such social problems, consequences and the ways and means of solving them.
3. Labour laws and Minimum Wage Acts are also discussed. The women are encouraged to demand minimum wages.
4. The advantages of working unitedly and in cooperation are repeatedly stressed.
5. Discussions are held on adopting appropriate technology to reduce working hours and drudgery.
6. Information on cleanliness, preventive health and nutrition for the family are repeatedly stressed.
7. The villagers are made aware of various government schemes in the field of agriculture, education and economic advancement of tribals and Harijans.

The instructors usually initiate the discussion on the above issues and try to build an atmosphere so that the

women's participation is greater. The final decision and course of action is left to the village women.

Apart from Ratri Kendra activities, Sarvangeen also organizes get-togethers: which reinforce the contact between the group and the women. Some of these are:

1. One day camps for women in each village. These one day camps are organized thrice in a year.
2. Visits to historical and religious places in Gujarat.
3. Fairs or exhibitions once in a year in each village.
4. Once in a year, a camp of 3-5 days is organised in Mangrol for small farmers and other interested farmers.
5. Demonstrations on soil testing, land levelling, use of farm tools etc. for small farmers.
6. Demonstrations on improved Chulhas, solar cooker, pickle making for women. There are no fixed schedules for demonstration which are held whenever the organizers feel the need or when there is a demand from the villagers.

The books for the literacy classes are carefully selected by Bharatibehn herself. Criteria like large and bold letters with pictorial presentation are preferred. Sarvangeen gets all requirements for books from Gujarat Vidyapith. Sarvangeen also maintains a library in Mangrol consisting of approximately 1000 books. This library caters to men, women and children of all the six villages. Books are not specifically for new literates.

Women's Cooperative

This was formed when the first literacy centre closed down. As mentioned before, the major crop of Mangrol and nearby villages is Tuvar¹. The practice was to sell the surplus Tuvar to nearby towns like Rajpipla and Bharuch in unprocessed form. The selling of Tuvar was done by both men and women. Bharatibehn felt that the village people were not being paid the fair price for their products by the 'Baniyas'. They also had to travel to cities and spend money on bus-fare in order to sell the Tuvar. Since 1980, Bharatibehn had been discussing the problem with the women and contemplating the idea of setting up a women's cooperative for the benefit of the producers. Finally, in 1982 a women's cooperative known as 'Gram Laxmi Grih Udyog Sahkari Mandal'² was established under the Chairmanship of Bharatibehn. The Cooperative was also registered under the Society's Act. For the women of Mangrol the literacy centre played a very important role in creating an awareness and publicizing the objectives of the Cooperative among the non-learners. As a result today, the Cooperative has 49 women members and 9 member (women) management committee. The compositions of the management committee is - 4 members from the Harijan community, 3 members from the tribal community and the rest from the Pattidar and Rajput Community.

Activities of the Cooperative

1. To purchase harvested 'Tuvar' from members of the Cooperative at a reasonable price.
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1. A kind of lentil.
2. Village Women's Cottage Industry Cooperative Society.

2. Process the harvested tuvar at the Cooperative premises in a consumable form.
3. Arrange for marketing the processed tuvar to various institutions like hostels, hospitals etc.

Although the Cooperative is supposed to buy 'Tuvar' only from its members, it was observed that the farmers of other 5 villages under Sarvangeen also sold their surplus produce to the Cooperative.

The Cooperative engages 5 women on daily wage basis for processing the Tuvar. During the harvest season of 'Tuvar' the profit is comparatively higher and the women labour are paid bonus in addition to their salary.

After processing the Tuvar, the left over husk is also easily sold off to nearby farmers as cattle feed. Thus having a cooperative has helped the families of Mangrol in two ways:

1. Saving time to go to cities to sell the products.
2. Better price for their produce.

4. Water Supply System

In Mongrol village, a water reservoir was built in 1982 and water was drawn from the well with the help of an electric motor. Women of the village came to this reservoir to collect drinking water twice a day. However a main tap-water pipe passed through the village. Sarvangeen organisers had discussions with the learners of literacy classes as well as non-learners about having a door to door water supply system from the main pipe.

With the help of village people, they calculated the cost of materials and labour and it worked out to be Rs.10/- per household. The women were anxious to have the water system as soon as possible. At present the houses have their own water taps and about 50 tribal families have been covered under this scheme.

Attempts are being made in other villages to improve the water facility and discussions between ... Bharatibehn and the villagers are in progress.

Balwadis

At present, Sarvangeen runs 3 Balwadis at New Rampura, Old Rampura and Gaur. The women instructors of literacy centres are also incharge of Balwadis. They look after Balwadis from 11 a.m. to 1 p.m. and literacy centres at nights. Balwadis take children below the age of 5 years. There are approximately 25-27 children in the three Balwadis. The Balwadis are only for tribal children. The children are exposed to various toys to develop their intellectual and physical capabilities. The children are also provided snacks everyday made up of roasted green Tuvar gram which grows in these areas.

Appropriate Technology

Over the years both Bharatibehn and Mahendrabhai have been focussing on introducing appropriate technology in the villages for both men and women. Some of the new technologies that have been popularized or are in the process of experimentation are mentioned below:

i) Improved Chulha

An improved Chulha with high potentiality for absorbing heat was developed by Mahendrabhai. The potters of Mangrol made an attempt to make this Chulha with clay and were successful. The cost price of the Chulha worked out to be Rs.3/- without metal plate and Rs.15/- with metal place. At present, 8 families in Mangrol and 30 families in nearby villages are using this Chulha.

ii) Solar Cooker

Under the subsidy scheme of Khadi Gram Udyog¹, 8 families of Mangrol village have been given solar cookers through Sarvangeen. The cost of Solar Cookers being high, it is beyond the reach of most of the tribal families. Moreover, the food habits of the people being 'Rotla'² it is found to be unsuitable for cooking in Solar Cooker. However, the Rajput and the Pattidar women are finding it useful in cooking dal, rice etc.

iii) Gobar Gas Plants

In co-operation with Gujarat State Rural Development, Gobar Gas Plants were introduced by Bharatibehn in Mangrol village. This was followed up with discussions and demonstrations on the use of gas for cooking purposes. At present there are 15 plants in Mangrol and 9 plants in Gaur village. These plants are suitable only for families having cattle. The gas is used only for cooking purposes.

1. Khadi Villages Industries Commission
2. Flat unleavened bread or 'roti'.

Cooperative for Small Farmers

Mahendrabhai being an engineer, Sarvangeen has paid much emphasis on appropriate technology for small farmers. Under the Chairmanship of Mahendrabhai, a cooperative for small farmers was formed in 1982 in Mangalore comprising of 22 members from 4 villages, Gaur, Mangrol, Old Rampura and New Rampura. The membership is restricted to the farmers owning less than 2 acres of cultivable land.

The main objective of the small farmers cooperative is to make available modern tools and equipments for farming to the small farmers. So far, two types of activities have been taken up by the cooperative. One is to buy farm equipments and rent it to the members on nominal charges. For example, recently the Cooperative bought a winnowing machine to separate grain from husk. This equipment was rented out to the small farmers on Rs.2 per day. The other activity of the cooperative is to get simple equipments manufactured in the village itself. Recently, a carpenter from Mangalore manufactured a land levelling equipment under the guidance of Mahendrabhai. This equipment is used by members free of cost. It was observed that the non-members also make use of the facilities provided by the Cooperative.

7. Seed and Seedling distribution is another activity taken up by Sarvangeen. The Sarvangeen organises purchase of reliable seeds from various Institutions like Anand Agriculture College, Khadi Gram Udyog, etc. and supplies to farmers of 5 villages.

Sarvangeen also purchases about 200 seedlings of lemon, fruit and fodder for each village every year from the forest department.

Structure of Sarvangeen

At present the Mandal has 7 trustees, all from the Sarvodaya Movement. Of these 7 trustees two of them, Bharatibehn and Jagdish Lakhiya live in Mangrol. Bharatibehn's husband Mahendrabhai is also a full-time worker at Sarvangeen. The trustees meet twice in a year to discuss the activities, overall experience of work, problems faced and the budget.

Sarvangeen has employed the following staff from Mangrol.

1. One official clerk who maintains accounts and takes charge of correspondence and other administrative matters.
2. One Technician who manufactures equipment like Gobar gas plants solar cooker etc. for demonstration.
3. One Peon or helper to help the technician.
4. Four instructors for both Balwadi and adult literacy classes.
5. Two assistants for 2 instructors as the number of children in two Balwadis is more than 20.

Jagdish Lakhiya is the President of the trustees and overall incharge of Sarvangeen. He is also incharge of supervising accounts. Bharatibehn is incharge of women

and children's programmes, whereas Mahendrabhai looks after the interest of small farmers.

Funds for Sarvangeen are obtained from various sources like private industrialists, friends, relations, trusts. The Sarvangeen organizers have a great aversion for government funding as they feel it involves a great deal of paper work and is time-consuming.

Impact

The area of operation of Sarvangeen is limited in terms of the number of people it reaches and the geographical area covered. The principle of Sarvangeen has been to keep their activities confined to a smaller area and focus more on overall development of the village rather than any specific component of it. The village is taken as a unit of development with equal emphasis on adult men, women and children.

It seems to be too early to evaluate the effectiveness of Sarvangeen on socio-economic life of the people as the organization is still in the process of introducing several development programmes. Nevertheless, one cannot ignore the awareness and awakening among the people of Mangrol as compared to nearby villages of Rajpipla district.

Recently, nearby Mangrol, there have been cases of exploitation of tribals and Harijans leading to even murder when the tribals demanded minimum wages. One does not see such attitudes in Sarvangeen villages. On the contrary meeting villagers on streets and talking to them gives an impression of the whole village as one large family. This

has been due to the continuous and persistent efforts of Bharatibehn and Mahendrabhai.

In the beginning there was resistance to the participation of scheduled castes by the Rajputs and Pattidars but Sarvangeen has been able to overcome it and at present there seems to be no ill-feeling among the various communities residing in the village. Although many of the Sarvangeen group had never lived in rural areas, once they adopted the villages as their home, they settled in permanently. Their continued presence in the villages has helped to effect far reaching changes in the community.

Another instance throws light on Sarvangeen's impact on its villages. Recently in 1981, six tribal agricultural labourers were killed by the Rajput landlords in 'Malia' village which is about 15 kilometers from Mangrol in the same district. The reason for killing was the tribals demand for an increase in their daily wages from Rs.2/- to Rs.3.50. A similar situation occurred in Mangrol. The tribal men and women were paid Rs.3/- per day but with inspiration from Bharatibehn the villagers unitedly protested and their wages were raised to Rs.4/-.

Sarvangeen's effort of mobilising villagers of Mangrol to set up a door to door tap-water system is yet another example of the whole village working collectively. This has created a tremendous impact on nearby villages and they are anxious to do the same.

Sarvangeen has successfully used the literacy classes and Ratri Kendra as a means to provide general awareness

with its end result being the formation of people's organisations. The formation of the women's cooperative, the small farmer's cooperative, as well as the creation of the community water supply system are the direct outcome of the adult education programme of Sarvangeen. The women of Mangrol and other villages have tremendous respect and confidence in Bharatibehn. At the same time, she herself feels that they have just begun and have a long way to go.

Young Women's Christian Association

(Y.W.C.A.)

Tamil Nadu

YOUNG WOMEN'S CHRISTIAN ASSOCIATION (YWCA)Introduction

Tamil Nadu forms one of the four major states of south India situated in the south-eastern tip of the country, it is bordered by Kerala, Andhra Pradesh and Karnataka on one side and flanked by the Indian Ocean on the other. It has a total population of 48,297,456 with a population density of 371 per sq. km. The official language of the state is Tamil. The State is divided into sixteen districts with the State Capital at Madras.

Today, Tamil Nadu is one of the most urbanised states of India, second only to Maharashtra, with 33 per cent of its population residing in urban areas. The Madras urban agglomeration (4.3 million) is the largest urban concentration in the state. Consisting of the core town of Madras as also forty-eight other constituent towns it is the fourth biggest urban centre in India.

The urban population of the core city of Madras has recorded a decadal growth of 32.21 per cent. The sex ratio of 924 is less than the State average of 978. This is because since the beginning of this century, Madras was largely a commercial rather than an industrial city. After a spurt of industrialisation in the 1940's and the accompanying urbanisation, there has not been a very significant industrial growth and consequently women's participation in the work force is a low 11 per cent. Many of the women are employed in petty trading and other wage labour. Madras has a literacy of 66.29 and its female literacy is 58.80.

The YWCA was set up in 1892 and the YWCA of Madras is 92 years old. It has a large organisational structure and runs many programmes in the city. Adult education is one of its major programmes. The main activities aimed at reaching women and children are:

1. Girls Town, which is an orphanage for children over three years. This houses about fifty-five girls who are given basic schooling and if they show the aptitude, are sent for higher education. Many of the girls are trained and placed in jobs.
2. Navjeevan, a rehabilitation unit for cured mentally ill women. Its nine inmates are given occupational training in order to make them self-supporting. A central workshop is provided for this, where the women work on assembling head lights for mopeds and shoe making.
3. Three nursery schools catering to the needs of sixty children are run in the city. The schools have a feeding programme as well as regular medical check-ups. The children are given a set of clothes twice a year.

History of YWCA's Programmes in Adult Education

The idea of adult education as a part of YWCA services was first meted in the world council of the YWCA. The council which meets every four years, met in Accra, Ghana in 1972. There, it was decided that the programmes of the YWCA should lay greater emphasis on education for social change. The conference was attended by a representative of the National YWCA and in the subsequent national meeting a decision was taken to commence the programme in India.

The First Experiment

YWCA Madras had sporadically been running adult education classes for riksha pullers and school going children even before 1972. With the resolution at the National Convention, it was decided to start adult education as one of the components of the YWCA's community programmes. Accordingly it was decided to start the ball rolling in Tamil Nadu with one centre, which catered to the staff of YWCA who were largely illiterate. This was conducted during an hour of the lunch break and was held jointly for men and women. Women showed a great interest and were quicker to pick up literacy skills. Perhaps due to this reason, the men dropped out and soon the classes comprised only of women.

In the first year the classes concentrated only on literacy. In November 1973 the supervisor of the programme attended a UNESCO workshop on adult education where the idea of functional literacy- which would help women to change their life style- was put forward. On her return, she added the functional literacy component to the adult education class. She found that this served as an incentive for larger and more regular attendance. The curriculum now consisted of basic knowledge of child care, nutrition and sanitation.

The women were now confident enough to question the role of education. They expressed the opinion that though the education helped them in daily life, their chief concern was to enlarge their meagre income. Stemming from these discussions, a programme for making and selling of shower

caps was initiated in this centre in 1973. The women were taught to make the caps and these were sold to the various hotels in the capital. This provided a source of income to the women attending the programme. The programme was evaluated in 1973. Seeing the change that it had brought into the lives of the women, it was decided to move out and offer the programme to the community.

Expansion of the Programme

In 1974 two more centres were started in the neighbouring areas of Chetpet and Dr. Santhosh Nagar. A voluntary agency, - the New Residence Welfare Trust - was working in the slums of Chetpet. The agency requested the YWCA to initiate adult education classes in the area. Santhosh Nagar was adopted as many children from this slum attended the YWCA nursery school. The members were familiar to the slum dwellers and were more approachable. The programme consisted of functional literacy, literacy, health camps and nutritional programmes. Picnics, social gathering and cultural programmes were organized to bring the people together and help to make them more outgoing and confident. As part of the training for self employment, a brush making unit was started in Santhosh Nagar in collaboration with the KVIC. This part of the programme was not very successful as there was a constant tussle for better wages between the women and KVIC. However the adult education programme continued successfully.

In Chetpet the craft introduced was that of making shoe mittens which were supplied to the hotels. The project continues till date, with YWCA acting as intermediary between the hotel and the workers.

In 1975 the YWCA programme consisted of the internal programme which was four years old and the two outreach programmes which had entered their second year. The two outreach programmes were financed by YWCA, India. It now added one more centre at a place called Ramalingapuram two km. away from the YWCA office. This programme was funded by the WVS. In addition to the literacy and functional education, a new craft - tailoring - was introduced. Many of the girls learnt the skill and obtained jobs in the various export companies in the city. The literacy programme was however not a success in this centre as many of the learners were irregular or dropped out.

The YWCA in 1976 had completed four years with its own learners, the Chetpet and Santhosh Nagar projects continued for 3 years from 1974-75 to 1977 and the Ramalingapuram Programme lasted for two from '75 to '77. There was no further expansion in 1976 and the organisation continued to run its four centres. From 1974-76 the entire project was run by a single supervisor who held classes in turn from 11 to 1 p.m. 1.30-3 p.m. and 3.30 to 5 p.m.

In 1977 the YWCA Madras received a grant from the Scottish Council of the YWCA and the Ministry of Overseas Development, Scotland, to be used specifically for the literacy programme. With this grant, the organisation started three new centres in Pushpa Nagar, three km. away, Jyothivenkatachalam Colony and Nehru Park one km. away from the office. Simultaneously the agency also evaluated its work in the four old centres. The adult education department of the University of Madras did the evaluation and advised that the centres, especially Chetpet, could

now be left to develop on its own. YWCA now concentrated only on follow up programmes withdrawing slowly from the area and simultaneously giving responsibility to the people in an effort to make them independent. Visits were made once a fortnight and the people were helped to organize themselves for starting on income earning ventures.

The three centres started in 1977 continued till 1979. To cope with the increasing work, an extra staff member was appointed and the teaching and supervision responsibilities were shared equally between them. No new programmes were started in 1978. In 1979, the achievement of the three centres was evaluated. It was found that all three were reasonably successful in literacy. The Pushpa Nagar group learnt cross-stitch and were doing job work. The Jyothi-venkatachalam Colony group in the course of discussions realized the exploitation they were suffering at the hands of moneylenders. They were able to form their own chit fund by pooling in Rs.10/- each to help each other out in times of distress. Functional awareness and the people's confidence in themselves had improved markedly. By 1979 the agency had close ties with 7 of the slum areas with programmes in 3 and follow up work in 4 centres.

National Adult Education Programme (NAEP)

In 1979 when the NAEP was launched by the Central Government, YWCA applied for a grant to start programmes in 10 urban slums of Madras city. Hearing of the work the agency had been doing, the Director of Adult Education persuaded them to apply for 30 centres under the NAEP. Though hesitant in the beginning, they finally agreed to

cover 30 centres. These 30 centres were started in October 1979. Of these, 25 day centres were for women and 7 night centres for men. The curriculum was adopted from the NAEP directives and covered health, nutrition, child care, population and social education. Doctors from hospitals were invited to talk to the learners on health and film shows were organised on a variety of topics.

For the YWCA however, 1979 is remembered as a year of problems. As feared earlier, 30 centres was too large a number for the agency to handle. There was no room for intensive person to person effort. The supervisors spent much of their time handling correspondence and organizing the people in the thirty areas. Animators were hard to get and indepth training could not be given to them. They in turn moved out in search of better jobs and the agency was left with the responsibility of finding new animators and training them up. Meanwhile gaps in the classes caused the people to lose interest which meant that the programme had to start again at the beginning. The time and effort of the staff and committee members was dissipated thinly over the thirty centres. Added to this, was the constant anxiety over delay in the release of funds. The men's centres posed their own problems as many of the men arrived drunk to the class. At the end of the 10 month period, when the yearly review was held, most of the members felt that apart from a certain amount of literacy skills, no visible change had been achieved. A follow up programme in the usual sense was not possible because the numbers were too large and the agency had not been able to consolidate its efforts in the areas. Though the government offered follow up facilities after two years, the intervening time gap had

erased the effects of the earlier programme. It was felt that a follow up programme in the area would not serve any useful purpose and the offer was declined.

In 1980 the government reversed its earlier decision to entrust adult education to voluntary agencies, and the YWCA adult education committee was compelled to fall back on its own resources to continue the programme. Due to limitations of funds it was decided to hold the programme in just three centres at Chendadripet and Didirnagar. These centres had been part of the 30 centres of 1979. The follow up programme was conducted here because the women were more receptive to the agency's efforts. Accordingly the training in skill education was introduced in both the areas. Palm leaf production at Chendadripet and tailoring at Didirnagar. This training was continued for five months. After much discussion the women decided against a cooperative and opted for individual business. Many applied with banks for loan under the self employment scheme. In addition to this, whenever there was work available for palm leaf production the women would work on piece rate basis. Besides craft education, the literacy and health education component was included as before.

In 1981 the T. Nagar area club of the YWCA collected money and came forward to request YWCA to start two centres in the T. Nagar area. An animator was appointed to run both the centres. The curriculum followed the usual pattern of literacy and functional education. As a part of craft education wire bag making was taught to the women. Money was pooled by the learners and raw materials were purchased. Bags are still being made to individual orders. In 1981 the YWCA was running five centres and still maintained

(99)
Lack of water means hours spent on water collection.

Throwing away of waste water itself poses a problem. Since many of the settlements are on unauthorized land, the municipality refuses to provide basic amenities as these contacts with the seven earlier centres.

In October '82 the adult education committee decided to expand the number of centres to ten. Preparatory work was begun in each of these centres. In November 1982 an

effort was made to bring together the women of all the centres. These included the 7 centres prior to 1979 and the five centres run between '80, '82 as well as the 10 centres where work was beginning. Representatives of all the centres met and discussed their problems and as a result formed the 'Mudiyor Kalvi Pengal Munot Sangham' (Adult Education Womens Progressive Forum).

Work in the ten new centres was just commencing when the Government grant for fifteen centres reached the YWCA.

The ten centres of November '82 were absorbed into this programme and five new centres were started. These too formed part of the sangham. Of these, thirteen centres completed their 10 month course in November and the remaining two in December. With its experience of 1979, YWCA has decided to limit the number of centres to fifteen so that the agency could keep a tight control over the programme and ensure effective supervision, Plans are afoot to start follow up work in the fifteen centres and animators are being trained to continue this programme under supervision. Meanwhile the agency plans to start fifteen new centres in 1984.

Reach of the Programme

The YWCA programmes are run in the slums scattered around the city. Most of these are near the YWCA office in areas such as Kodambakkam, T. Nagar, Chetpet.

Chedardripet, Egmore and Anna Nagar which lie within a radius of 6 to 7 kms. of the YWCA. The slums consist of congested hutments. There are no good roads leading to the settlements and the alleys within the colony are also mud roads which get submerged during heavy rains. Ironically, water facilities are lacking in most of the settlements and women listed sanitation and water as major problems. Lack of these facilities force women to use the open grounds around the slums. Though aware of the health hazards, women express their helplessness in the matter. Lack of water means hours spent on water collection. Throwing away of waste water itself poses a problem. Since many of the settlements are on unauthorized land, the municipality refuses to provide basic amenities as these may confer an official recognition of the land as belonging to the dwellers. Some areas for example Ramakrishnapuram consist of three storied tenements built by the slum clearance board.

The Target Group

Most of the dwellers are from rural areas who have migrated to the city in search of work. In the Nehru park area a sizable number of the population are migrant labour from Andhra Pradesh. The men in the area are mainly riksha pullers, vendors, porters, broom sellers, autoriksha drivers, manual labourers, and petty businessmen. Women work as domestic helpers while others sell fish, fruits, flowers, snacks.

Lack of water means hours spent on water collection. Throwing away of waste water itself poses a problem. Since many of the settlements are on unauthorized land, the municipality refuses to provide basic amenities as these may confer an official recognition of the land as belonging to the dwellers. Some areas for example Ramakrishnapuram consist of three storied tenements built by the slum

A YWCA survey of its learners of 1983 classified the occupations of the women as given below:-

Occupation	Percentage
Unskilled workers	22%
Construction workers	8%
Vendors	17%
House workers	20%
No occupation outside home	33%

Most of the men are employed on daily wages and hence there is no guarantee of regular employment. A few of the families have land or other assets in their native village to fall back on. The average income of the families is Rs.300/- per month. Many of the men are addicted to alcohol, so the amount available for expenditure is much less, almost one third of the income being spent on liquor.

The learners of eight different centres of YWCA were surveyed to give an idea of the assets and income earning patterns of the sample. The results are tabulated below:-

Area	ASSET		INCOME	
	Landed	Landless	Regular source of income	No regular source of income
Chetpet	53%	47%	63%	37%
J.V. Colony	23%	77%	23%	77%
R.K. Puram	9%	91%	27%	73%
Chendradripet	8%	92%	50%	50%
Didirnagar	9%	81%	63%	47%
Lalagardan	-	100%	47%	53%
Nehrupark	22%	78%	6%	94%
Kadarwani Colony	25%	75%	12.5%	87.5%
Ag.%	19%	81%	33%	67%

As can be seen from the above table the majority of inhabitants are landless (those owning land have a maximum of 1 acre) and a large number have no regular source of income in the family.

Literacy rates among the adults in these areas is low. According to the YWCA survey, 76% of the women attending the adult education classes are totally illiterate, while about 24% have some basic education. However approximately 54% of the women came from families where either a husband or a son had attended school. The rest came from families where there was no education in either the parent generation or the children. Trends are changing and now there is an increasing number of younger children going to school and hoping to obtain some form of technical qualification.

Most of the learners are Tamil speaking Hindus except in Kadivarani Colony where 50% of the people are muslims. Most of the Hindu learners come from the backward communities.

The table below shows the distribution by age of the learners attending the centre. As can be seen, the largest number are women between the ages of 20 to 25 years followed by those between 25-29 years, while a relatively smaller number are from between 13 to 19 years and over 35 years.

Age	Percentage
13 - 19 years	14%
20 - 24 years	32%
25 - 29 years	28%
30 - 34 years	21%
35 and above	5%

Aims and Objectives of the Adult Education Programme

1. To eradicate illiteracy and ignorance.
2. To impart relevant information which will help them to better their day to day life. e.g. nutrition child care, savings.
3. To introduce skill development programmes.
4. To impart information on schemes available for economic development.
5. To make learners self reliant and organize themselves under local leadership.

Technique of Operation

Choosing an area: The area to be covered is normally chosen keeping in mind certain factors, the most important one being the proximity of the location to the YWCA. This is essential to ensure proper supervision. Since supervisors usually visit more than one centre each day, it helps to have the centres near the central office. Hence most centres chosen are within a radius of 7 kms. of the YWCA office. For similar reasons centres are clustered with larger areas having more centres. This proximity also brings down the transport costs of the workers. When choosing an area, preference is usually given to hutments rather than tenements. Though the difference in social status is minimal, experience has shown that hutment dwellers are more receptive and tend to be more cooperative than tenement dwellers who are ridden with internal strife and power politics, making the task of co-ordination difficult.

Once an area is picked out, the supervisors of the programme go to the hutments and meet the leaders. (Each of the hutment dwellings have one or more prominent leaders). Much depends on his response. If the headman shows interest and expresses willingness to co-operate, only then are further steps taken. At the same time it is also ascertained that such a programme has not been conducted in the area earlier, so that efforts are not duplicated. Once the leader expresses his agreement, the next step consists of a meeting with the local panchayat, held late in the evening. The supervisor concerned meets the members of the panchayat, explains the programme and seeks their co-operation. At the same time two points are ascertained: that the people are willing to provide space for the classes and that there are literate women in the group or in an area close by who can take on the role of the animator. Although the Panchayat has no women member, local women participate in the meeting.

Once a decision to start a centre has been taken, the residents are informed that the supervisors will be meeting them for the survey.

The Survey

The survey for the adult education programme is carried out by the supervisor. It consists of filling out a simple questionnaire covering details of the household such as number of members, income, occupations, literates, felt needs, timings. Other suggestions are welcomed.

The supervisor is helped by the local youth of the area. She also talks informally to the women, individually

and collectively about the programme, ascertaining their preference and the problems they anticipate in attending the classes. Usually it takes approximately a week to cover a population of 1000 people.

The material from the survey is used to give a general idea of the dwellers, their every day problems and needs which form the basis for further discussions and is useful in curriculum formation. The survey also yields the names of all illiterate members in the community. A list of such people is drawn up and they form the target group. The list is given to the animator and other YWCA functionaries for follow up. The functionaries meet these people and try to persuade them to join the centre. Usually a small inaugural function is held before the centre commences. The function is attended by the members of the YWCA adult education committee, the supervisors, the head man and other leaders as well as people of the community. This helps to give the programme publicity and make the community feel that they are participating in an important programme.

Choosing an Animator

During the initial talks and the survey, the supervisors look out for prospective women who can be animators. Usually an animator is chosen from the home group, but in case this is not possible, eligible women from the nearby groups are recruited. Preference is given to slightly older women, those over twenty years, preferably having passed class X. Usually women who are outgoing and confident are chosen but choice is limited and usually the agency takes on the only available candidate. Once she is selected, the animator

meets the members of the adult education committee, who talk to her informally, give her moral support, explain the programme and provide an orientation towards its social significance. An eleven day training follows after which she takes on the responsibilities of the centre.

The Curriculum

The curriculum includes the three aspects of literacy and numeracy, functional knowledge and awareness education.

When the outreach programme was started in 1974 the curriculum was formulated by the secretary of the adult education committee in collaboration with the Shramik Vidyapeet¹. The curriculum has been revised over the years. The responses of the learners, their needs and problems as established through the survey, learners evaluations at the end of each year, are all taken into consideration when the curriculum is being reformulated. This is done at least once in two years.

Literacy is one of the main components and is taught over the initial and follow up period, but greater emphasis is placed on it in the first year. By the end of the year, learners are in a position to write simple words, sign their names and read bus numbers, cinema posters and simple sentences. The agency has experienced that the government programmes for literacy and numeracy are too ambitious and learners rarely get through the two primers stipulated by the programme for the first year. In numeracy, women are required to know counting from one

1. Educational Institute for Workers.

to hundred, recognize numbers till 100 and do simple additions and subtractions upto three digits. They are also taught simple multiplication tables, money value, time, weight and quantity concepts. Awareness education is divided under six main headings. These are health and hygiene, child care, nutrition, citizenship training, first aid training and saving and budgeting. Topics covered include personal and environmental hygiene, immunization, developmental milestones, healthy food, nutritive value of food-stuffs, cooking methods, population education, banking and saving.

By far the most favourite component of the curriculum is the craft instruction where learners are taught a variety of skills such as making of wire bags, shoe mittens, shower caps and other items which are marketed. Tailoring is also taught in many of the centres, the machines being provided by the YWCA.

Teaching methodology:- Literacy is taught by a combination of many methods. These are explained to the animator who uses them alternately. One of the ways used to teach literacy is the analytic - synthetic method which is taught in the following way.

The animator initiates a discussion on a current topic and draws the learners into it. At the end of the discussions, the key word(s) are written on the board. The word is then broken down into the component letters. The individual letters are then combined to form new words. The method is used similarly to teach Tamil letters.

Women are encouraged to form as many words as possible. The method evokes excitement and interest among the learners. Besides this, the 'Playway' method of learning to read is practised by most animators. This is done in an attempt to make the programme more interesting and avoid the dullness that rote learning brings. Each animator has a fund of flash cards, letter cards and other material which is used for a variety of word games. Some of the common activities are:-

1. Alphabet recognition - recognizing alphabets on the card held up by the animator, matching cards with similar alphabets, and recognizing alphabets in posters and books.
2. Word formation: besides the analytico-synthetic method, word formation games consist of putting together alphabet cards to form words, matching words to pictures.
3. Sentence formation exercises by using word cards which are put together.

Two primers produced by the State Resource Centre are used for reading. Primer I is introduced only after a month of discussions and other informal teaching methods. Though the primer is designed for the 10 month NAEP course, in actuality the learners do not get beyond half of primer II in the first ten months. This is continued into the follow up programme. The advanced primer is designed for a rural audience and urban learners find it of little interest. Thus they tend to be more receptive to other methods.

Note books are provided for writing practice. Learners begin by writing their names, names of other family members, family relationship and common words such as parts of the body. This is learnt by rote and practice, each word being written about ten times.

Reading and writing are not taught everyday, as women tend to lose interest after two to three days and request the animator to introduce a change in the programme. Usually literacy is taken up three or four times a week.

Besides literacy, nutrition, health and hygiene and child care are important topics of study. A good deal of time is set apart to discuss nutritive values of food articles, and how to improve it, protection of drinking water, keeping food free from flies, keeping surroundings clean and free from mosquitoes. Child care also forms a favourite topic among the learners. The course is kept interesting and lively by using a multitude of methods and materials and imaginative aids which are used in the centres. These consist of charts, flannelographs, picture cutouts, books, bioscopes, lotto games, health cards, story cards, globes, maps which are prepared by the animator.

Coordination of other Activities

In order to bring women into contact with knowledgeable persons other than their own animator, YWCA arranges a series of lectures delivered by experts from various fields. Some of the officials who speak to the learners include doctors from government hospitals who talk on health care, the mobile unit of the food and nutrition department who hold talks and demonstrations on nutrition and inexpensive recipes, the St. John's ambulance which conducts classes

in first aid, officers from nationalised banks who talk on loan facilities. Besides this films are obtained from the field office of the state information centre and screened. The films deal with a variety of topics ranging from alcoholism, prevention of fire, nutrition, news bulletins, adult education.

As a follow up on the health education, the agency organises health camps in collaboration with the lioness clubs. A number of specialists in pediatrics, skin, dental care, and ophthalmology are thus brought under one roof. One of the most important functions of the health camps is leprosy detection. This is done during the routine check up (as most of the population would be hesitant to check themselves for the disease) and cases are referred to the hospital. Any person found suffering from an ailment is followed up and encouraged to take treatment at the hospitals.

Community action to implement the lessons learnt are organized in the form of cleaning campaigns and competitions in good housekeeping, baby shows are arranged and marks are allotted for immunization which encourage mothers to immunize children. Role play, putting up of skits on subjects of common interest eg. alcoholism are also done. Women thus have a keen sense of participation. A daily newspaper, 'Dinathanthi' (with bold print) is subscribed to by some of the centres and discussions centre around matters of interest. Eg. much discussion was generated on the riots in Srilanka, the water problem, the illness of a famous film actor. Matters of interest thus range from social and political to the common place.

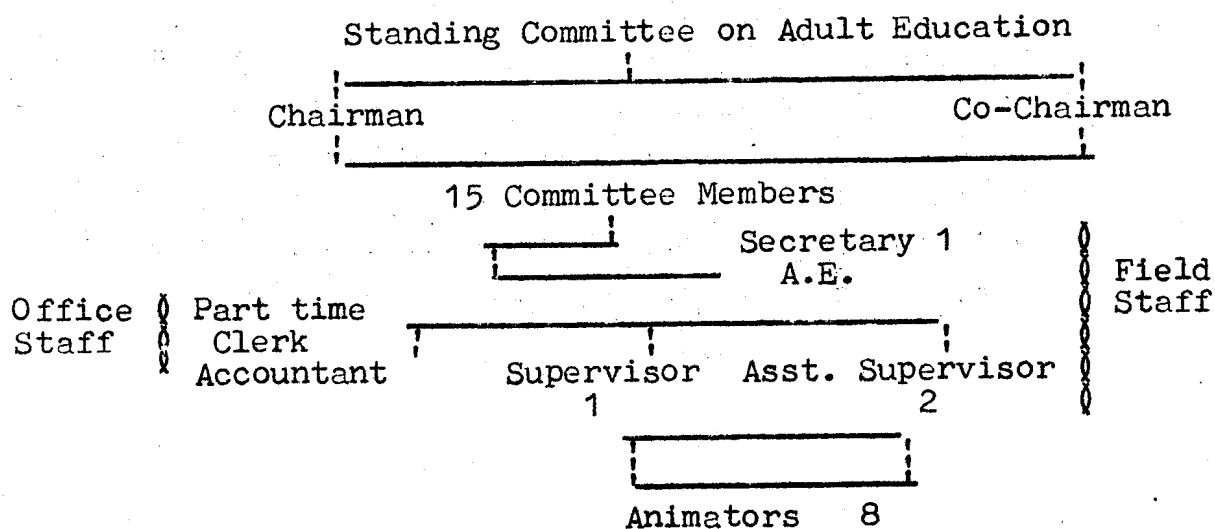
Recently the YWCA has started to bring out a news bulletin where news from different centres is published. Learners write on their experience with adult education. The bulletin also contains articles on important issues such as legal rights and dowry. The bulletin is read out in the centres and discussions are generated around these topics.

In the early years different skills were taught to each of the different centres. However since the number of centres increased to 15, the pattern is changed. Workshops are held in collaboration with the Shramik Vidyapeet which are attended by representatives of the centres (animators and others) who go back and teach the skill to the group.

Workshops have been held to teach the making of detergent powder, cleaning powder, candles, gum, tooth powder, ink and greeting cards. The workshops are held at a central location, either the YWCA or a centre and usually lasts for 5 days.

Staff

A diagrammatic representation of the staff pattern is given below:



The standing committee consists of the chairman, Co-Chairman and 15 committee members. The chairman of the committee is a Board member of the YWCA. This official is not a permanent member and changes every year. The Co-Chairman is also a member of the YWCA board. The 15 member committee is composed of YWCA members who are interested in adult education and volunteer to be on the committee.

The standing committee meets at least once a month. All major plans and programmes to be carried out by the programme have to be ratified at the committee meetings. Committee members are keenly interested in the work of the projects and are present at all the programmes (eg. baby shows, valedictory functions, cleaning campaigns of the project). They visit the areas individually and talk to the women about the programme. The committee members are usually influential and hence are able to facilitate and help women in the marketing of their produce, follow up on their health problems and fund raising.

The Secretary, Adult Education has been with the programme since its inception and has been the moving force behind its growth. She works with the full support and co-operation of the standing committee members who pitch in whenever necessary with physical and moral support. Though she does not have any formal qualification in adult education, the secretary has picked up the essence of the programme as she went along, by attending various seminars and workshops on the subject. She now co-ordinates the programme and looks after all the administrative details including correspondence and budgeting. She is also incharge

of the curriculum planning, monitoring of the programme, evaluation and visits the field whenever necessary.

The supervisors help the secretary with the administration work but their primary function is monitoring the programme in the field. They help the secretary in all the field work, beginning with the contacting of the community heads, conducting the survey, contacting the learners, supervising the work of the animators, writing monthly reports and conducting the evaluation.

The present supervisor was chosen through an interview. She is an undergraduate and like the secretary had no previous experience with adult education. However she was selected because she showed promise of being capable of working in the slums and has justified her selection through her work.

The Assistant Supervisor was an animator who was especially capable and outgoing and was hence given the job of supervision.

Animators are required to have a minimum qualification of having passed class X. Each animator usually takes two classes. They usually belong to the area where they take classes.

Supervision and Monitoring

The onus of supervision and monitoring falls mainly on the supervisors. Usually the supervisors are familiar to the community members as well as to the animators. The supervisors visit the centres, sit in during the classes, discuss the problems with the animator and the

learners and offer suggestions. Supervisors also help animators to follow up cases of dropouts, obtain relevant information wherever the animator feels she needs it and also assist animators to follow up on the health problems of the learners.

Supervisors usually cover two centres in one visit. Since classes are staggered it is possible to spend the entire two hours in each centre. Their observations and any other problems are taken back to the secretary. The secretary meets the supervisors for an hour every morning during which time she discusses the previous day's visits and offers her comments and suggestions. If necessary she makes an independent visit to the centre to assess the situation and offer help.

At the end of the month, each animator gives a monthly report to the supervisors who combine it and report to the secretary. The report gives details on attendance, topics of study covered, progress in literacy, and any other information on important happenings in the community. Supervisors are thus able to keep a close check on the performance of the animators and give help where ever necessary.

Besides regular visits by the supervisors, there are animators meetings which are held twice every month i.e. every 2nd and 4th Friday. Animators bring their problems to the meeting which are discussed in the group. On the fourth Friday the entire group attends a class conducted by one animator and then evaluates her performance in a proforma as well as the ensuing discussion. The Secretary also gives her comments and suggestions. After this, each

animator reports on the progress of her work and plans are made collectively for the coming month.

Evaluation

Towards the end of the programme, a 2 day evaluation meeting is held at the YWCA. The work completed by the centres is noted and the final evaluation sheet is prepared by the SRC and the Shramik Vidyapeet. The format is gone over with the animators by the supervisors, secretary and other officials. At the time of applying the evaluation format, the supervisor and some of the committee members of the adult education committee are present at the centre. The oral questions are marked on the spot. These are mainly questions to judge the learner's awareness. The written part, tests literacy and is corrected by the SRC which compiles the final score.

A valedictory function is organized at the end of the course where learners share experiences with each other. Besides this, incentive prizes are given by the YWCA as an encouragement to the staff and learners. These consist of a prize for the learner who has shown the best all round performance, two prizes for the top scoring learners and a rolling shield for the best centre. The best animator also gets a prize.

Periodic evaluations are conducted by the animator in the 3rd and 6th month. A written question paper consisting of questions that have to be answered orally and in writing is administered.

Feed back from learners on the programme, its shortcomings and strengths is obtained and built into the revised curriculum.

Training Programmes

Regular training programmes are held for animators three times during the course. The first programme is conducted immediately after their selection. The second programme is run after six to eight months and is in the nature of an inservice training. The third programme is called the evaluation meeting and is used for training the animators in the methods of implementing the evaluation tool.

The objectives of the training programme are to cover administrative and organisational aspects of running centres, teaching techniques, theory of adult education and preparation of teaching aids, knowledge of adult psychology, and building good community relations.

The first training programme is an eleven day course which is meant to introduce the animators to the philosophy, content and methods of adult education. The programme is conducted by the YWCA in co-ordination with the state resource centre. During this programme the various topics covered are (a) adult education - its policy implications (b) curriculum content (c) teaching methods (d) starting a centre - survey, motivating learners, enrolling (e) report writing. Besides this, theoretical knowledge on nutrition, sanitation, community development, co-ordination of governmental agencies is given.

Lectures are given by guest speakers from various departments. Thus the speaker from the SRC will take classes on goals of adult education and teaching methodology. These topics are also covered by speakers

from the department of non-formal education. Officials from the State Social Welfare Board and the Harijan welfare board present the schemes for the economic and social development of the backward communities, officials from nationalized banks speak on loan facilities and other savings schemes, officers of the Madras Metropolitan Development Authority talk on the schemes for providing sanitation and also participate in craft training.

Each day at the end of the training class, half an hour is devoted to recapitulation of the day's events and animators are asked to present their views on what was taught and its utility. At the end of the training course, animators are required to write a report on the training course including their observations and suggestions.

The second training programme is an inservice training and is conducted after the animators have gained about six months of field experience. The training is held for a period of 2 days. Throughout this period of 6 months there is a regular feedback from the animators on the problems present in the field. Hence one whole day of the inservice training is spent on analysing these problems. Besides this each animator prepares and presents a lesson on which she receives a feedback from the group as well as other officials.

The evaluation meeting is conducted at the end of the course, and is used to review work done, and to acquaint the animators with the evaluating tool.

Besides the regular training programmes, animators meet at the YWCA every second and fourth Friday. During

these meetings, the problems of the animators are discussed. Besides this, a guest lecturer is invited to deliver a lecture on topics of interest: this usually takes place on the 2nd Friday and occupies an entire morning. Workshops are also conducted on preparation of teaching aids. Aids are prepared keeping in mind the subjects to be taught in the following weeks. Half finished aids are completed by the animators at home. This is followed up by the supervisors. These bi monthly meetings serve both as an inservice training as well as a monitoring device.

Impact

The results of the evaluation conducted on the learners of 1983 give a fair idea of the achievements of the women in subjects covered in the programme - literary, numeracy and awareness education. The evaluation report by the SRC for 1983 places 50% of the women in the category of good achievers. These women scored over 60% in the final evaluation; 25% of the women fall in the category of average achievers getting between 40-60% and 25% are poor achievers scoring less than 40%.

Has the achievement of literacy positively affected the lives of the women? Many women impart a sense of pride, of a new found confidence in themselves. However there is no clear indication that this confidence is a direct result of literacy education - it seems to stem more from the participation and a sense of oneness that the women feel as a part of the adult education group. Though literacy is acknowledged as being an important skill, there is an overwhelming majority (63%) whose first preference in the curriculum is skill education which would lead them to

economic benefits. Approximately 27% of the women listed literacy skills as their first preference and only 10% felt that the maximum emphasis should be placed on awareness education.

The YWCA skill education programme has been reasonably successful, - most of the learners have been able to use the skill taughts in the income earning centres. In most cases however they have required the YWCA to act as an intermediary to market the produce. The Chetpet women's group however was the first to break away from this dependence and establish an independent co-operative. After the years course was over, several talks were arranged for them by co-operative societies, and other government departments, with the aim of arriving at some feasible income generating activity. The women finally decided to start a co-operative society themselves. It took several months of prolonged discussions to decide on the activity of the cooperative society, and finally they decided to have a wet grinder installed. In this activity they turned to their traditional skills and not the skills they had acquired at the centre.

In order to start off the business, a sum of Rs.2,500/- was needed. It was felt by the coordinator that this amount should be raised through the society's efforts. The women decided to raise the money through a film show. The hall was secured free of charge and the women sold the tickets, earning a profit of Rs.1,500/-. The remaining amount was contributed by a friend of YWCA. A wet grinder was brought and the Mudiyor Kalvi Penngal Araki Nilayam (Adult Education Women's Grinding Centre) was formed and declared open on 17th February 1980 by the donator. Twenty-seven

women constituted the co-operative and a seven-member committee was elected. This committee meets every month, review's work done and plans work ahead. It is in this meeting that the turns to be taken by the members are decided. Accordingly, each one of the women takes charge of the grinding centre for one day. At the end of the first year, the cooperative had made a profit of Rs.1,600/-. They retained Rs.500/- from this as reserve, and the remaining Rs.1,100/- was distributed to the members. The co-operative is running successfully and at present they are planning to make a request for vacant land from the Slum Clearance Board to put up their own structure to house the grinding centre.

At Pushpa Nagar, a day care centre was started as a joint venture of women who had attended adult education classes for a year. There was space available and there existed a felt need for such a centre which was probably why the day care centre was started. This is still functioning very well.

Effort at joint action was however sporadic and each centre was content to work and carry on within its own group, meeting other groups only at occasional functions organized by the YWCA. The first major initiative to bring the women together was taken in November 1982. A workshop entitled "Seminar on Action for Social Change" was organized in which each of the centres was represented by two members. Participants of the YWCA's rural developmental project, an allied programme were also present. The two day workshop was devoted to discussing and identifying the chief problems of the women. The entire gamut of problems when listed extended over 3 pages. These were pulled together and placed

under 5 broad heads - (1) Alcoholism (2) Status of Women (3) Unemployment (4) Health and Hygiene (5) Education.

A member of the 'Democratic Women's Association' was invited to address the women on mass organisation for helping themselves. The women discussed the idea among themselves and decided to form a sangham. However it took many more meetings and a lot more discussion before the Mudyor Kalvi Pengal Munot Sangham (Adult Education Women's Progressive Forum) with a membership of 450 women emerged in April 1983. The sangham elected its President, two Vice-Presidents, Treasurers, One Assistant Treasurer and a Secretary. The women have been able to charter a constitution. The Sangham has decided to tackle two of the problems as listed in November '82. These are unemployment and education.

Education of children is a major problem. The parents being illiterate themselves could not be of much help and facilities for extra help in the local schools leave much to be desired. In order to over-come this problem the sangham decided to start night schools in all the areas. These are held late in the evening and are run by the unemployed youth of the community. The youth is paid Rs.25/- by the community and Rs.25/- is contributed by the YWCA. Children are helped with their home work and to revise their lessons for the day.

Plans for overcoming the unemployment problems are more elaborate. As a starter, each of the skill development classes have been initiated as described earlier. The training was conducted for two representatives of each centre who have in turn gone back to teach the group. The separate groups are now discussing the skill they would like

to utilize towards economic earning. Women showed a good grasp of marketing principles, - the inherent problem present in making fancy articles which sold slowly or in the problem of marketing edible items produced in the slums. The preference was for mass utility items, such as detergents, soaps, powders which could be made and sold to similar groups, members of the sangham as well as other slum dwellers and near by colonies. There is little talk on relying on the YWCA for continued marketing aid, the women having realized that this is an area they must venture into now.

The women of Pushpa Nagar have started a candle making unit, the produce of which is presently being sold through the YWCA network; members are now getting ready to approach the clientele (mainly churches and shops) on their own.

The idea of joint action has now taken root and the people of Nehru park area have been able to represent to the municipality and procure a well for the colony's use in the last year.

There have been instances of failure in attempts to start joint ventures by women or in agitation over issues. All the same, the achievements have been substantial when weighed against failures and YWCA hopes to continue these aspects of its programmes in the coming years.

Review

In identifying the reasons for the success of the YWCA programme, one must look at the historical factors involved as these are to a large extent responsible for the effectiveness of the organisation. The slow growth of the adult

education programme, the time, taken for experimentation, review and consolidation helped to evolve policies which formed the base of the later programmes.

The limited coverage also helped towards a more effective outreach. The small ratio of staff to centre made for better supervision and coordination between supervisor, animators and learners.

In each centre, the literacy programme was integrated into a total programme where employment generation activity served a vital priority of the target group for income. YWCA's social standing, its contacts with the market structure helped in making the income generation activities a success. However in some cases where cooperative activity was undertaken by learners, the skills utilised were not those acquired at the centres.

Social recognition of YWCA's contribution helped the organisation in getting support from other development structures such as the banks, officials, prominent citizens. This created a sense of the importance of the programme in the minds of the learners as well as the staff.

The independent financial resources helped the YWCA to tide over crises and ensured a continuity for the programme.

Lastly the dedication of the staff and the strong training imparts a sense of commitment to the programme which is a major cause of its success. The YWCA has however not taken up controversial issues such as family planning or alcoholism on a large scale and has avoided confrontation situations. However the Sangham has decided to take up

some of these issues, especially alcoholism, on its own initiative and in the final analysis, creating awareness to help learners towards taking initiative collectively is the measure of its success. From its largely welfare oriented programme YWCA has moved into the area of actively promoting social change through awareness and the adult education programme has provided an effective medium in this direction.

Chattisgarh Mazdoor Shramik Sangh
Madhya Pradesh

Chattisgarh Mines Shramik SanghArea Covered and Population Reached

Bound by the Markal ranges and the Mahanadi, Chattisgarh in Eastern Madhya Pradesh consists of the seven districts of Bilaspur, Raipur, Durg, Bastar, Sarguja, and Rajnandgaon. It has an area of 1,35,241 sq. km. and a population of 13.99 million which accounts for 31% of the land area and 22% of the population of Madhya Pradesh. The population growth rate of the area is 25.17 as compared to the state average of 28.76. This slower growth rate is attributed to a high level of out migration due to drought and resultant poverty and not due to a decline in the birth rate.

Chattisgarh has some of the richest mineral wealth in the country. 67% of India's iron ore, 75% of dolomite, 60% of limestone, 55% of uranium and 20% of coal deposits are obtained from this region. Besides this there are deposits of quartzite, copper, tin, bauxite, felpop, Manganese and other ores.

At one time the plateau of Chattisgarh was one of the most fertile in the country. Today, the situation is almost reversed. According to a study conducted by the Jawaharlal Nehru Agriculture University, Jabalpur, Chattisgarh has one of the lowest positions in terms of agricultural development. More than 1/3 of the population is today affected by droughts. Another half is expecting it for the third consecutive year. There has been a steady decline in the rainfall during the last three decades. Much of this is attributed to the ruthless exploitation of the area's forests over the years.

Chattisgarh is rich in its forest resources of teak and other useful timber. Its rivers of Sheonath, Mahanadi and Arpa flow all the year round.

The population of Chattisgarh has a high concentration of tribals. The people of Chattisgarh can be divided into three distinct groups. The adivasi settlements scattered amidst the mountains and forests, and the people living in the plains and engaged in agriculture are two of the groups. Besides this a large number of people live in the newly developed urban areas surrounding the modern industrial complexes.

The large mineral content of the area has resulted in intensive mining operations and concentration of industries in this area. Before 1947 there was only a cotton mill at Rajnandgaon and a jute mill at Raigarh. Since independence numerous large factories have been established among which are the Bhilai Steel Plant, the Korba Aluminium plant and factories for thermal power and cement. This has given rise to a new kind of urban civilization of people : those who form part of the industry and man it in various capacities; 90% of these people are from different areas of India. The other sector consists of the labour force both men and women which consists of Chattisgarhis and emigrant labour from the neighbouring states of Orissa, Andhra Pradesh and Maharashtra. Besides this there is the business class engaged in petty trade which is also comprised of people from outside the state.

Inspite of its enormous reserves and industrial development the lot of the people of Chattisgarh is very poor. Malnutrition and ill health are rampant. The

literacy level of the entire Madhya Pradesh can be classified as one of the lowest. The literacy rate is 27.87%.

Dalli-Rajhara is the captive iron ore mine town of Durg. The hills in this area contain one of the finest qualities of iron ore available in the world. The quantity of ore present is estimated at 60-80 crore tons which if mined at present levels will yield supplies for the next 100 years. The area became the centre of interest in 1958 when the Bhilai Steel Plant (BSP) was set up in collaboration with the Soviet Union a few kms. from Durg. The iron ore for this plant is fed from the mines of Dalli-Rajhara. The setting up of the industry resulted in an influx of technocrats and white collared workers from other states. Today only 9% of B.S.P's 47,000 employees are of local descent. In the course of setting up the industry and mines many of the tribals were displaced from their homes and traditional occupations.

The total population is 66,000 of which approximately 15,000 local residents work in mines of Dalli-Rajhara, employed either as miners or in the mass transport system of the industry. Much of the mining and transport operations are controlled by contractors. The uncertainties of the contractual labour form a suitable medium for exploiting the working force. Besides this a large business community has also settled in this area. The township-a standing example of unequal development is literally divided into two worlds. The township of the (B.S.P.) constructed for the departmental workers and the other consists of shanties of the manual miners, the latter almost akin to an over populated village with no amenities.

The majority of the mine workers are organized under the 'Chattisgarh Miners Shramik Sangh' (C.M.S.S.) which forms one of the pre-dominant labour unions of the area.

Genesis of the Organization

Since the mines of Dalli-Rajhara started functioning in 1958, the majority of the workers—those who manually lifted fleet ore from the mines or worked in the mechanised mines were members of the AITUC-affiliated S.K.M.S.¹

In 1970 the government act abolishing contract labour came into force and SKMS demanded that the mines be departmentalized and workers absorbed into the B.S.P. The BSP management conceded to the demand and absorbed 3,374 workers. However, this resulted in a rift between the departmentalized and non-departmentalized (contract) labour. The groups finally split in 1977 over a bonus issue. (The contract workers urged the SKMS to fight for a bonus along the lines paid by the B.S.P. The SKMS bound by the CPI support of the Emergency was reluctant to agitate and the bonus received by the contractual labour was very much less than that given by BSP). Approximately 10,000 workers of the SKMS broke away from the union and formed the CMSS under the leadership of Shankar Guha Niyogi, himself a worker in the B.S.P. at that time.

Since its inception, CMSS waged a struggle for increase in daily wages, ending the contract system of labour, introduction of safety measures in the mines, pre-monsoon allowances, ban on total mechanization. Major agitations were held in 1977 and continued in 1978 and 1979.

1. Samyukta Khadan Mazdoor Sangh.

In 1978 the CMSS submitted a charter of 18 demands which included departmentalization, absorption into BSP cadres as regular employees, increased wages and bonus parity. All its demands were met except that of departmentalization. Since 1978 the CMSS has been waging a constant battle against the BSP's plan of total mechanization of the mines. The union has conducted a survey and published a detailed plan for semi-mechanization which would decrease production costs and not displace existing labour.

A major agitation in 1980 calling for providing of work and departmentalization led to a tripartite agreement between BSP, CMSS and the contractors leading to a wage increase and partial departmentalization.

Activities of the CMSS

The CMSS is a unique experiment in trade unionism, in that its activities are all-embracing. Apart from struggling for economic benefits the union lays stress on a people-oriented strategy for production, health care, art and culture and education. The major areas of struggle by the union include;

- a. Economic betterment including increased wages and small loan facilities.
- b. War against alcoholism.
- c. Struggle against total mechanization.
- d. Health services and education.

The CMSS has joined hands with the local peasantry to form the Chattisgarh Mukti Morcha which helps the small and landless farmers of the surrounding villages to organise themselves and fight against outside exploitation.

The Womens Wing of the CMSS is the Mahila Mukti Morcha or Women's Freedom Movement which consists of the women who form a large percentage of the mining community. The Mahila Mukti Morcha apart from union activities stages cultural shows for the farmers in villages which are members of the Chattisgarh Mukti Morcha.

The major thrust of the CMSS is on mass conscientisation of the labour force, leading to action on the priority issues of the workers i.e. wages, alcoholism, health and education.

The core programme around which all social and political awareness is built is the prohibition campaign and it is this which has brought together the women members of the union into an organised formation, the Mahila Mukti Morcha.

Alcoholism- was a major problem prevalent in the area. The history of the union's fight against liquor began with its inception in 1977. With the success of its campaign for better wages, the daily wages of the worker increased from Rs.3.50 to Rs.20/-. Despite this increase in income there was no visible improvement in the standard of living of the workers. The consumption of liquor registered an alarming increase. In short the workers were serving as a conduit between the BSP contractors and the liquor contractors. Action against liquor seemed a near impossible task

with 95% of the workers addicted to drink. However, union leaders realized that the hard won gains of economic advantage would reach the families of workers only if this siphoning was cut off. A massive campaign was launched with the help of a few dedicated workers. Education, persuasion, social sanctions and fines were some of the methods used to discourage members from drinking.

Handbills seeking to educate the worker on the economics of liquor consumption were distributed. The walls of the union office are plastered with anti liquor posters. At a massive rally workers pledged to abstain from liquor.

Adult education was combined with social pressure. Women were encouraged to report men who arrived home drunk. Such men were required to pay a fine to the union; however, a major portion of this is returned to the wife of the offender. This in itself serves as an encouragement to report men breaking the pledge. Offenders are sometimes asked to deliver a lecture on the evils of liquor before a union meeting. It is envisaged that in talking about it the man will be able to think and reason out the ill effects of liquor for himself. Some men find it difficult to abstain and hence drink on the sly. In such cases, union leaders take a special interest and ask the men to spend several evenings with them. This helps both in filling in their hours as well as providing a moral support to the men fighting the addiction.

Bhajans, songs, meetings and cultural activities are held in the evening so that the workers find a distraction away from alcohol.

Mechanization

Over the years, the union has steadily opposed the management's plan of total mechanization of the mines. It takes the stand that mechanization is designed to extract maximum profit rather than think of the people's welfare, as the crushers, cum excavators and dumpers will result in massive retrenchment. The union has advanced its own plan of production through semi mechanization. The stand against total mechanization is explained to the people at meetings through posters and handbills. Special emphasis is placed on the fact that mechanization would be more disastrous for women as they would be its first victims. As it is, although women form about half the working force of the manual mines, working in pairs with their husbands, they are totally excluded from the mechanised mines which are the preserve only of skilled male workers. Lack of education/skill training automatically leads to the exclusion of women from this activity and consequently from all the attendant benefits.

Health Issues

The union runs its own clinic where a dedicated team of doctors strive to improve the health of the workers through treatment and education. Many of the workers prefer to rely on the traditional 'dais' and doctors to tend to them during disease and pregnancy. Very often these practitioners are not trained for the work. Many harmful drugs and other practices are indulged in, an attempt to appear modern. The practise of injecting drugs to hasten delivery, known to be harmful both to mother and child-comes under severe attack in the health education programme.

A poster campaign is carried out periodically. Doctors explain the harm such drugs can do to women and children. A cadre of nurses is being trained by the doctors to help with the health education work as well as to assist in pre and post natal care.

Methodology

Apart from the techniques used for a particular action programme, CMSS uses a number of methods to create awareness among the workers. These are meetings and agitations, and the use of the media as described below.

1. Public Meetings:- Meetings of all union members are held on many occasions and are addressed by both the union leaders as well as other specially invited guests. Processions are carried out which help to reiterate group solidarity and unity. Major issues such as alcoholism are taken up regularly at such gatherings and people are exhorted to give up alcohol. A community pledge has been taken up by the members of the CMSS to give up alcohol. In an attempt to give the workers a sense of pride and regional identity occasion such as 'Shaheed Divas' are celebrated which coincides with the anniversary of the well known Chattisgarh Leader Vir Narayan Singh.

2. Handbills:- Handbills is another medium through which awareness of local events and other messages are passed to the groups. These handbills are put up on the union office notice boards as well as displayed at work sites and dwellings. They are also handed to group leaders or other literate members who read it to their respective groups.

Handbills on issues such as rape, alcoholism, calling for demonstrations etc. are printed and circulated. The workers groups thus hear about the local incidents and are able to discuss among themselves in their work groups any queries or suggestions that may be brought to the union meeting by their representative.

3. Poster and Exhibitions:- The union conducts frequent exhibitions with the aid of beautifully illustrated posters which graphically bring out issues related to alcoholism, mechanization and health.

The politics of liquor, its ill effects and the advantages of giving up the addiction are some themes; also the issue of mechanization, its role in industry and its effect on labour especially on women is brought out. Health posters deal with the use of harmful drugs during pregnancy, delivery, pre and post natal care.

The exhibitions are held at different places and people are encouraged to visit them. A union worker is present to read the written material and explain the meaning of the posters. Very often informal discussions are held at the exhibition sites on the matters referred to in the posters. Since the posters are big and well illustrated they attract a lot of attention and are highly effective.

Personal Visits to the homes of the workers are taken up occasionally by the union representatives. However this is done on an intensive level by the health cadre of the union. This consists of three doctors and a health worker. Door to door visits to spread health information, on-the-spot checks and home treatment are some of the means used

to spread health education among the workers. Regular camps for treatment of eyes are held where matters related to health are discussed with the people attending.

Cultural Shows:- A special team of performers (men and women) organized to spread the message of the union stage shows for the workers. These are held late in the evening and continue well into the night. Programmes include skits and revolutionary songs. This forms a vital way to transmit socially relevant messages to far flung audiences. The cultural teams organize young workers towards the following objectives:

1. Encouraging leadership among the women
2. Fighting social and economic exploitation of women
3. To join hands with the people of rural areas and to help them fight oppression.

The Mahila Mukti Morcha has taken an active part in the union's fight against alcoholism and agitated vociferously against incidents of molestation of women by the police, and other issues taken up by the union.

The Mahila Mukti Morcha has also played an important role in awakening a pride in the local culture by drawing its strength from the grass roots and keeping up Chattisgarhi cultural and historical traditions.

Union Newspaper

The 'Mithan', a fortnightly published by the union is distributed at a nominal charge to the workers and the surrounding villages. The newspaper gives news which has

relevance to the workers as well as political news of the surrounding areas. Articles by union leaders on relevant issues, articles about women's rights, organization to fight oppression and stop exploitation and aggression against women appear in the Mithan. These are read out to the workers groups by the literate members of the group.

Staff Structure

The entire labour force in the mines is arranged into different groups named after the mines in which they work. The CMSS decision making body has a representative from each of the mining groups. This group comprises approximately 250 people of which the more active members are chosen for the executive. The executive is headed by the office bearers consisting of the Organizing Secretary, the Vice-President and the President. Women are also elected as union office bearers in proportion to their numbers in the mines. However since women do not work in the transport network, which is also represented, their numbers are relatively smaller than the men's.

The larger body meets once a week to discuss matters relating to the mines, union demands, grievances of members, problems which are brought before the group. The matter is discussed and decisions are taken.

The executive committee of the union meets once a week, to discuss the activities of the week and implementation of decisions taken. Likewise the executive wing of the Mahila Mukti Morcha also meets once a week.

The decisions taken by the executive are relayed at the representatives meeting and all discussions taking place at the meetings are conveyed to the rank and file of members by the elected representatives. This is done informally at the work site. The meetings of the representatives are often attended by others and so news filters to the ordinary member soon after the meeting takes place.

Women's Participation

A number of factors are responsible for the women's role in the CMSS being more than just a token participation. These are rooted in the cultural traditions of Chattisgarh as well as in the economic role of the women.

The enhanced participation of women is reflected in the work patterns in the mines. The implication of this shared work pattern is far reaching. Women do not see economic issues such as wages and mechanization as something impersonal which would affect them only indirectly through the men. Here the results would be direct. Actually involved as they are in the work, the economic issues are of direct relevance to them and hence extract a great deal of personal involvement.

One of the distinguishing features of the CMSS efforts at organising is that women participate in all union activities at all levels. Women of each mine have representatives in the committee and are represented in the executive. Work in the mines is generally over by 3 p.m. Meetings are held at night and hence women have time to finish the housework before attending the meeting.

Besides being represented in the union decision making bodies, women are also members of the Mahila Mukti Morcha which is exclusively a women's organisation. The Mahila Mukti Morcha evolved gradually from the CMSS when the women members began to experience the need to separately take up issues which although part of larger union issues affected the women more directly. Activities related to the prohibition campaign, for instances were taken up by them more earnestly than by the men, since all the issues like violence against the women within the family and diversion of household income into liquor affected them more.

Apart from wage issues, mechanization also continues to be a bigger and more important issue since the women would be the first to be hit. Other areas range from health and family issues to settling of personal disputes and planning for future programmes. The organisation has separate office bearers and a fund of its own. It meets once a week in the late afternoon.

The MMM office bearers are also representatives of the CMSS executive. The MMM still continues to have a strong affiliation with the CMSS and does not consider its issues as separate from the parent body, but rather an extension of it, though working independently.

Impact

The impact of the union's programme of spreading awareness and uniting the people is felt very strongly in the little community of Dalli-Rajhara as well as in the surrounding villages. In the short span of 6 years

inhabitants both of the mining community and outsiders have felt the impact of the growing awareness amongst the working group. Impact can be measured both in the financial and social spheres but eventually one merges into the other to give an exciting picture of the awakening of social consciousness resulting in development.

One of the greatest achievements of the union has been its success in the near eradication of alcoholism in the mining community. Statistics prove that sale of alcohol touched a record low in the years following CMSS's anti liquor campaign. 10,000 - 15,000 workers have given up liquor. The sale of liquor which normally reached 5,000 bottles on each pay day fell to 40-50 bottles in 1981. The amount of money spent on liquor consumption which constituted almost 80% of the worker's earnings fell to a negligible amount.

Simultaneously, agitation for better working conditions, a higher wage and departmentalization has led to an impressive increase in the wage earnings of the worker. When in 1977 an average worker earned Rs.3-3.50/- a day he now earns Rs.19-23/- per day in 1982-83. Many of the workers have been absorbed into the cadres of the BSP with better work conditions and job security. Now contract labour is also entitled to compensation for accidents during work, and fall back wages in the event of their not having work. Regular hours of work have been fixed as well as stopping of undue exploitation by the contractor. Seven labour cooperatives have replaced the contractors partially.

In the earlier years the increase in income was drained away in the liquor shops. However, with the abstinence from liquor the economic position of the worker has stabilized dramatically. With no liquor to drain away a sizable portion of the income, workers have been able to utilize the extra amount to better their living conditions. The extra income has been used to free lands from mortgage and acquire land in the surrounding areas or in the home village. Most workers have renovated their homes making them more durable and weather proof. Many of the women have bought silver ornaments. The standard of every day living has also increased considerably. Shop-keepers selling food and other consumer goods report a general increase of sales. In the year '80-'81 the local bank reported approximately 1,000 new members in their fixed deposit schemes. The general reliability of the average worker and the trust created in the union makes bank and other loans more accessible to him.

The activities conducted by the unions health wing have brought knowledge and facilities to the miners' door step. Since there is a sense of identification with the union doctors, most workers feel free to visit the union clinic whenever a health problem occurs. The three doctors are well known and thus the impersonality of a large hospital is avoided. This plus a greater awareness of health hazards prevents people from going to the quacks as they did before.

The union has started four schools two of which are still being financed by it. Thus many of the parents are encouraged to send their children to school. The union is also considering providing creche facilities to the women.

The presence of a strong union with an organized work force which would not hesitate to take up issues prevents social and sexual exploitation of the women by unscrupulous elements. In the recent years workers have agitated and come out strongly against molestation of women by others including the police.

Some facts however, stand out, the impact of larger earnings has been lessened to some degree due to the local inflation in Dalli-Rajhara. Prices of all commodities, wages of construction workers and other small time labour have also shot up with the increased demand.

Areas that seem to have remained untouched are the age old traditions and customs relating to marriage and dowry. Boys marry at the average age of 17 and girls by 13. The increased economic earnings have made parents desirous of giving more to their daughters, hence dowry demands have risen, especially for jewellery given to the girl. Whether there was a corresponding increase in expectations for the son's bride could not be clearly established.

Review

One of the chief factors which has helped towards the success of the CMSS is that its target group is a comparatively smaller group of well knit people engaged in a uniform activity. Thus the conflicting interests of caste and hierarchy which are present in a larger or more heterogenous group (such as a village) are relatively absent.

Founded primarily for the economic stability of its members and to fight for economic and work privileges, it

identified itself with the most primary need of its members. It's relative success in this area worked two ways: it demonstrated the advantage of united action and strengthened the members faith in the union leadership. The latter is another key factor to the success of the union endeavour in areas other than economics such as the initiation of local reforms.

This personal loyalty and high degree of respect that the union leaders command from its members makes the task of spreading their messages easier. It is this identification with the union that has enabled members to form their own decision making committees as well as approach the health workers and other cadres for help when necessary. Otherwise it is rare to see pledges taken in public being adhered to so religiously once the euphoria of the occasion is past.

The Role of Women

The reason why women have taken such an active part in the union activities can be in part attributed to the background of the community 'A peculiar feature of the Chattisgarh area has been the consistently high ratio of females from 1901. During the last two decades the position has been reversed mainly due to the establishment of the BSP. It is a socially accepted fact that women in this district and for that matter the whole of Chattisgarh have a comparatively greater degree of freedom than women in other parts of the country. These women associate more with men in the pursuit of economic activities; women in rural areas are economically more active than their counter parts in the urban areas. "Apart from the categories of cultivators and agricultural labour where

they out shipped the male working force (census 1961) - household industries, mining, quarrying and trade and commerce also accounted for a large number of female workers" (Durg gazatteer). Traditionally the pattern was set; it needed the right leadership to blossom forth.

The CMSS is a relatively young organization and has been reasonably successful in its struggle for economic justice for its members. However the path ahead promises to be rough.

To begin with, the CMSS has widened its sphere of activities to the nearby villages to organize the local peasantry. How much of the strength of its leadership will filter down with the broadening of its base and subsequent dilution of its ranks needs to be seen.

Though the ranks of workers already engaged in mine labour have substantially consolidated their economic position, the younger generation i.e. the children of the workers will soon face severe unemployment problems. With unionization and relative job security, the number of new job openings in the mines is very limited. With the added threat of mechanization looming large, the future employment of this generation seems very bleak. Many of these children have spent a few years in school and thus are reluctant to go in for occupations requiring only manual work. Used as they are to the entertainments and life of a small industrial community they find it difficult to adjust to the quieter life of the village where many of the workers have bought land. Lacking the resources needed to move out and sustain themselves in the nearby

towns or cities, these children are confined to their homes with little prospects of future employment. Many of the traditional customs of marriage not having changed, these children marry young. Thus many of the boys and their young brides become additional economic burdens on the family. This is not as yet reviewed as a major problem by the community but with the number of children in this age group increasing, the problem may assume major proportion in the coming years.

The union which has foreseen this problem is contemplating setting up of a technical institute to train boys for technical work and exploring other areas of self employment to meet this problem. How far the union is successful may determine its influence in the coming years.

The Chattisgarh experiment points again to the fact that learning (literacy) cannot be forcibly imposed. The programme of the union places no emphasis on literacy. Much of the effort goes into the awareness building aspect of an adult education programme which is directed towards making the union member aware of his economic and social rights and privileges, and health needs. Literacy does not form a separate part of the programme and the illiterate members of the union take the help of literate members to understand written messages. However now there is a growing awareness among the workers of the need to acquire elementary knowledge of reading and writing. The women's wing of the union is organizing itself for this programme. With greater time available to them due to the regular work hours, a programme of literacy can make major headway, now that the group is ready for it.

Janashiksha Prochar Kendra
Bengal

JANASIKSHA PROCHAR KENDRA

Janasiksha Prochar Kendra (JPK) is a voluntary organisation. As indicated by its name, it came into being to try and spread literacy among the people. The activities of Janasiksha Prochar Kendra are confined to nine villages of Hooghly district in the state of West Bengal.

Area of Operation

The state of West Bengal comprising 16 districts covers about 88,000 sq. kms, of the east of India and has a total population of 54,485,560 ranking as the fourth most populated state of India. Its population density is 614 per sq. km. next only to the state of Kerala.

While the percentage literacy of West Bengal is higher than the national average, the state ranks eighth in the literacy hierarchy among the states, having 40.88% literacy. Taking the literacy level of women only, the rank of West Bengal falls to the 10th position. The difference between male and female literacy in the state is as much as 20%, female literacy being only 30.33% even though this is higher than the national average of 24.8%.

Hooghly district, being close to the conurbation of Calcutta and Howrah has many advantages. It is a fairly industrialised district as major factories and mills have established themselves along the banks of the river Hooghly. Many of them came up as far back as the earlier part of this century. However, as one moves away towards the west or east of the river, the economic features of the countryside change.

The villages where the operations of JPK are focussed are located about 30 kms. north-west of Howrah-Calcutta and about the same distance west of the river. This area, falling almost along the Howrah district borders, is primarily an agricultural area, inspite of its proximity to the industrial core of West Bengal.

The nine villages covered by JPK are Baganda, Kaparpur, Dingalhati, Chanchua, Kamdebpur, Prosadpur, Ganeshbati, Kotalpur and Dhitpur. These villages are located close to each other. The total population is about 18,000 and the JPK claims it has made 6000 people literate since its programme began.

Village Baganda forms the base for Janasiksha Prochar Kendra's activities. Baganda has a government sub health centre of 10 beds, a veterinary aid centre and a post office. The nearest haat* is Sitapur, which used to be the train stop for the Martin Light Railway which wound up 10 years ago due to strikes and losses. There is a primary school and a recognised Junior High School. The nearest college is Sovarani College at Jagatbalabpur, 2 miles from Baganda. There are no development programmes like ICDS¹ or IRDP² operating in the village. The first literacy centres were started in this village and the other villages were co-opted a little later. This village, otherwise, undistinguished from its neighbouring villages, has a place in history, having produced national figures like W.C. Banerjee, who was the first president of the Indian National Congress and Shri Bipin Bihari Ganguli, the freedom fighter, besides Swami Bodhananda, a disciple of Swami Vivekananda.

* 1 village market.

1. Integrated Child Development Services.
2. Integrated Rural Development Programme.

There are still some stately ruins of Baganda's old buildings to be seen as well as a few concrete houses of prosperous villagers. Set amidst lush green fields dotted with several ponds, or pukurs, this village at present is mostly inhabited by landless labourers of castes and tribes like Dule, Goala and Santhals. Malaria is said to be the cause of outmigration of the rich landlords to the city and immigration of hired agricultural labour to look after the land. This has raised the proportion of the assetless and poor in the village.

The major source of income for these people is their daily wages earned as agricultural labour or alternatively through pond fishing or as casual labour at construction sites.

Both men and women day labourers get Rs.6/- per day in this area. Fishing, if and when possible, fetches Rs.10/- per kilogram. On an average, in a day, a person is able to catch 2 kilograms of fish.

Besides these activities, the Muslim Women of the area, belonging to the poorer households, confine their economic activity to house bound jobs like par-boiling of rice or mat-making. Mat-making is also taken up by other women who have not been able to get any other work for the day. The mats fetch Rs.10/- for each. However, it takes 10 to 20 days to make one mat depending on the time that a woman can spare for it.

These villages, being only 30 km. from Howrah-Calcutta have many daily commuters to the city who go everyday or every week to work or study in the city. An all-weather, motorable road connects the area with the nearby towns.

In recent years, government has provided a number of irrigation schemes in the villages. Tube wells have been activated and with this input, the land being very fertile 2-3 crops a year can be harvested. Thus even the landless agriculture labour get work almost through out the year. Fisheries have also developed side by side with the irrigation facilities. Thus it may be correct to say that literacy was offered to the people at a stage when rural development was progressing alongside.

Genesis

The voluntary organisation, JPK came into being under the initiative of Mr. Rama Prosad Mukerjee, the founder-member of the organisation. He is a resident of the village Baganda and had always wanted to do something for the illiterates of the village as he believed that literacy was the first step towards development. He had a publishing business in Calcutta and as a first step to spreading literacy, he started preparing primers and charts for adult literacy. This was in 1969. Impressed by his work, Prof. Nirmal Kumar Bose and others in the Bangiya Sahitya Parishad¹ encouraged Mr. Mukerjee to take the primers to the illiterates of Baganda.

Thus, JPK came into being in 1974 as a voluntary organisation committed to the removal of illiteracy from Baganda and its surrounding villages. A research and training centre was built at Baganda in 1976 with grants from the state government and later this was expanded with the help of the Lutheran World Service (LWS) to include a guest house.

1. Bengal Literacy Society.

Ideology of the Organisation

JPK's efforts at the beginning were mainly directed towards literacy for adults who could not go to school at an earlier age. Adult literacy, and not necessarily adult education, was felt to be the basic step for the betterment of the down-trodden. The organisation believed that once literacy was attained, other development processes would automatically follow. Towards this goal, primers and charts were prepared which used simple methods of familiarising those unable to read and write, with the Bengali script.

However, the initial years of struggle in trying to motivate the poor to attend classes regularly made the organisers realise that literacy was not a sufficient motivating factor; that the poor who needed all their time to work and survive did not have spare time to learn to read and write. The promise of better conditions at a future time was not enough for them.

It was realised that some amount of development inputs were required to go along with literacy classes if their interest had to be sustained. JPK thus tried to help needy villagers in other ways as well: providing financial aid for building houses, taps, wells, or loans for self employment. In '75-'76 during years of drought JPK ran an employment guarantee scheme for road construction and digging of ponds, covering 500 persons. The programme ran for six months. Payment was made in kind i.e. wheat, which was donated by the LWS.

At present, the JPK while keeping literacy as the chief component of its programme, is providing other facilities as well through its training centre.

Other Activities of the Organisation

The present activities of JPK include two homeopathic clinics, one located at the training centre and the other at Kotalpur, which operate every morning. The Kotalpur centre serves as a library as well as an adult education class. A doctor has been retained for the clinic at Rs.300/- p.m. while two local girls trained by him attend on simple cases. They are paid Rs.45/- each. A membership of 10 paise is charged from patients. The patients prefer to come to the clinic rather than visit the government health centre. Sometimes as many as 200 patients a day come for treatment. Expenditure on medicines alone comes to about Rs.800/- p.m.

An experimental poultry farm and horticulture unit has been established at the centre. Some birds have been given to local people but JPK's usual practice is to sell the birds at Calcutta and utilize the eggs for the nutrition programme at the child care centres. Besides this, the volunteers of JPK are also trying to find a local method for bee-keeping and improvement in local pisciculture. The organisation also plans to take up a vocational training programme for the men and women of the area. 21 adult learners have so far been given loans at 5% interest per year for purchase of goats and poultry. A total amount of Rs.3600/- has been distributed so far under this scheme. Different possibilities like mat-making from water hyacinth plants are also being tried out. However, all these are still in an experimental stage.

A successful programme which is being implemented in the nine villages where literacy centres are functioning,

is that of the Balwadi-Nutrition programme. Children of those women and men who attend the literacy centres are given pre-school education and a mid day meal consisting of eggs, bread or puffed rice and tea somewhat on the lines of the ICDS programme. The centres run from 7.30 A.M. to 9.30 A.M. and are attended by an average of 25 children. They are taught literacy, numeracy and songs. These children are unable to attend the local school either because it is too far or else because they have to carry food for their parents in the field, or for other reasons such as small household chores. The average age of the children is about 4-10 years, after which they are ready to attend regular school. The nearest high school is at Jagatbalabpur which is some distance away from this cluster of villages. This programme also helps the working mothers by looking after the children when they are out at work. The cost of maintaining each centre is Rs.6000/- p.m., money for which comes from Redd Barna, a funding agency.

Keeping in mind the importance of literacy and the need for continued practice in reading and writing JPK also maintains libraries for neo-literates in some of the villages. However, the books kept in the library are not very suitable for neo-literates, being of a high standard and difficult for them to read.

Method of Entry

JPK started work at Baganda with one advantage. Mr. R.P. Mukerjee was from the village and even though settled in Calcutta continued to have links with the village as he had property to maintain. Part of this, he donated for the training centre which again helped to form the base for JPK's activities. Besides this, almost all the volunteers

involved with JPK are from the villages and have their links with the villagers. Anadhinath Mukerjee has been teaching at Baganda for 35 years now. He has been an active participant of JPK from its inception. He is at present the Chief Organiser of the Kendra. A school teacher by profession, he is also the librarian of the village library and follow up centre for neo-literates. Anadhinath Mukerjee, having lead a colourful life with the Indian National Army, settled down in his native village in the early fifties. Being the local school teacher, he had good access to the village population and this came in very useful in the initial entry of the JPK, which he joined in 1976 although he and Shri R.P. Mukerjee had been friends for a long time. Later, enthusiastic volunteers like Robindra Nath Ger and Dilip Kumar Dey joined the group to work with the people.

Robin Ger the Project Officer was a student of A. Mukerjee's primary school. While studying in class viii he was approached by Shri R.P. Mukerjee who urged him to 'give service' to the villages and start the Adult Education classes. He agreed and participated in all the initial surveys carried out by the JPK in the villages, to identify the number of illiterates. Robin Ger belongs to a local family who has a little land and poultry and can support itself.

The instructors interviewed also felt that they should contribute something for the upliftment of their own villages since they are fortunate enough to be literate themselves. The instructors were told at the centre that the task of teaching adult learners was one of voluntary commitment, and they could not expect much in terms of salary.

Initially they were paid only Rs.25/-. However, they were told by JPK that as and when the financial situation improved, they would benefit accordingly and the organisation promised them more security in the future.

Methodology

JPK's first step in starting the adult literacy centres was to conduct a household survey of all households in village Baganda. Besides finding out the names of the illiterate members of each household in the age group 15-35, the questionnaire also indicated the income earned by the person, their occupation and their social background. This information was gathered to facilitate the formation of the most viable groups possible for each centre. This survey was done by the staff of JPK with the help of motivated persons in each village who were already on familiar terms with the JPK and knew of their work and objectives.

The first survey was conducted by JPK in '69. Two women instructors who have been running the first centres for women in Baganda were also involved with the survey along with the other JPK staff, a total of 5. House to house visits were made and meetings held in the village.

The total number of illiterates identified at Baganda were grouped in 12 centres according to their socio-economic background, sex and proximity to each other. Most of those who were identified as needy were agricultural or daily labourers.

The second step to the formation of centres was to approach the educated youth of the village to request their help and support to teach at the centres; some matriculates

and college going students besides other literate villagers came forward in response to give some of their time voluntarily to teach at the centres.

Once the first five centres were opened, other villagers came forward requesting JPK to open centres for them. JPK then followed a strategy of waiting for a petition from the village, signed by all its literate members, making a formal request for a centre. A village organiser was selected from among the signatories and he in turn got people to help with the survey which took 4-6 weeks.

In each village, one centre at a time was opened on an experimental basis. Later, 5 to 6 centres operated per village to make it easy for learners to attend. Centres were located according to clusters of illiterates.

As the primers were available already, with the help of slates and chalks and using a suitable tree or somebody's verandah, the classes were started.

Motivation

The early years were full of difficulties. Most adults approached were sceptical of the idea, and talked vaguely about other similar programmes conducted by government in '51-'52. Motivating the learners meant repeated visits to their houses convincing them of the need to be literate. At first, only 3 learners came to the first centre which was opened. Gradually the number increased to 8-10 and then slowly to 25-30.

Motivation of Women Learners

The two women instructors from Baganda who were associated with the early years of JPK and had started the

women centres recalled their early experiences in getting women learners to attend. After the initial survey, house to house visits were made motivating the women with the idea of literacy. This however, was not incentive enough and an added incentive was given in the form of sewing instruction. Initially the learners came only to chat. Five women came the first day, then eight, then fifteen. Within two months, thirty four women had joined the class.

Learners who came regularly learned to write their names within 2-3 months; others took about a year.

Regularity of attendance depended on the work schedule of the household. In the cold season and the monsoon, attendance was good, at other seasons it was comparatively less. In lean periods women also had to go out in search of work and were not able to attend the classes. When there was plenty of work and the family was busy, women were more free.

In the Muslim areas the men had to be motivated first. In this cluster of villages, the differences between the Muslim and Hindu Bengali population are not very apparent and there has been no history of tension or differences of any kind. The Hindu women instructors were welcomed by their friends in the Muslim villages when they initially went to establish contact with the teachers and learners. However, the male staff of JPK was not welcome and there were strict taboos on the women participating in any social activity when Hindu men were involved. The headman of the village of Dhitpur disapproved of educating the women on the grounds that there was no sanction in religious teaching for the education of women.

JPK started a male centre in 1977 in Dhitpur, dispirited by the response to women's education. However, JPK was fortunate to find a married woman with fairly grown up children, whose husband worked in a shop in Calcutta in College Street, near the JPK head office which was also located there. With her husband's encouragement she started the first centre in her house. The community criticised her and at times she despaired of ever making the effort succeed.

Even though initially 2-3 learners came, the next time they were forbidden to attend. She then made house to house visits along with the Hindu instructors. JPK's continued encouragement helped her to keep up the effort, coupled with her belief that even if society opposed her, the cause of "giving light to the blind" was a noble one. According to her, the community was aware of all contemporary issues, including family planning and the importance of education but misinterpreted religion to argue against the education of women, fearing the social changes that might follow.

When JPK received some blankets, donated by the LWS, and decided to distribute them to women learners, men were motivated to send their women saying 'nothing will happen; go'. JPK made it a condition that the women would learn to write their names and count before they would be given the blankets.

In this way, the initial barrier was overcome and 2-3 centres began functioning regularly. The instructor ran them for 7 years regularly and felt that about 70 women from among learners could be counted as having become literate.

The Learners

During the course of this case study 102 learners were interviewed, drawn from five villages. In spite of differences in religion there appeared to be a homogeneity in terms of cultural characteristics such as dress, eating habit and economic backgrounds. The main occupations were agricultural labour, wage labour, fishing. 44% of the sample were Muslims, 56% Hindus, earning Rs.5-7/- per day. 23 were from scheduled castes, 9 from scheduled tribes and 70 were from other mixed groups.

The age groups of respondents varied from 15 to 60 years, 34% being about 35. Except for 5 unmarried girls and 7 in the 'not working' category, all the women worked on daily wages either in agriculture or as unskilled labour. Livestock is an additional source of income.

The husbands and sons of most of the women interviewed were literate. The women themselves were interested in attending centres, and interacting with the instructors and other learners and repeatedly requested the instructor to reopen the centres again.

Impact

It was not easy to establish any links of the literacy programme with social change. The Muslim instructor at Dhitpur had herself recently got a daughter married and was preparing to have her collected by her husband by keeping ready a dowry worth Rs.5000/-. Dowry was a custom prevalent in all the house-holds and there seemed to be an unquestioning acceptance of this tradition.

Besides the primer for women, a general primer is used which has sentences on everyday happenings and on the ideal moral qualities that people should aspire for. While the primers form the basic teaching material of the literacy centre, the instructor/instructress is given a free hand to conduct the class in the manner that he or she finds most comfortable. Timing, duration of class, attendance is all kept very flexible. Women prefer to have their classes in the afternoon. This suits both the working women who work outside the house and those who work within the house. Most of the agricultural labourers and day labourers return home from work around 1.30 or 2.00 p.m. and after lunch are free to attend the class for an hour or two before getting back to work.

The instructress stays at the centre for about three hours and the women come and go depending on their convenience, spending at least an hour at the centre.

Besides teaching, reading and writing, the instructress is provided with ludo, cards and other games which the women learn between lessons and enjoy. They take up knitting and embroidery as well at times. These are built into the literacy lessons when relevant.

Thus the duration of the class depends on individual learners. In a day, if a person can spare only half an hour for the class, she attends the class only for that time. Besides this, there is no fixed period of months in which the learner is expected to complete the course in literacy.

Every year, on the 8th of September, which is observed as International Literacy Day, those attending the adult literacy classes of JPK are given a test to see their progress in acquiring knowledge of reading and writing. Those candidates who do not show any progress or little progress are retained for another year until they become proficient in reading and writing. Progress reports of each student are maintained by the JPK.

Curriculum

While JPK's main thrust in the centres is literacy the primers are designed in such a way as to introduce interesting and relevant issues for discussion as well. This includes rights of individuals, work on farm, handicrafts, health and family welfare, mythology, geography. Certain songs are also worked out to emphasis the need for various aspects of individuals rights.

These are all put down in the primers in simple form. As the neo-literates learn to read and write these they also learn about ways of improving their lot as the primers on handicrafts and agriculture give ways and means of saving money and making simple things for daily use.

For women, JPK recently designed a special primer called 'Grihani' which gives greater emphasis to household activities, housekeeping, child rearing and general family welfare. However, one of the instructors felt that the primers were not very suitable and should be modified after discussion with the instructors. So far there has been no forum where feedback from the instructors could be

obtained. She had obtained some books from the R.K. Mission Ashram at Narendrapur and found them more topical and easier to use.

Staffing Pattern

The JPK has worked out a fairly systematic staff structure to maintain its activity. The co-ordination of the staff takes place from the training centre, which is called Woomesh Hall, at Baganda. Besides the organisers, most of whom are residents of Calcutta, the field staffing has, at its apex the Chief Organiser who lives in Baganda, and is the overall incharge of the entire project. The duties of the project officer include overall supervision of adult education centres, child care centres, self employment schemes; preparation of monthly reports and handling of social problems.

Under the Chief Organiser, in each of the nine villages in which JPK operates, there is an organiser who looks after all the centres in his/her village. The organiser is selected by the villagers from the village itself and is usually a responsible member of the community.

There is an inspector at the training centre to do the daily leg work for the organisation. He is helped by two assistant inspectors. The inspectors make a daily round of all classes possible to see whether anything is required by the centres besides keeping an eye on the other activities initiated by JPK.

The centres themselves are managed by the animators. There are twenty eight male and 33 female instructors required

by JPK and these are all volunteers from the village where the centres operate.

Except for the supervisor who gets an honorarium of Rs.300/- all other staff members are volunteers and work part-time with JPK. They all have an occupation outside the organisation. The inspector himself earns additional income through private tutoring to supplement his honorarium.

Training of Staff

No formal training has been given by JPK to its staff members. Some of the supervisory staff have attended short courses of six weeks to three months conducted by the Child in Need Institute and Ramakrishan Mission at Narendrapur. An instructor from R.K. Mission Ashram also conducted a short training programme of eight days at Baganda. He taught a new method of imparting literacy, which was more useful for the older age group of learners.

However, JPK holds a monthly meeting of all its staff which the organisers, the supervisory staff and the instructors are all expected to attend. At such meetings the problems and experiences faced by different staff members are discussed and this is considered to be useful for others present.

Whenever new volunteers joins the group they are briefed about the general method followed by JPK in conducting centres, but as the entire operation is very flexible it does not require a rigorous training and the volunteers learn through experience. Since the programme is visualised as primarily a literacy programme, not much thought appears to have been given to other aspects such as functionality or awareness.

Monitoring and Evaluation

JPK has worked out a simple system of monitoring and evaluation.

Evaluation of the progress made by learners, as explained earlier, is made once every year through written examination and viva. The progress report collected at such examinations helps to monitor the progress of each individual learner.

Besides this, the instructor of each centre is required to submit to the inspector a monthly progress report which in turn is sent to the chief organiser at Baganda. The Chief Organiser, in turn, sends a consolidated report to the Secretary of the organisation.

The monthly record of general progress and yearly records of individual learner's progress, keeps the organisers posted about any shortfalls in the programme.

Besides these regular methods of monitoring, the organisation also holds surprise tests to check whether those who have been declared as literate for sometime have retained their knowledge of reading and writing.

Follow Up

A very sincere effort has been made by JPK to help the neo-literates through the follow-up programme.

This programme requires a place for libraries which have been set up in each of six of the villages, out of the nine under JPK. Land for the library cum centre was donated to the cause by villagers. The villagers shared the labour

of making the walls and the roof. The major cost of roofing of the follow-up centre was funded by JPK. JPK also provided a free set of all its primers and charts to the follow up centres besides other simple books.

A local school teacher or volunteer maintains these follow-up centres. The follow-up centres are also used for social gathering and for the afternoon classes for women at times. In the mornings the nutrition programme for children is also carried out here. Some of the instructors felt that the books for neo-literates were too difficult for them and suggested that apart from the material produced by JPK itself, it would be helpful to have access to such literature produced by other organisation in West Bengal such as the Bengal Social Service League (the SRC of West Bengal) and the R.K. Mission Ashram, Narendrapur.

Sources of Finance

JPK finances itself mainly by selling its primers and charts for adult literacy to other organisations. Besides this, JPK also gets grants from the Lutheran World Service for its development programmes. Currently the organisation is supported by the Redd Barna with whose help the nutrition centres are run.

This organisation spends about Rs.12/- per student per month and requires about Rs.1.74 lakhs per year for its 61 centres in nine villages, covering 527 males and 664 females in this process.

Review

A combination of different factors has created an environment in Baganda and surrounding districts where a

literacy campaign could be successfully carried out.

The villages had the good fortune of producing some prominent figures whose interest in their native place and their contacts was responsible for a great deal of the development that has taken place during the last 7 years.

The area covered is small, and the organisation ran at the peak period, some 40-60 centres. Based their since eight years, an impact can be felt perceptibly only now.

The villages, very backward at one time are now connected with the main road and irrigation facilities combined with facility of land makes it possible to produce 2-3 crops a year. Even landless labour is therefore able to get work through-out the year. Fisheries has also developed due to canals and ditches. The slow improvement in the general standard of living created an atmosphere for the introduction of a literacy programme. Even so, after eight years work in the field of literacy promotion, JPK has felt it necessary to introduced other development schemes to sustain the interest of learners.

Three reasons are responsible for the success of the programme:

1. The circumstance of educated men of the area returning to their native place with an ambition to 'do something'. The value placed on literacy in the Bengali environment is reflected more in the teachers and project staff's enthusiasm to eradicate the curse of illiteracy, than in the learners especially women, who in spite of wanting to learn are restricted by the usual constraints of over work, childcare and multifarious activities.

2. The commitment of the staff who are all locally based and are prepared to work for a small honorarium or even for nothing at all. However, now that the programme is facing financial problems many of the male instructors have preferred to move to Calcutta where they can earn more by giving local tuitions.

3. The strong base built up over a period of 5-8 years in each village and the fact that centres run permanently with the same sets of learners created a structure which encouraged the continued and continuous participation of women who come whenever they can and are not forced into a time bound schedule. It is unfortunate that due to lack of financial support, the JPK has gradually been closing down its centres since early '83. Unable to pay instructors or provide materials, JPK told the instructor that they would have to run the centres voluntarily if they so wished. The Muslim instructor continued to do so, the two instructors in Baganda also continue to make themselves available for learners who still trickle in small numbers. However, they are all disheartened at the thought that the carefully built up rapport with learners has now been slowly washed out and the learners are likely to lapse into illiteracy again. Without the daily necessity of reading and writing, literacy skills are not utilised and this is one other factor contributing to relapse.

Since learners are keen to attend the centres, it seems a great waste that the efforts of JPK in building up a base and rapport with the villagers, the first requisite of any literacy programme should be slowly nullified by lack of funds.

If such organisations could be supported by due funds from government, eradication of illiteracy may be a realisable goal. At the same time, JPK itself needs to evaluate its literacy programme, to redefine its objectives and enlarge the scope of its programme to move beyond the acquisition of literacy skills alone.

Adult and Continuing Education Project
Rajasthan University
Rajasthan

ADULT AND CONTINUING EDUCATION PROGRAMME

RAJASTHAN UNIVERSITY

JAIPUR

Introduction

Rajasthan is situated in the western part of India. It is bounded by Haryana, Delhi and U.P. in the North and North East, by Gujarat in the South West and Pakistan in the West.

The capital city of the state is Jaipur. Founded in 1728 by Maharaja Jai Singh, the pink city is two hundred and fifty six year old. Its present population ('81 census) of 9,77,165 is spread over the old and new city areas, which are divided into 38 wards, with a total area of 18,123 sq.km. The population density is 5392 per sq. km.

According to the '81 census figures, only a little more than half the population of the city is literate. The state literacy average is the lowest in India at 24.38% and the female literacy average at 11.42% is also the lowest.

Unlike many other Indian cities, Jaipur still maintains its Rajasthani culture, predominantly in the old city area. People living there still follow their traditional occupations and life styles, handed down from generation to generation.

The University

An act for establishing a university for Rajputana was passed in 1947 and by 1956 the university after being renamed Rajasthan university came into existence as the

premier educational institution of the state, exercising its control throughout the territory.

The university's involvement with Adult Education began with Dr. M.S. Mehta, as Vice-Chancellor. He was an eminent educationist and a founder member of the Indian Adult Education Association, an Association of Universities. The first adult education programme of the university was started under his guidance and inspiration for professionals and others who had not been able to continue their formal studies.

The Adult Education Programme: The concept of adult and continuing education is based on the philosophy that learning is a life long process and people should be afforded opportunities for continuing education as and when they seek it. Dr. Mehta believed that it was necessary for the university to extend its activities to cover the needs of such groups. The programme offered correspondence courses, functional education for professionals and vocational training. The staff and students of the university were actively involved as functionaries in the programme, to discharge their obligations to the larger community.

This initial experiment in adult education was not aimed at deprived groups. These were catered to by other organisations, largely welfare oriented, who ran literacy centres in Jaipur slums. Among these were the Nari Chetna Sangathan¹ and the Mahila Lok Jagriti Samiti². The university however, also felt that it should extend its coverage to include the

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1. Organisation for Awareness among Women.
 2. Women's group for Awareness among People.

illiterate poor of the urban slum areas and side by side increase the awareness of its own students about their contribution to society.

Accordingly, a programme was drawn up where the first and second year students were to be involved as voluntary workers, with two students per centre, giving an hour and a half a day, 5-6 days a week. The teachers were also to put in a specified number of hours per week. No honorarium was to be provided but transport expense was to be covered.

The programme began with some uncertainty and both learners and the university students were not sufficiently motivated to participate very enthusiastically in the effort. After this experience however, a Saksharta Abhiyan Samiti¹ was formed in January 1976, amidst a great deal of publicity. This samiti consisted of members from the university as well as from political parties.

The literacy campaign started with 11 centres in the slums of the old city area. Only one of the centres was for women. By April, 76, there were 84 centres, 72 for men and 12 for women. With the help of local community leaders, the members were able to secure accommodation for the centres as well as motivate the learners on the basis of earlier rapport and communication. Various other kinds of support were provide by different government departments. Public relations helped with posters on literacy, slides and film shows which were screened in the project areas. The Municipality encouraged its workers to attend the centres

1. Society Campaigning for Literacy.

while the State Roadways Transport Corporation issued concessional bus passes to the volunteers who taught at the centres. Primers which were used in nursery classes in schools were bought for the learners.

To make the programme successful and far reaching, collaboration with NSS¹ was established. During 1976 two summer camps were organised by NSS and in each camp 500 students participated.

The objectives of the Camps were:

1. To create awareness among the students for doing social work in the weaker sections of the society.
2. To give the students an experience in cooperative activity.
3. To inculcate a spirit of social service among students.
4. To utilize their summer vacations more fruitfully.

The programme was financed collectively, with the state government contributing Rs.3 lakhs, the N.S.S. Rs.6,000/- and the University Rs.4,000/-. The areas were divided into sectors with one male and one female instructor incharge, who were trained to motivate the learners by communicating with them and understanding their day to day problems. Students involved were given extra marks for their work in the adult education field, which were added to their percentage. The motivation of the girls to run centres grew out of personal commitment in the beginning, while for boys it became a competition to run more centres than the girls. In all, there were 300 to 400 centres run under this programme of Saksharta Abhiyan Samiti.

1. National Service Scheme

With a change of government, the whole programme was suddenly withdrawn, amidst accusations of mismanagement, corruption and questionable objectives. Eventually the National Adult Education Programme was transferred to the Department of "Adult and Continuing Education" under the University Grants Commission.

The main objectives as given in the UGC guidelines for Adult Education Extension for Universities are:

1. To enable universities/colleges to become aware of their social responsibilities and to bring them and the community closer.
2. To provide to teachers and students opportunities for service leading to a learning experience not otherwise provided within the walls of the campus; and
3. To educate the community and to involve it in a meaningful role in national development - deriving benefit of the resources and energy of the teachers, students and the campus itself.

The NAEP

Though the programme was sanctioned in 1979, it was implemented in March 1981, as there were certain bureaucratic problems. Two Project Officers were appointed to initiate the work. An effort was made to start the work from the university campus, for which a literacy survey of the Class IV employees of the university was conducted. Though it was found that 30% of them were illiterate, many officials of the university did not agree to this programme and the plan did not materialise. They felt

that the employees would not do their official work due to the diversion of attention, while the employees were not interested in attending the centres in the evening.

Project Area

Ultimately the two project officers selected their area separately. One was near the university campus and the other in the heart of the city. The area near the university has a mixed population and there are in all 15 centres, mainly for men. The second area which has been studied is mainly dominated by the Muslim Community. There are 15 centres in this area, of which only two are for males. The Department is thus running 30 centres.

The Community

The main concentration of the programme among women is in the old city, dealing with the people from middle and lower income groups, the majority being from the muslim community. The majority of the families have been living there since before partition while a few have settled in later. Lately there has been migration from the near by villages in search of better employment. The havelis (big houses) which once belonged to Nawabs and Thakurs are now occupied and habited by many such families, occupying a room each and it is in such rooms the adult education classes are held. The main occupations of these people are zari work, embroidery, printing sarees in Rajasthani designs, dyeing clothes, embroidering footwear and beading. A few are daily wage labourers. In most families these skills are passed on from generation to generation. For some, this work is ancestral, while for others, economic compulsion has

led them to take up these activities. In some of the families members do not get even two square meals a day. Only a few, those who work in a factory or a shop, have a regular source of income. Lately among some families the younger generation has given up its traditional work when they have been able to earn more in another occupation.

The emphasis of the programme is mainly amongst the muslim community as the literacy rate is very low among them. There is also density of population compounded by lack of awareness and cleanliness. Other communities to which the beneficiaries belong are Khatik (carpenters), Harijans and Mahavats. Most of the adult women have never gone to school and for the few who have education has been possible only upto class 2, or class 4 at the most. It is not considered necessary for girls to go to school due to the social structure of the community and the Purdah system. Boys too are not able to continue studies for long, due to poverty. After having studied till/5th or 10th/they join their father in the family occupation. Some do not go to school at all. Even though there are government schools, the poor find it difficult even to afford text and exercise books.

The Learners

The average enrollment in each centre is 15 to 20 and daily attendance is around 10 to 12. The average age of learners is between 10 to 20 years. Women of the age group 25 + are less in number due to involvement in household work or employment generating activities. Those who come for classes are girls who are comparatively free. Children of the age group between 8 to 12 also come to attend the centres, especially girls as they are totally illiterate and are

interested in learning to read and write. For young girls the centres are a boon as the parents do not have any objection in sending them to a place where there are only women and classes are held in a person's house who is well known to the neighbours. Women are found to be more regular than men.

Table I - gives a picture of caste wise break-up of the learners.

<u>Year</u>	<u>Total</u>	<u>SC/ST</u>	<u>Muslim</u>	<u>Others</u>
1981-82	761	154	349	258
1982-83	766	403	235	128

Table II - gives the male female ratio of learners.

<u>Year</u>	<u>Total</u>	<u>Male</u>	<u>Female</u>
1981-82	761	341	420
1982-83	766	344	422

Functionaries

The two project officers one for university area centres and the other for the city area had both earlier been involved as functionaries in the programme of Saksharta Abhiyan Samiti. Due to their experience and interest they have both been chosen for the Adult Education Programme. Initially it was planned that the instructors and supervisors would be appointed out of the university students. But as the classes are held during the day, the students are busy with their classes and it was not possible to restrict selection only from the university. Also it was

not easy to find girls keen to work among schedule castes and Muslims. Most of the muslim centres could not be allotted muslim instructors due to non-availability of muslim girls.

At present there is one Project Officer for 15 centres and one supervisor. They both together select the instructor. Certain points are kept in mind while making the selection: availability of the person, her appearance, her way of talking, whether she can communicate with people and whether she is interested in the work. The educational qualification required is higher secondary, but if other qualities are present e.g. if the applicant can communicate and teach well, then she is selected even if her educational qualification is only up to class 8th. Effort is made to select instructors from the project area as they have an established contact with the people and know the environment. Only the Project Officer works full time while supervisors and all instructors are part-time. Some of the instructors are teachers in private schools, some are students from university or colleges while some are those who have already finished their studies but need to earn due to economic compulsions. While allotting centres, the proximity of the centre to the instructor's residence is a consideration. There are 12 instructors covering 15 centres.

The Project Officer has done her Masters in Social Sciences. During the 1971 war she was involved in social work like receiving soldiers at the railway station and looking after their needs. The Associate Director of the department, who was with Nari Chetna Sangh at that time used to visit the station and got to know of the interests

of the project officer. She was invited to work for the adult education programme during Saksharta Abhiyan Samiti and since then she has been involved in the programme.

Like wise, the supervisor is also very dedicated to the programme. While she was completing her graduation, she started working at the adult education centres run by Nari Chetna Sangathan. As a student, she had paid her way through college by taking tutitions, as she did not want to depend on her father to support her.

As asked by the Sangathan she started adult education classes at night, in her own house. Three centres were started by the organisation and she was given the responsibility of running these at a payment of Rs.250/- per month. The syllabus included literacy and sewing. Seeing her experience and inclination towards this kind of work, the university selected her to supervise its own project.

Training

The training period for the instructors is not a very long one. It is of 30 hours, i.e. 15 to 20 hours initially, over 3 days. Monthly meetings are held to discuss the position of classes, learners and problems. The training is given by the Project Officer and supervisor at the department or at Veer Balika College which is in the vicinity of the centre areas. Sometimes people from the state resource centre are invited to conduct the training.

The content of the training includes lectures on adult psychology so that the instructors are able to understand the women better while teaching. They are given instruction

about literacy teaching, methods of teaching, teaching aids and exercises. They are taught how to get familiar with alphabets from words or how to discuss particular words, choosing them through conversation. The instructors discuss problems with the learners to get familiar with them and try to make them understand the need for literacy to solve problems. They are taught to use cards for alphabets and by joining them to form words. For illustrative explanations the instructors are taught to make posters.

The curriculum and posters are all designed by the Project Officer.

Motivation and Methodology

Sites for centres are selected by the Project Officer and supervisor. They do a survey by visiting people from house to house, making them understand the need for education. As the supervisor lives in the area, sometimes through her contacts she gets to know in which area a centre needs to be started. At most of the places the project officer and supervisor received an enthusiastic response. However in certain areas people were scared as they thought education would 'spoil' their daughters. As time passed and people got to know of the success of some centres, they came forward and asked for centres to be opened. Centres were located keeping the following points in mind, - need for literacy in the area, interest of the people and atmosphere of the place so that it was safe for the instructor to work there. The project officer and supervisor visit various houses and once a large enough number of learners are identified, they choose one house for opening a centre.

All those who are interested come there to enlist their names and a time convenient to everyone is decided on. No questionnaire method is used in doing the survey of the area.

In some areas entry was made through Indian Red Cross Society free medical checkups and milk feeding centres for children. In certain areas, first a centre for children was started and slowly as the mothers came with their children they also got interested, and a centre for women also could be opened. In some areas TRYSEM¹ scheme was started simultaneously with adult education, and this was a major motivational factor for women, as they felt they will gain by acquiring a machine after 6 months under the TRYSEM scheme.

Curriculum

The curriculum is kept as flexible as possible, according to the needs and circumstances of a particular group. Muslim ladies are more interested in learning urdu, but it is difficult to get non-Muslim instructors who can teach urdu well. As Muslim women are already skilled in many trades like - bangle making, carpet weaving, zari work, putting threads in Jaipur quilts and embroidery they are interested in literacy only. Women of other communities, however are not as interested in literacy as in learning income generating skills and discussing social problems. The reading material for learners is prepared by the Rajasthan State Resource Centre with the help of the project officer. The Hindi book used both in male and

1. Training of Rural Youth for Self Employment.

female centres is, - "Angan ki Seekh", which talks about alphabets, general health and points out social evils like dowry and consumption of liquor. The method is to start with picture identification, going on to words or vice-versa. For health education, booklets prepared by Literacy House, Lucknow, are used. Directorate of Adult Education, Delhi has brought out an experimental book in urdu: "Behnon Ki Kitab" or "A Book for Our Sisters" for instructors which has a story of a couple, covering various aspects of health, importance of literacy, general knowledge about the post office, hospitals, banks and harm caused by superstitions. It is also a guide for different types of teaching aids, like using cards to get familiar with alphabets and writing on dotted lines. The UGC guidelines give an outline of the curriculum content (see annexure).

The project officer and the supervisor have been able to gain the confidence of the people over a period of time and this enabled them to take women for outings on Independence or Republic day. Some women took part in an anti-dowry March in the city and organised activities like dancing and singing in the centre itself. Some older women who are not enrolled, also come to sit in classes whenever they feel like and encourage others to attend the centre.

Certain centres were started in collaboration with SKITE and TRYSEM. This ensured greater regularity of learners. There were two centres running side by side, one for stitching and the other for literacy. Many women felt the draw back of not being able to read the

inch-tape and measurements, which led them to attend adult education classes.

Monitoring and Evaluation

After completion of each session an informal internal evaluation is done by the department by asking learners to write a few words or a letter and asking them questions about what they have learnt or what changes have come in their way of thinking. The department had requested the State Resource Centre to do a formal evaluation of the first session, but it did not materialise. For the second session, a formal internal evaluation has been done by the department according to the norms laid down by the University Grants Commission. The project officer has designed the evaluation form, which not only has questions to judge whether the beneficiaries have learnt the three R's, but also whether the 10 months period has been able to create an awareness among the women about social evils like dowry, early marriage; availability of medical facilities, general knowledge of various developments around them, and in the country, their right to exercise their vote, postal system, nutrition. This evaluation has been completed recently and is in the process of analysis by the department.

There is no follow up programme so far, except that books are given to those women who show interest in reading after the completion of the 10 month course. There is a plan to start a bulletin for women, for which a proposal has been submitted to UGC.

Allocation of Funds

The finances allocated for the programme are on the basis of UGC guidelines. There is no provision of rent for centres, so the rooms in which the classes are held belong to the learners, for which they do not get any financial assistance. The funds allocated against electricity charges are utilized for organising programmes for learners. The flow of funds from government is irregular and creates many problems in implementation. The payment of salaries is delayed and causes hardship to the instructors.

Impact

The total enrollment in the adult education programme from 1981 to 1983 has been 1527 learners. This is about 3% of Jaipur's population, not considering the increase in population over the same period of time.

Is the period of 10 months enough for a person to be able to read and write without any difficulty? Nearly all the learners interviewed felt it is not. They had no time, they said, after the class to practice what they learnt and they were also unable to attend classes regularly during the 10 - month period. After the course is over, some learners again relapse into illiteracy as there is no adequate follow up. Hence the impact of the programme is also not as intense as is required to bring about any significant social change.

The women who have become literate are able to read and write **letters**, but the book 'Angan ki Seekh', used in the centres is not sufficient to create an impact

on the learners. For example, there are stories and illustrations that talk about social evils but there is no discussion on alternatives. The primer does not throw any light on how women could organise themselves to work for better economic conditions and what are their legal rights. The issues tackled in the primer are not taken up in depth. There is no reflection of the many roles of women in society.

The women have become more aware of cleanliness, are conscious of their behaviour and feel more confident while conversing with outsiders. Though they have become more aware of their social surroundings to a certain extent they do not as yet have the confidence to be able to change or reject what they do not approve.

Muslim women are more interested in literacy as compared to the women of other communities. Since there is no interaction with the outside world, they remain within their own shell. Even if they are involved in some income generating activity the link with the market is through the middle man and the women have little opportunity to go out themselves. The only outlet or communication with parents, relatives or friends when they are in distant places is through letters. This is a major reason for their interest in literacy as otherwise they have to depend on others to write or read their letters. The centres are also a place for recreation and respite for them from their daily routine.

The muslim community in Jaipur reflects changing attitudes towards women's education. The parents of the learners have now realised the utility and necessity of

literacy and have become more liberal towards sending their daughters to school albeit only upto a certain class. Some are regular students and some private. A large number of children attend the centres for an year and when they have learnt how to read and write, the supervisors and project officer help them in getting admission to regular schools. Many children have joined schools in this manner after appearing for and clearing the entrance examination.

Review

The NAEP visualised the involvement of students so that the academic institutions could take on part of the responsibility of eradicating illiteracy through a closer interaction between the illiterates and the educated community. This way, it was felt, the students also would be actively contributing to the development of the country. Students were mobilised right in the beginning as involvement with the adult education programme was made compulsory during 1962. During that time various university departments and the NSS were involved on a large scale. A target was set and a momentum was kept up to achieve it. 300 to 400 centres were set up. Later however, the contribution of the students flagged and now there is need to motivate the students in a bigger way. The involvement of teachers and students can be ensured if it is made a compulsory part of the university curriculum.

At present the programme is running with the involvement of students of Veer Balika College. The college takes keen interest in the programme and the learners participate in their annual function. The learners take a lot of interest

in the cultural programme of the college, and once, sang a song at the annual function of the college. They also joined the students in an anti-dowry march led by the college and adult education functionaries. This kind of interaction with each other gives the women a feeling of being one with the students and in a way a part of the academic atmosphere associated with regular college and university studies.

The strength of the programme stems from this interaction and from the dedication of the project officer and supervisor. The community has also come forward to support the programme. Various institutions help in maintaining the adult education centres. For example, the Lions Club has contributed to construct the roof of one of the temples, as its compound is being used to hold classes. Plans are being drawn up to make the programme more successful and far reaching. Thus to involve the colleges on a large scale, a new scheme has been planned under the UGC. Under this scheme 53 colleges which are affiliated to the Rajasthan University are to be involved. They will cover 24 districts of Rajasthan and run 396 centres. To accomplish this goal, the number of 30 centres would be increased to 50 centres. Increasing the coverage would call for greater coordination with other organisations running similar programmes in the area, as sometimes a multiplicity of efforts adversely affects the adult education programme. The condensed scheme of the Central Social Welfare Board, for instance has also been started in the same area, with a salary budgeted at Rs.150/- p.m. for the instructor. There are instances of attempts to entice the instructors of the university programme with this higher remuneration. Such 'bargaining' is harmful for the status of the AEP.

Inspite of all these efforts there is need for large scale motivation of the community at large to make the programme a success. There are very few instructors who join because of any motivation for the work. Many join due to economic compulsion which forces them to earn for themselves. The instructors need a more intensive training to understand the programme and to become competent to deal with the learners. Sometimes the instructors who are too young and inexperienced, are not able to satisfy or discipline the elder women. There is a lot of work that an instructor is required to do, as even though they are part-time, it is a full-time job.

The implementation of the adult education programme through universities and colleges has certain advantages which could overcome other drawbacks which are in built into the scheme in its present form. The universities and colleges with their autonomy have greater flexibility of implementation than a government agency. Incentives like access to libraries, books and participation in campus activities can be an additional motivating factor to draw learners and instructors to the programme. The university is also more free to seek collaboration with voluntary agencies as, in this case, with the Lion's Club and other community welfare organisations.

The large student community is a source of manpower which can be effectively tapped for the programme, provided their motivation can be sustained. The N.S.S. is also a useful resource which was utilised in the earlier programme of the university.

The programme of the Rajasthan university was largely successful due to the dedication of its project staff and a combination of the above factors. Once the adult education programme is visualised as an integral part of campus curricula and activities, it would provide a greater impetus to teachers and students alike to participate more fully in the programme and strengthen the impact.

ANNEXURE

Norms of Literacy & Numeracy (U.G.C. Guidelines)

I. Reading

- a. Reading aloud with correct pausation, simple literature on topics related to the concerns and interests of learners.
- b. Reading silently the neo-literate reading material at a speed of approximately 50 words per minute.
- c. Reading with understanding road signs, posters simple instructions, newspapers for neo-literates etc.
- d; Ability to follow simple written messages relating to one's working and living.

II. Writing

- a. Copying with understanding at a speed of 10 words per minute.
- b. Taking dictation at the speed of 7 words per minute.
- c. Writing with proper spacing and alignment.
- d. Writing independently short letters and applications and filling up forms of day to day use to the learners.

III. Numeracy

- a. To read and write numericals from 1 to 1000.
- b. Doing simple calculations involving addition, subtraction multiplication and division, involving three digits (without fractions).
- c. Maintaining personal accounts.
- d. Working knowledge of metric weights and measures, currency time and units of distance and area.
- e. Broad area of proportion, percentage and interest in multiples of 100 and their use in different household jobs in the occupation.

Dashauli Gram Swarajya Sangh
Uttar Pradesh

Dashauli Gram Swaraj Sangh

Uttar Pradesh

Introduction

Development means different things to different people. What is development for the poor rural hill woman who lives in a remote village in Chamoli, isolated from the world of modern communication, a world which puts a premium on the written word? Her existence revolves round the patterns of nature. Does she need the skills of reading and writing in her daily routine? Or does she need to know that those who can read and write are busy devising ways in which the wood of the trees that are the base of her existence can be used for the 'development' of the plains.

The 'Chipko Andolan' tries to answer some of these questions. The case study is a study of a mass movement and not a literacy programme.

The Chipko Andolan

The Environment

Deforestation in the name of development is a universal phenomenon and Chamoli district is no exception. The main source of income of the inhabitants of Chamoli, numbering roughly over 3.5 lakhs, is the abundant forest wealth spread over an area of 9125 sq. km. But now things are changing. The unimaginative plans for development and the subsequent trade of the trees of this mountain district down in the plains is posing a threat to the "Green Gold".

The farmers, who adopt terrace farming, and whose livelihood depends mainly on it, find that every year due to the steady loss of trees, the yield is less than that of the previous year. The main reason for this being the absence of the strong and firm roots of the trees, due to which erosion occurs. The poor farmer without realising this fact believes that the land has become infertile. He raises cattle with the idea of using the dung mixed with the leaves of the trees as manure to make the soil more fertile. And to feed his cattle he depends on trees. Thus a wrong diagnosis results in the aggravation of the problem rather than the cure.

Many of the menfolk, whose livelihood depends on the very existence of the trees, feel threatened and flee towards the cities and towns in search of greener pastures and better ways of living. The entire responsibility of running the household thus shifts on the womenfolk as a result of this exodus. Tending the home, looking after the cattle, producing the crops in the farm, collecting firewood collecting water and so on goes the endless list of daily chores. And with the coming down of more and more trees from the vicinity, the source of firewood and water shifts farther away.

The beginnings

In the year 1960, at Gopeshwar, the district headquarters of Chamoli, young men influenced by the Sarvodaya movement decided that this had to stop. They came up with an ambitious programme of initiating small enterprises for every family, which would be dependent on the forests. No

one in this group, comprising twenty, had ever seen the steps to a college, no one in the group was an environmentalist, and not one had the faintest idea about sociology or social welfare. But everyone had the burning zest to see their lot bettered. And no one had more zest than Chandi Prasad Bhatt, the leader of the team.

Bhatt and the rest of his team were the products of Chamoli. They had been silent spectators to the disastrous happenings in the region and they had an abundant dedication to this cause, dedication that prompted Bhatt to leave the comfortable job of a booking clerk in a transport company.

Bhatt and his team set out to find out at first hand, the various problems faced by the villagers. His attitude was that of an ideal student with an open mind, ready to absorb anything and everything from this vast social university, where every individual, young and the old, and especially the women were his teachers.

Out of these efforts was born the Dashauli Gram Swarajya Sangh, an organization which sought to encourage local enterprises based on the forests. But even after 12 years of unrelenting work, the results were frustrating. The land and forest laws were devised to favour the development programmes elsewhere and such movements as theirs received a step motherly treatment. Piqued at this insolence of the authorities, Bhatt started the "Chipko" Andolan. The year was 1973.

The last decade saw a number of developments and changes in the Chipko Andolan. It had touched the epitome of national and international fame. But despite the name

and the fame, it remains a matter of great concern that the real purpose and the ultimate goal of the movement have not been properly understood. Few people know that this 'Andolan' has always tried to lay the foundation for a popular uprising in favour of afforestation.

The Ideology

This Andolan firmly believed that society is an open university, and its doors were not closed to anyone who believed in the basic values of the institution. Even staunch opponents who openly derided the ideals of the Andolan were welcomed with open arms when they realised the facts and changed their views. The unshakable conviction of the Andolan was that any drawback in the system was the shared responsibility of the administration and the people. Hence if there has to be any solution both of these have to be treated on an equal footing.

The backbone of any movement which aims at mass enlightenment lies in the fact that a solution to any of the problems has to be the outcome of a thorough probe into the problems and difficulties of every concerned individual. This solution in turn, must be directly applicable and must benefit the individual. It must also inspire the individual to contribute his mite for the larger cause.

The Activity

In the early years of the movement, the main task of mass education was to find out a way to save the trees from being felled. The village, as well as the movement was well aware that the government had issued a blank chit permit to

a company in the plains. The permit empowered the company to strangulate their means of livelihood. They knew that anyday the company representative would come for the trees. But due to the efforts of the Dashauli Gram Swarajya Sangh the people were determined to stop anyone from touching the trees. But the question remained-How?

The Method

The Dashauli Gram Swarajya Sangh organised brain storming sessions where everyone - young and the old, the men and the women-were invited to give their own views on "self defence" - for, defending the trees was defending themselves. The leader Chandi Prasad Bhatt listened to all the possible suggestions that came to him. He found the situation a vexedly complex one. On one side was the company with a permit for the felling of trees from the forest department. And the department was bound to give total support and all help to the company. On the other side were the poor and helpless villagers who were looking up to him with total trust for support. In the end, Bhatt came up with a unique and hitherto unheard of modus operandi-he advocated that the villagers must come forward and hug the trees marked for felling! "Cut us first, and then the trees!" they would declare! This dramatic and sensational idea gave the movement its name- "Chipko" which in Hindi means "to stick on to".

The Growth of A Movement

That was in 1973. Since that memorable day, to date the movement has successfully used this unique weapon to save many a forest. "Chipko" which encountered stiff

opposition in '73 was invited in '74 to save the forests of Reni. The inspiration of the evergrowing movement spread to Pulna village, where the women successfully stopped the merchants from taking away their trees. In Parsari a village bordering China the women used this weapon to prevent the jawans patrolling the border, from destroying their means of livelihood. In the village Dongri-Paintoli the women resorted to Chipko to save the trees which were being cut by their own families and in Bacher the women declared "Chipko war" on the sarpanch who was working hand-in-glove with the enemies of the forests.

Education Without Literacy

No where in history is there a better example of Adult Education than Chipko. This movement has not taught anyone the three r's. This has taught these helpless women of the forests to rise and defend themselves. This has taught them about their own rights and how to fight for them, be it against the unknown merchants from unknown cities or their own kith and kin.

Every citizen, even the forest dweller has his own rights. But the present situation makes him forget his rights. In the same way he has his own duties. The Chipko movement has skillfully blended the rights and the duties of the people in these forests. The Chipko movement of the Reni village in '74 proves the point. One of the forests of Neeli Ghati in Chamoli was up for auction. The villagers living on the periphery of the forest decided to start the "Chipko war". The villagers declared that if the forests were to go, there would be soil erosion, land would become infertile, crops would diminish, cattle fodder and firewood would become scarce / ^{and} their life would become miserable.

The memorandum for the Chipko in Reni, prepared by the illiterate villagers was very logical and thought provoking. For over a month, the contractors and their ilk sat downhill by the bank of the river and the other bank was occupied by the entire inhabitants of Neeli Ghati, the men, women and children taking turns to keep watch on their precious forests. All the efforts to disrupt the villagers on the part of the profiteers were in vain. Their resolve was unshakable.

Then the government stepped in. Realising that they had locked horns with a tough adversary, they instituted a commission to look into the villagers demands. For nearly one and a half years the learned members of the commission trekked the lush green forests and realised the logic and good sense in the villagers' thinking. Going a step further they recommended that in addition to this forest, the vast area in the neighbourhood had become so sensitive that the felling of the trees must be banned for the next 10 years. They marked out an overall area of 1200 sq. km. to be declared as protected. Besides, they also recommended that apart from the 10-year relief the forests have been prescribed, the government must involve itself in massive afforestation programmes. This, they claimed would at least help to heal the wound caused to the forests.

The recommendations of the commission were a boost to the movement. The environmentalists had given their stamp of acceptance to the view of the illiterate inhabitants of the village. This went to prove that, though illiterate, the inhabitants knew what was good for their forests no less than the specialists.

Further Strategies

Chipko did not rest on its laurels. The organizers immediately after the governmental acceptance put their heads together to chalk out their next course of action. They spread the good news to every corner of the district. Playing down the victory in the game with the authorities they gave full stress to the recommendations of the commission for large scale afforestation. They set the people thinking on these lines. Questions were thrown back and forth. Who would plant the trees? When would it start? How long would it take? How would it be done? Chandi Prasad Bhatt, the fountain head of the movement felt that having won their rights, this was the time to start thinking of their duties. He decided that the movement would in future, utilise its own power and its own dedication to make the area a green paradise as before.

In 1976 with the help of the villagers, the movement started a new revolution for afforestation of the catchments of the river Alaknanda and its tributaries, an area of 27 villages. They did not wait for the authorities to wake up from their slumber. Realising the foot-dragging procedures of the government they took up the task on a war footing. In the process saving the trees from being felled on the one hand, and afforestation on a large scale on the other, became two sides of the same coin. Bhatt and his dedicated team adopted the same modus operandi for the afforestation programme, as they used for stopping the felling of trees. Like before, they went out to the public, to invite mass involvement. They had sessions and meetings with the villagers and individual views on the area for afforestation,

the number of trees, and the spot to begin in etc, were invited and based on these views they prepared a schedule for the area.

The Women

Women had a great say in these sessions. To cite an example, in the separate sessions for men and women, they would be asked about the type of trees to be planted. Men preferred trees which yielded edible fruits so that they could earn something in the process of selling the fruits to the pilgrims on the way to Badrinath and Kedarnath. The women opted for the trees which gave them more firewood, the leaders after collecting both the views would invite a combined sitting where an atmosphere was created for an accord.

People's Involvement

As a prelude to the afforestation scheme in a village, an association is formed which comprises the men, women and children of all ages. This association is christened "Friends of the Trees" and entrusted with the sole responsibility of arranging for the saplings, looking after the members of the movement and guests from the neighbouring villages. Though "Chipko" extends a helping hand to this newly formed association when required, care is taken to keep "Friends of the Trees" in the forefront. And when the whole exercise comes to an end the movement leaders recede into the background giving all credit to the local association. This, apart from boosting their morale instils

a sense of responsibility towards the planted saplings. The possessiveness that develops in the association prompts them to look after the trees while they are tender.

As a practice when the plan for afforestation of a village is taken up, people from the neighbouring village are invited to the sessions. They are asked for advice and this creates an interest in them, as the activity progresses. And, almost always when the programme in one village ends, one of the neighbouring villages opens its doors for afforestation. Thus the end of the programme in one village marks the beginning in the next.

The 'Curriculum'

The by-product of the movement is adult education. During camps, every day long sessions in a village start and end with prayers. The first hour after the morning prayer is taken up for discussions on all kinds of topics-national and international. They discuss the priorities of the future Andolans. The advocacy of building streets in the village, the advantages and disadvantage of installing a small scale power house, the history of power generation, the silent valley project of Kerala, the revolt of the ladies of Manipur villages against liquor, the forests, and afforestation programmes in Europe... and so on, goes the long list of topics which find their way into the sessions.

The Impact

Influenced by these programmes, enthusiasm for the creation of new forests has started growing. A higher secondary school in Alakapuri village in the district has

prepared a nursery of saplings. This attempt was made entirely by the school with no aid, either from the education department or the forest department. They find out the requirement of the area and grow the right type of saplings. The entire staff including the principal, takes special interest in the nursery. The school has ear-marked one full hour out of the regular curriculum for work in the nursery. The saplings are then supplied to the villages currently under the programme.

The encouragement received from the Andolan is not limited to the saving of forests. The main aim of the movement is to enlighten the masses about their rights and to create a general awareness of citizenship and civic duties. An incident which took place in one of the villages will illustrate the kind of awakening that has taken place among the women of the area.

Tigers are a protected species. In these villages, it is a common occurrence to find marauding tigers who attack the cattle of the villagers. Not only do the villagers lose their animals but if they happen to shoot the tiger in self defence, they have to pay a heavy fine of Rs.500/- to the forest department.

In one such incident, the village women decided that enough is enough. When a tiger entered the village cowshed, they imprisoned the animal where it could do no harm. The next day, when the forest officials arrived and demanded release of the tiger, the women refused and demanded money as compensation for the cattle killed by the animal. On being threatened that they would get into trouble if the tiger died of hunger, the women decided to feed it one of their goats per day. The case went to court, and not only

was the decision made in favour of the women but they also received compensation for the cattle killed and the goats fed to the tiger each day.

A typical instance of the extension of this movement into other fields can be had from the popular uprising which the Andolan organized against the renovation of the Badrinath temple. This historical monument was an important place of worship and a pilgrim centre for the Hindus. When a part of the temple got damaged, one of the established industrial families agreed to take up the renovation but the advocates of modernization had scant regard for the archeology and architectural excellence of the temple. In their haste to rehabilitate the gods in better environs, they ventured to demolish the old temple and in place of it, erect a massive concrete structure, using modern architecture. When the Andolan got wind of it, they organised a massive movement for saving the sanctity of this architectural wonder which located at a height of 10,500 feet above sea level and constantly attacked by strong avalanches, has survived. But the proposed renovation had no priority for the weather or the climatic conditions.

The Andolan approached every individual village by village, convinced, and won over a great number of people. They put forth their argument based on ancient architecture, climate and the importance of the movement. The Andolan gained such a great momentum that the government had to seek the help of the Archeological Survey of India. The specialists came out with their unanimous verdict that the envisaged project was impractical and unscientific, and sought to cancel the entire project. The government undertook the

renovation of the temple this time with full respect for the popular sentiments and climatic conditions.

It is quite easy to find such movements elsewhere in the country where public sentiments are whipped up to create a defense apparatus against harsh injustices. But a public movement aimed at fighting injustices against others will be quite uncommon and the Chipko Andolan is one such uncommon movement.

An interesting episode: a movement which the Andolan undertook illustrates this point beyond the shadow of a doubt. The holy shrines of Badrinath and Kedarnath situated respectively at 10,500 feet and 11,500 feet above sea level are parts of Chamoli district. For nearly 6 months in a year, these temples are under heavy snow. The temple doors are opened for public worship in the month of May. And every day an average of 10,000 pilgrims visit the shrines. The hazardous route from Haridwar to Kedarnath stretches 400 kms. and the transportation of pilgrims on this route is the monopoly of a private bus company. During the pilgrimage season, this company allocates a few buses for the pilgrims. Thus every season, one or 2 buses cater to the needs of the local passengers and about 25 buses attend to the pilgrims.

In one such season the Chipko Andolan got word that this company was charging an extra five rupees from each pilgrim, which the local passengers were not paying. Chipko leaders found this unpardonable. They observed that the local people at Haridwar were indifferent to this injustice. They took up the issue at Badrinath and spread

the news in the neighbouring villages. Within minutes before the transport company knew what was happening thousands of villagers flocked together and surrounded the buses at Badrinath Dham. The buses going down to Haridwar were likewise stopped. Since the route from Badrinath Dham to Joshimath is extraordinarily dangerous the authorities have adopted special procedures for the plying of traffic on this route. A convoy of vehicles travel together from one end to the other. After this convoy reaches its destination another convoy starts in the opposite direction. The stopping of the traffic at Badrinath and down below upset the well oiled operation. Pandemonium prevailed. The authorities panicked. Wireless messages flew back and forth. The authorities arrived at Badrinath. And that is when Chipko entered the scene. They demanded the immediate nationalisation of fares and halt to the extortion of money by unscrupulous profiteers before traffic could be allowed to move again.

Thus, the Chipko Andolan, giving support to and taking part in the welfare of the people of all walks of life, has become the unique example of a mass movement aiming at a better and more equal society. And the success which the Andolan achieved was possible only because of its approach which saw society as an open university which had a lot to learn and a lot to teach.

ANNEXURES

Literacy Rate - 1981State-wise Ranking

INDIA	36.23
<u>States</u>	
1. Kerala	70.42
2. Maharashtra	47.18
3. Tamil Nadu	46.76
4. Gujarat	43.70
5. Nagaland	42.57
6. Himachal Pradesh	42.48
7. Tripura	42.12
8. Manipur	41.35
9. West Bengal	40.94
10. Punjab	40.86
11. Karnataka	38.46
12. Haryana	36.14
13. Orissa	34.23
14. Meghalaya	34.08
15. Sikkim	34.05
16. Andhra Pradesh	29.94
17. Madhya Pradesh	27.87
18. Uttar Pradesh	27.16
19. Jammu & Kashmir	26.67
20. Bihar	26.20
21. Rajasthan	24.38
<u>UNION TERRITORIES</u>	
1. Chandigarh	64.79
2. Delhi	61.54
3. Mizoram	59.88
4. Goa Daman & Diu	56.66
5. Pondicherry	55.85
6. Lakshdweep	55.07
7. Andaman & Nicobar Island	51.56
8. Dadra & Nagar Haveli	26.67
9. Arunachal Pradesh	20.79

Female Literacy - 1981State-wise Ranking

INDIA	24.82
<u>States</u>	
1. Kerala	65.73
2. Tamil Nadu	34.99
3. Maharashtra	34.79
4. Nagaland	33.89
5. Punjab	33.69
6. Gujarat	32.30
7. Tripura	32.00
8. Himachal Pradesh	31.46
9. West Bengal	30.25
10. Meghalaya	30.08
11. Manipur	29.06
12. Karnataka	27.71
13. Haryana	22.27
14. Sikkim	22.20
15. Orissa	21.12
16. Andhra Pradesh	20.39
17. Jammu & Kashmir	15.88
18. Madhya Pradesh	15.53
19. Uttar Pradesh	14.04
20. Bihar	13.62
21. Rajasthan	11.42
<u>UNION TERRITORIES</u>	
1. Chandigarh	59.31
2. Mizoram	54.91
3. Delhi	53.07
4. Goa, Daman & Diu	47.56
5. Pondicherry	45.71
6. Lakshdweep	44.65
7. Andaman & Nicobar Island	42.14
8. Dadar & Nagar Haveli	16.78
9. Arunachal Pradesh	11.32

PROFILES

P R O F I L E SProject Officer, Turkman Gate Project

At the time when the Adult Education Programme began, Shamima Begum was the Principal of the Bulbuli Khana Girls Middle School. Her entry into the field of adult education is a story by itself, being a combination of historical circumstances and family background.

Born into a family of Maulvis on her maternal side, she spent her childhood in Ajmer where her father was the Principal of the Government Higher Secondary School. Her mother had studied up to class V and as a daughter of a Maulvi she had belief in education and supported her daughter in her desire to study. In spite of her father being an M.A. it was not customary for girls in the family to study due to the Purdah system. However, with her mother's support she studied up to class X in a Mission High School. She was the first girl in the whole clan to reach up to this level. With encouragement from her Mother she was admitted to college and studied up to her intermediate.

When the family moved to Delhi her studies became irregular. She did Montessori Training in Delhi for six months and taught in a nursery school. In between she completed her B.A. as a private student of Aligarh University. B. Ed was also done in the same way in between teaching assignments. In 1967 she was appointed as a Head Mistress of Lal Kuan Middle School which she later brought up to the level of High School. Her love of learning

and education made her complete M.A. in Political Science from Meerut and M.Ed from Himachal Pradesh University by correspondence. For sometime she worked at various schools and when the new school had to be started at Kala Mahal, Daryaganj, she was transferred there. Her memories of that period include sitting on mounds of debris taking admissions in a compound that was full of water. There were communal tensions at that period and setting up a new school was not easy. After a year and half she returned to Haveli Azim Khan at Turkman Gate as Principal.

In 1975 came the family planning campaign. S. Begum was involved in organising Parent Teacher Association Meetings in the schools. Many prominent political leaders participated in these meetings. A campaign was organised by her at Dujana House, Matia Mahal where 150 to 200 Tubectomies were performed in one day. During the process of organising the family planning campaign she was able to get access to many families and although people reacted very adversely to the programme there was no personal animosity towards her.

The family's experience of marriage had not been very happy and seeing her married aunts, had turned her against marriage. Instead, she adopted two girls from the Orphanage at Matia Mahal and kept them with her till they appeared for High School Exams. She also undertook the responsibility of bringing up the two daughters of her sister.

In 1979 when she was approached by the Additional Director of Adult Education to start NAEP she took the programme as a challenge and not as a job alone. Starting

very slowly, during the month of Ramzan she attended religious meetings. In this way she assured women that she was not again introducing family planning under a different name. In about a month she could visit 25 houses, motivating people to join classes or send their daughters. Old students or those personally known to her were encouraged to come forward as instructors. All along she had felt that she was interested more in quality rather than in achieving the target of 100 centres. Thus during her tenure as Project Officer she had run only about 54 centres in the project area.

Regarding her impression about the Adult Education Programme she felt that all the enthusiasm and rapport of the early days, when the programme began, had been slowly dissipated over the three years since 1979 by the indifference of the authorities as well as some of the supervisory staff. Where as, right in the beginning the programme had been promised all cooperation from various departments, this did not work out. The use of identity cards for Project Officers and passes for learners also did not come into use. In 1980 on completion of the course, learners had been given certificates. Nothing like that had been given again. She felt that the 10 month programme achieved nothing. Each Urban Project should have a follow up school to help the girls to give exams. She also felt that the girls and women who had attended classes could be given some incentives for attending programmes. These could be in the form of preference for the kerosene queue, or an access to see the doctor without queue in the nearest hospital as well as some kind of equipment to

utilize their skills. This could be something like chalk making, stitching school uniforms the market for which would be government schools.

In her opinion the programme is one which had immense potential for effecting social change but in the present pattern of implementation all the early efforts seemed like a waste and she had opted out of it and gone back to school teaching.

Profile of a Trade Union Leader - CMSS

The history of Dalli-Rajhara over the last few years is inextricably linked to that of the CMSS, the trade union formed by Shankar Guha Niyogi in 1977.

Since his advent into the area of trade union issues Niyogi has had an eventful life, which includes over twenty Sojourns in jail.

Belonging to a lower middle class Bengali family, Niyogi came to Durg to live with his uncle and since then has settled there and totally identified with the struggle of the people of Chattisgarh.

Living in a small hut in a Mazdoor basti with his adivasi wife Asha Devi and three children, Niyogi's life style is that of the people he serves, and few know that he is a graduate in science. Due to poverty, his studies were completed erratically in between fighting his many battles. As a student he was closely linked with the CPI(M) and actively participated in political struggles after '67 on completing his studies.

Subsequently he joined a newly formed coordination committee of the Marxist party. However, disillusioned with the party, he joined the BSP as a worker and organised the first worker's group to fight for the rights of the blast furnace workers. He was promptly thrown out of the BSP as a potential threat.

His first arrest was in 1968 when he published a revolutionary paper from Jagdalpur. This was his first stay in jail. Altogether he spent 5 years in jail. The longest period was when he was arrested under Misa during the emergency and was imprisoned for 13 months.

Niyogi derives his ideological inspiration from a combination of Marx, Gandhi, National leaders like Bhagat Singh and Subhash Bose, and local leaders who led popular uprisings among the peasantry through the 19th and 20th centuries. Among these, the most well known is Veer Narayan Singh, the first peasant leader of Sonakhan in Chattisgarh. Niyogi has made history real for the Chattisgarhis today by celebrating Veer Narayan Singh's death anniversary on 19th December as Martyr's Day. This has had great propaganda value in providing the peasantry a political focus.

Over the past ten years Niyogi has himself worked as a labourer on farms, in mines near Dalli Rajhara, in stone quarries. One reason for his great popularity is his integrity which is vouched for by his detractors as well, and the many improvements and changes that he as leader of the CMSS has brought into the lives of the people. Without getting involved in political power struggles, he has effectively challenged the power nexus that exists in Chattisgarh with the collusion between politicians, labour contractors, liquor contractors and the officials of the BSP and the government.

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Profile of a Learner

Name : Zubeda Begum
Age : 38 years, Born in 1946

Zubeda Begum was born in Jaipur and came to Delhi after her marriage. She was brought up by her grand-parents as her parents died when she was 6 years old. Though Zubeda was an only child she was not sent to school due to the Purdah system and was married at the early age of 15 to a man who was an advocate by profession and hailed from a literate family. Her grand father who worked as a postman, knew Zubeda's father-in-law who was a government servant and thus the marriage was arranged.

Soon after her marriage, by a series of misfortunes, Zubeda lost both her parents-in-law, her brother-in-law and sister-in-law. The death of her husband in 1972 left her all alone to look after her 6 children. Even though she had not wanted so many children she had 3 daughters and 3 sons in 9 years of marriage. There was no alternative as the thought of an operation was taboo. She wanted to study but was not allowed to by her husband as he did not see any need for it. At the time when her husband died, her eldest child was 9 years old and youngest 6 months. There was no pension to depend on and Zubeda had no idea how much her husband earned as she was never given any money. All purchases for the house were made by her husband. After his death, she earned some money by doing Zari* work. Her neighbour helped her to get the work and also kept account of the work as she could not calculate for herself. She

* Embroidery in gold. *

earned Rs.8.50 per day in this work but now as her eyes have gone weak she is unable to take it on.

Zubeda came to know about the adult education centre through a neighbour who knew a girl who was attending the classes. As she was always interested and had felt the draw back of being illiterate when she was earning for herself, she got herself enrolled at the centre. Zubeda has attended the centre for 10 months but feels the time period should be extended as one cannot learn much in such a short time. She can read and write Urdu and knows basic calculations of addition and subtraction. Now she is learning English and is able to read and write alphabets.

Zubeda takes keen interest in what is going on in the country, for which she reads the newspaper daily. She feels she wasted her childhood by not learning anything, and has seen to it that all her children study till class XI at least. One daughter is appearing for her under-graduate exams and earns for herself by giving tutions. Of her 3 sons, one is in college and the other two are undergoing technical training in generator and T.V. repair.

Since Zubeda herself is unable to continue to earn from embroidery work, the family supports itself through the stipend received by the two boys, as well through the money earned by the others by giving tutions.

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