

ADULT EDUCATION FOR WOMEN

4 Case Studies

for

Directorate of Adult Education  
Government of India

by

INSTITUTE OF SOCIAL STUDIES TRUST  
NEW DELHI

April - 1983

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## INTRODUCTION

The attempt to study success<sup>ful</sup> efforts in adult education emerged during discussions with the Kethari Committee on adult education. The report brought out that women's participation showed discouraging trends. It pointed out that there are special problems to be faced in promoting adult education among women. These include among others, social attitudes, and limitations on the women's time and energy. The Commission called for special efforts to help women participate in the programme.

A need was expressed by implementing officials to explore more deeply into 'what ails' the adult education programme specifically where women <sup>are</sup> concerned and the problems that are faced at various levels in <sup>Programme</sup> its implementation. If this is accompanied with workable solutions which have proved successful, then the task of implementation would be made easier i. e. a 'what succeeds' component should accompany the 'what ails' component of the study. This should emphasise specific factors which contributed to the success, with a view to throw 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 <sup>have</sup> had succeeded in India. This would be more useful than

adoption or adaptation of successful experiments abroad.

The task to <sup>of</sup> study adult education is made more difficult by the multitude of definitions and interpretations. Much debate has been generated on <sup>by</sup> what is broadly defined by the policy makers of AEP as education to include 'literacy' functionality and 'awareness education'. Opinion on what constitutes the ideal adult education programme varied. Is it literacy - just reading, writing and arithmetic? Is it functional literacy - learning some skills to improve one's productivity or is it awareness without necessarily knowing how to read and write. Opinions also differ on the emphasis to be placed on each component. Is a pure literacy programme of any use? Will not awareness of self, self-confidence and awareness of rights and various other developmental benefits be more useful to women? Does this argument suppose that literacy is not necessary? If it is, how is it to be weaved in with awareness education? <sup>These</sup> - are some of the questions posed.

Added to the component of 'what is useful' is the dimension of 'what is attractive'. A set of questions seek to find the exact combination - the right mix - that will induce poor women to attend the programme. Many feel that poor women do not have the time and energy to attend a non-economic service such

as literacy. Would it not be more suitable to orient the services 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 or write.

A study of successful attempts at adult education - it was felt - would give some of the answers. It would also throw some light on the nature of 'goods' that are 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.

As a first step towards this, an attempt was made to scan all agencies offering programmes in adult education and from these, selecting such agencies or groups which have been universally acknowledged as having transformed the lives of women through what could broadly be called education. This was done with the assistance of various central and state level directorates of adult education as well as the guidance

of those who have been working in the field in India for long periods. Accordingly a list was drawn up. Following up the list with personal visits, the entire gamut of agencies was short listed to a set of 26 agencies which could confidently be described as effectively delivering the goods.

The quest for the successful agencies also threw up certain questions and information on some of the bottlenecks in the programme. Many of these were ~~uniform~~<sup>epuriform</sup> to all programmes, others were area specific. In our indepth studies some efforts have been made to see how these bottlenecks are overcome by the agencies.

Attempts were also made to identify 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 influenced them to participate in community action. This list included endeavours such as the Chipko movement in the Himalayas, the health extension work in Jamkhed and women of the mining community in Chattisgarh.

In the selection of agencies for the indepth study attempt has been made to get some variety in terms of geographic dispersal, urban rural characteristics as well as

ethnic and religious characteristics. The earlier work had indicated that questionnaires and short visits yielded very little of the intangibles, the atmospheres 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 <sup>and</sup> but to rely on the concensus ~~---~~ to listen, ~~to~~ watch, to move around and talk to people and <sup>in order</sup> thus to arrive at the essentials which makes the programme tick.

The project 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. Accordingly the four agencies were selected:

- (a) AWARE working with tribals and harijans in rural Andhra Pradesh;
- (b) YWCA working in the urban slums of Madras city in Tamil Nadu;
- (c) Sarvangeen working in the villages of Bharuch district in Gujarat; and
- (d) The Delhi Administration programme reaching the Muslim women in the walled city of Delhi.

Once the agencies were determined, Institute personnel moved to the field. Thus AWARE was covered by one member,

and Sarvangeen by another. The Delhi programme was visited by two members of ISSI. The YWCA programme was studied by an expert <sup>in</sup> the field of women's studies associated with the Madras Institute of Development Studies (MIDS). In each case personnel stayed for several days in the field, visiting and meeting a large number of women, talking about the programme -- <sup>the women's</sup> their expectations from it, problems and impediments in attending 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 office <sup>(A) by</sup> to collect <sup>ing</sup> information on the history and ideology and administration of the organisation as well as <sup>confirmation</sup> the other programmes run by them, <sup>(A)</sup> to obtain a comprehensive picture of the organisation.

As we went along we found that programmes 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 smaller number of groups. Many of the variations were determined by the ideology of the organisation conducting the programme.



AWARE believes in mass action to bring about progressive change. Its ideology of awakening entire belts of villages to rise against oppression calls for a large scale programme, sophisticated methodology and a greater number of personnel with specialised functions. Being an integrated programme it spreads knowledge on a large number of economic, social and health issues. Training programmes for these are a basic part of the programme and are dealt with in detail. The curriculum differed from other programmes and needed greater description.

On the other hand, the Delhi programme comparable to AWARE in its reach, was a government programme and was run mainly on the prescribed AEP lines. A 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. Hence the section on staffing has been dealt with in greater detail.

The Sarvangeen and YWCA, Madras, <sup>are</sup> programme smaller programmes dealing with very few centres. The Sarvangeen programme is ideologically committed to working intensively in a small area and <sup>has</sup> have steadily refused offers for expansion.

The YWCA found out through experience that it was difficult to supervise a large number of centres. Hence they <sup>through</sup> offered thirty centres, the organisation has limited its reach to 15 centres. These organisations being smaller have simpler styles of functioning. These inter group variations are in turn reflected in the length and points of emphasis in the case studies.

Each of the agencies had to a large measure overcome the motivational and organisational problems cited by most programmes. However as their ~~aims~~ aims, ideology, region of operation and type of programmes were different, each adopted a different method to bring the 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 developmental process it is necessary to conscientize them about their rights and privileges and to stimulate them to demand and use these. Unless this is done, no amount of economic schemes <sup>would</sup> will help the people as they would not be

in a position to utilize them. A major realisation on the part of the organisation 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 <sup>them</sup> ~~him~~ from using what the law has provided for ~~him~~. 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 for the privilege, 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 conscientization to its total scheme of development, one is not seen as distinct of the other. Conscientization and organising is seen as directly leading to conditions of economics betterment and hence <sup>are</sup> ~~is~~ also seen as ~~a~~ developmental activities.

This is especially so, as economic schemes such as giving of loans, loan recovery, marketing strategies etc. are all discussed in the village association and are distributed through this group.

Methodology consists of cementing organised village groups. Though groups may be loosely structured to begin with, the message of unity and its success serve in cementing the group which progressively becomes more cohesive. The passing of information through special camps and the process by which the participants feed back the information to the entire village, as well as the huge gathering (the mahasabhas) where people are exposed to events from other villages - (hearing it from the horse's mouth) - again reinforces the messages of unity and organisation.

The Sarvegeen programme is another example of education being a part of a total developmental 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 benefits is not the motivating factor for attendance.

There are obviously other factors that contribute to the people's participation in the role of the animator in charge <sup>of this the most important is</sup>

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. <sup>A</sup> method has been evolved which has been quite successful with both adults and children.

The third programme i.e. 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 slums dwellers, many of whom work to eke out a living.

The history of the programmes provides in itself an interesting pointer. It became more successful, with attendance and regularity increasing, when the component of skill instructions was added into the curriculum. It is also noted that the skills which were successful in bringing in cash returns had a direct marketing outlet; (e.g. shower caps being sold to hotels

in Madras) and so effectively contributed to the economic situation of the women. Since the skill was directly bringing in cash earnings, it served as a motivating factor. Though this has been successful in a number of attempts, two points may be noted. First, that the earnings continued only as long as the programme. It is doubtful whether the women organised themselves to continue the production after the programme was wound up and secondly, in the case of socio-economic projects that did succeed, women fell back upon their traditional knowledge (idli making, vending) rather than crafts. However, examples of how different centres had started their own units etc. served as an encouragement for women to join the adult education centre and organise themselves.

The YWCA programme emphasises on all aspects of education, but it would not be inaccurate to consider that where skill training does exist, more time is spent on this item. Literacy is also an important part of the programme and this is taught by the analytico synthetic method. Results of the literacy programme are encouraging as many women learnt to read and write as a result of it.

In contrast to the earlier three, 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 the 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. 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 <sup>programme</sup> the success. No less praiseworthy is the role of the functionaries at all levels. The programme has dedicated and experienced staff manning it at all levels who are able to project some of their enthusiasm to the participants.

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 bring enthusiasm into the programme where others are,

20/5.

The lessons learnt from these programmes are that in practice there is no one correct method which succeeds.

One of the ways to make the programme more interesting would be to use it as an effective medium for economic progress. The scheme for adult education does make provision for imparting the knowledge on economic schemes and benefits. However, as mentioned earlier - knowledge is a necessary but not sufficient condition for effective utilization. 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 rather than feeble individual efforts.

The adult education <sup>programme</sup> has a high chance of succeeding if it is presented as a part of a packet programme of integrated development. Using it as a vehicle by which various developmental schemes and strategies are reached to the people (as in the aware programme) will make it more meaningful to the learner. Many schemes such as the TRYSEM, IRDP, ILP etc. are implemented at the village level. These may be coordinated and presented to the people through adult education programme. Such a measure may be more effective in the long run, rather than efforts at craft education which are not followed up



adequately with marketing or management facilities to be of much economic benefit. Once the economic need is fulfilled, women are more inclined to take advantage of the literacy programme.

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 a value. Compared to the publicity and hard selling of the family planning programme the adult education <sup>programme</sup> 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.

Though the plan directive emphasis<sup>es</sup> that programme should be need-based this is very rarely the case. Surveys are done <sup>at a</sup> preliminary to the starting of the programme but very often there is no link between the results of the survey and <sup>the</sup> 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.

Efforts at better programming and integration of the programme to the learners need 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. In these cases training acquires a great significance. In formulating training programmes for them it is essential to prepare the trainee for the role he is to play in the programme. Besides the instructor, the roles played by the project officer and the supervisor need clear visualizing. Since selection from a larger population is possible for these posts, people with the required personality potential may be picked for the job.

Problems seem to be multiple at the grass root level. In the Delhi sample, the grievances expressed by the instructors included poor payment with no incentives for hard work. There is no recognition for work well done. It is assumed that reward will come from within if the functionary is socially motivated. However in practice many of the instructors come from poor households and see the offer as a job rather than a voluntary service. Compared to similar workers in other

schemes such as the ICDS the adult education worker is very poorly paid.

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 <sup>such as YWCA</sup> <sup>which</sup> are not in a position to pay adequately, selection criteria places a high emphasis on dedication.

Another feature that deserves attention is the fact that both the AWARE and Sarvangeen programmes <sup>donot</sup> depend on central financial resources for running 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.

A facet of the programme which does not seem to be systematically developed in any of the programmes studied, is the evaluation. Literacy and numeracy are relatively easier to test than awareness. The latter is done very informally

through observations or attendance records. This is an area that needs systematic research. What are the indices of a successful programme and <sup>the</sup> means of listing them. In most programmes impact is measured in terms of economic advancement. In these programmes the group's economic and to a lesser extent social level have been significantly affected. However many of the more traditional beliefs and customs remain untouched. Some of these include dowry, age of marriage etc.

Another area which is neglected to varying degrees is the follow-up programmes. In cases where literacy is the main emphasis of the programme, there is always the tendency to view it as a substitute school. Most adults attending the programme bring their younger children to take advantage of the programme. However most of the centres are not equipped for this. At the end of the year long programme the follow-up programme is carried out selectively if at all. Hence many of <sup>the</sup> learners relapse into illiteracy within a few months.

The results of the study bring out the areas in which greater research needs to be undertaken:

a) Curriculum Content

As has been established, motivation is directly related to content of the programme. Women are more likely to utilise

the service if it serves a felt need among them. Needs differ markedly with regions and culture. Two points emerge which have to be considered.

(i) 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 programme depending on their needs, rather than depending on stereotyped books. They require action oriented field research.

(ii) In order for the programme to be active and pulsating, it should move from its passive role as a dissemination agency 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 disseminating and then guiding them through the practical steps to the point where the service is obtained.

A considerable amount of thought should go into preparation of curriculum inculcating these specific stages.

#### b) Staff

The supervisors and project officers can contribute in a large way to making a programme successful. Much of their

success does not come from academic qualifications, but <sup>from</sup> their zeal and personality aids in motivation. A wider cross section of people are available from which candidates for these cadres can be chosen. A certain amount of research should go into the personality characteristics that are needed for the job and means of testing these, during the selection process.

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 bringing 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 fulfill these roles. The training programme should be geared to developing these traits.

#### c) Evaluation

Greater research needs to be done in all aspects of evaluation. Generally adult education is tested against attendance and attainment of literacy. <sup>This is</sup> These are usually done by testing the learners in literacy and numeracy skills.

and their performance rates both <sup>the learners</sup> them and the programme. Other indices of success as well as methods of testing these, have to be evolved, especially where learners are able to participate in the evaluation process, rather than remaining at the level of 'the evaluated'.

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# I 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 biggest 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 of 5,43,03,619 with a recorded population growth of +22.7 per cent. The density of population is 194 per sq. km. with 975 females for every 1000 males. The literacy rate is 29.94 per cent, ranks twenty third in the country, which has a national literacy average of 36.17 per cent. 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. (The Telengana region borders Maharashtra, Madhya Pradesh, Orissa and



Karnataka State<sup>x</sup>). Its districts of Adilabad, Warangal, Khammam, and Mahabubnagar have a large tribal population. Other tribes are spread over the Medak and Malangonda 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 landholders 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 etc. 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 State of which 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 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 forest 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 the 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 etc. 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, schedule districts were formed and subsequently numerous acts were promulgated.

After Independence the Indian Constitution made provisions whereby a progressive acceleration of the tribal communities in India could take place. Special departments and protective legislation were provided to hasten the development of groups in tribal welfare. 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 <sup>of non-tribals</sup> and many a time are cheated and oppressed by non-tribals. Tribals living

nearer the plains are often cheated of their lands, exchanging it for small loans, for 10 Kgs of foodgrains, a piece of cloth etc. 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 <sup>makes</sup> them susceptible to various diseases such as malaria, tuberculosis, jaundice, dysentery <sup>by maternal</sup> etc. Child <sup>^</sup>mortality (and death during child birth<sup>x</sup>) are common. It has been observed in some of the tribal villages that no individual lives beyond 45 years. Recently, their traditional occupations of wood gathering and cleaning 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 <sup>again</sup> 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 reached <sup>S</sup> them <sup>LS</sup> was misutilized

as they <sup>do</sup> did 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.

In addition to the programme for tribals, AWARE also reaches out to the Harijan groups. A major project consists of the Harijan upliftment programme situated in Khanaman district.

Unlike the tribal, the Harijan has a different place in Hindu society comprising <sup>runy of the hierarchy</sup> of the last state. There have been uprisings within this community to fight the oppression they were undergoing, 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 <sup>majority</sup> maximum amount of bonded labour in the State.

#### GENESIS

The birth of AWARE was an accident. Early in 1975,

Mr Madavan 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" 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 Khamam 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 communications. 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 their actual living conditions. The results were an eye opener. Mass poverty, ignorance, and oppression ~~was~~ <sup>were</sup> the order of the day. This <sup>experiences, which bore out his studies</sup> (compounded with his) <sup>x</sup> (experiences) 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 <sup>also</sup> 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.

In order to help the tribals, the first task was to establish an awareness of their condition and ways of bettering it. <sup>Creating awareness, Mr. Madhavan</sup> As a first step towards ~~this it was~~ decided to hold a training camp for tribal youth. The first training programme started with the help of the Government in December, 1975. 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. For the ~~first camp~~, <sup>1st the first camp</sup> 40 boys were selected 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, <sup>and</sup> listening to talks by various institutional personnel about the schemes created and existing for the betterment of tribal population.

→ [Besides this, tribal youths also participated in agricultural operations applying <sup>d</sup> 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.] *On 10/10/50*

*local boys for further training* ☆  
→ 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 youth's questions and enthusiasms.

The boys were also trained to organize the community for action and establish their rights and ask for facilities. \*

A tribal by nature is <sup>scared</sup> timid 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 their 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 official and demanded the privileged 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 achieved <sup>ing</sup> land distribution.

These boys in turn went back to the village and located youths for training. Between 1975 and the end of 1978 <sup>many</sup> such 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 <sup>I</sup>TDP 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.

In 1977, AWARE started its first economic support programme. With the help of the 'Inter-Church Coordination committee for development projects (ICCO) of <sup>the</sup> Netherlands, a project for the supply of bore wells to two villages was meted. 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 taluk 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 fisherman, tribals, harijans and other weaker sections to fight against <sup>and</sup> 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 life *living* conditions.

[*Simultaneously*, AWARE is actively involved in preparing its second line of command. Organisations such as 'Lambada Service Society', 'Girijan Seva Samithi' 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 *unwisely* 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.]

⊗ AIMS AND OBJECTIVES

Awakening the oppressed 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. ⊗ In order to achieve this, AWARE works

at two levels: (a) PROGRAMMES FOR ECONOMIC PROGRESS; and

⊗ (b) SOCIAL DEVELOPMENT PROGRAMMES. These consist of the following projects:

1. Training youth for extension work and community action;
2. Motivational training of women performing action groups, family welfare and equal rights in society;   
to teach promote
3. Imparting extension knowledge through non-formal

education for high production; development of skills through training camps, field visits and practical demonstrations;

- 9 5. Agricultural development (such as digging of wells, minor irrigation, lift irrigation, land management, water management, improved varieties of agricultural inputs and implements);
- 10 5. Development of animal husbandry;
- 7 6. Development of cottage and home industries;
- 8 7. Marketing regulations and justice;
- 6 8. Community health and hygiene;
- 5 9. Legal aid to fight against injustice;
- 11 10. Rehabilitation, including housing in the areas of natural calamities;
- 12 11. Developmental communication;
12. Research <sup>and</sup> evaluation and ~~training~~; and
13. ~~Community health programmes~~

#### 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 to dig <sup>in</sup> wells <sup>in</sup> 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 <sup>is</sup> are 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 middleman, AWARE encourages community cooperatives to sell <sup>their</sup> ~~its~~ 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.

#### CONSCIENTIZATION:

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 for <sup>them</sup> it. 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. <sup>(see annexure)</sup> A diagrammatic representation of their various ~~functionaries~~ of AWARE is attached.

**FIELD STAFF.** (later)

The district administrative officer : 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 this dynamism and sympathetic attitudes towards the poor. This personnel usually has a knowledge of law and governmental methods of functioning.

The The Assistant Director- is the ever all incharge of an entire project. The present Assistant Directors have been project officers for a number of years before assuming this

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 AWARE also runs  
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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 liaisoning with the government and other bodies.

The Project Officer - the Project Officer is in charge 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. Selection is usually made after a state wide advertisement. Candidates selected usually have some extra curricular interest as well as some political opinion (this may well be extremist views but it is felt that with experience and proper training these views can be modified. However total lack of any political knowledge is taken for mental apathy and rejected). Project Officers are placed on probation for a certain period, during which time those who do not meet up to the expectations either drop out or are asked to leave.

The Social Investigation<sup>or</sup> - he imparts legal knowledge and helps the people with the necessary steps for legally fighting land cases and other cases of oppression. Social

*and some  
political opinion  
and extra*

investigators are law graduates and selection is made through advertisements.

**Health Workers** - 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** - An organiser 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 village are chosen as organizers.

**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

cbu from grass root  
upwards.

the more articulate and forceful members of the group get selected for this post.

*Methodology*  
MODE OF OPERATION:

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. (method evolved by C.S.D. Delhi) Central villages which can be used for marketing facilities, Mahasabha meetings etc. 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 NSSC students. The compilation and analysis takes a further period of 4 weeks. A copy of the village survey and village household survey questionnaires are attached.

Besides this, other methods used are participant observation, <sup>and</sup> discussions with local leaders on government

schemes and its <sup>the</sup> 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 villagers 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 is <sup>reaches</sup> ~~reached~~ to 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 <sup>^</sup> 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. <sup>P</sup> The project officer and organizer

Content: <sup>to be formed</sup> Educational

and social investigator

disseminates information and initiate discussion on a variety of topics which include;

*Also information on how to avail of such schemes and approach concerned officials*

(a) Schemes for economic advancement of tribals and Harijans, *and other dev. schemes* offered by government agencies and banks. The essential items in these lectures are information on the functioning of the government structure, identifying the officials who deal with different issues and suggesting alternate people to approach or methods to be adopted in case the concerned officials are indifferent or unable to help. Knowledge on governmental schemes such as the TRYSEM, IRDA and ITDA is given.

(b) Social education which include discussions on social evils, *such as* and their effect on the economic and social standing of the group. ~~This includes issues such as~~ exploitation of the poor, and rural indebtedness which results in bonded labour etc. The causes and implications of these are discussed as well as ~~ways and means of solving it.~~

*and some cases*

(c) The values of cooperation, unity and solidarity, the advantages of unity and the effectiveness of joint action. 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.

ref  
(d) Basic rights of the tribals and Harijans. This includes a variety of topics which includes labour laws, minimum wages act, land ownership rules as well as political information on the right to and method of voting.

Rarely is this interaction left at delivery of speeches. The initiator introduces the topics and encourages discussion among the group. Ready-made solutions are not given as it is felt that decisions carry weight only if they emerge from the group. Once the issue is discussed independently in the village association and Mahila Mandal and a decision is taken on the course of action, the project officer helps by suggesting ways and means of implementation. He also arranges for other functionaries to help e.g. with the agricultural or legal specialist.

#### LEGAL INFORMATION:


ref  
Through the Social Investigator knowledge of legal rights is passed on to the people. In order to do this the functionary also addresses the groups at frequent intervals. He disseminates information on protection provided by the law and its implications in land transfer cases. He helps poor people gather the required documents and organizes them to fight for their land.

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, etc, 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:**

*currently the* Agricultural Extension Officer- <sup>the</sup> This functionary disseminates information on improved method of agriculture, crop protection techniques, and agricultural lean 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. 

**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 organizations and mobile 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. Other children who for various reasons ~~have not been able to attend school or are drop-outs~~ *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 solution 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 etc. These discussions are designed to create greater interest among the people and ~~to know more and talk more~~. 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 or 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 <sup>and discussed</sup>. ~~They may include problems in~~ agriculture or other social issues such as alcoholism or non-repayment of loans etc. These are discussed at the centre.  ~~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 camp, for organizers, village workers and office bearers of village associations.

The farmer's training camp which is meant to explain the better methods of farming, use of implements creation of irrigation, storing of seeds, control of pests and land management. The veterinary camps which are meant for giving knowledge of animal management, prevention and control of diseases, methods for better yield etc. Youth camps meant for explaining social system economic exploitation, protective legislations, bonded labour act drinking evil, government infrastructure, removal of superstitions, etc. The youth have responded better than elders obviously because they are more receptive and develop an interest for change. In most of the project areas women have emerged out as a strong force in a tribal society. Their training camps are a resounding success. The cooperatives of Khendu leaf collection, gum collection, vegetable gardening for nutritional development and many economic programmes within women's control all benefitted the community. The women are a dynamic force and their support is a great asset for the village association programmes.

*Camps for farmers in better agricultural methods, veterinary camps for better animal management, and youth camps as described earlier.*

Women's Camps  
*In most of the project areas...*

Womens camps:

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.

⊗ 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 for the same <sup>as well</sup> as preventive measures. The trained men and women go back to the village as voluntary health workers to disseminate information among the villages.

### 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 is <sup>has</sup> proving <sup>ed</sup> 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 <sup>their</sup> his department 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 <sup>the</sup> his department. This will make the officer to see for the first time the absolute <sup>raw</sup> youth, the struggle and the frustration of the tribals when the youth is stating a particular case. In the absence of the implementing bureaucrats certain irksome facts which have been hidden are brought to light. The truth can be genuinely judged by the officer and the injustice if any becomes clear to him. This meeting and the day long discussion removes the fear complex from the participating tribal youth. So the training is almost non formal but it helps to <sup>bridge</sup> bridge the gap that exists <sup>has</sup> from <sup>for</sup> centuries. [When this officer goes to the tribal village or the tribal goes

to this officer's office there will be an unseen link that may grow into a good understanding for development. Previous training camps were attended by <sup>the 35</sup> ~~all the~~ district officials <sup>from all</sup> ~~over 35 in number in the~~ district. Sometimes their deputies also ~~will~~ visit for follow up. Besides this, special guest speakers are invited to speak <sup>such as the</sup> e.g. Magistrate (Land Reforms), Special Deputy Collector for protective legislations, <sup>dairy</sup> ~~diary~~ specialist for Andhra Pradesh Agricultural University, Coordinator, Nehru Yuvak <sup>K</sup> Mendra, Senior Instructor, Workers Training Institute, research officers, tribals welfare and cultural unit, Dean of National Institute of Rural Development, Senior Officer National Institute of Nutrition, Director of Health Education Bureau, leprosy control officer etc. <sup>the</sup> from State capital Hyderabad etc.

#### Learning by Practice:

On the practical side youths are given training in agricultural<sup>al</sup> 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 etc. He also raises a kitchen garden for vegetables. ~~Bee keeping etc. is also taught since tribals live in forest and there is good scope for organized~~

The tribals 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 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. Indian cultural diversity is further given a panoramic richness by its many tribals folk lore art craft music and dance as it is uniquely spread in the length and breadth of the country.

#### 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. What is the geographical, historical,

political and social status of the country - what are its commitments - what is the agro industrial position and what is the relation of the trainee to all the above information. 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 - again with imaginative and creative methods, the instructors will use the tribals own folk methods to facilitate this learning.

Physical education and cultural ~~hour~~ are a part of the daily curriculum. The youth is again trained in the methods of approaching officers, the manner and use of language, so that already prejudiced officials will not be turned off by his rustic behaviour. Actually the youth himself unconsciously picks up the instructor tone, language and observing various instructors tone, behaviour usage of ~~languages, pick up many of them unconsciously by the time~~ he leaves the training programme (as the instructors too learn the catchy tribal tunes and playing of their simple instruments).

Information Booklet:

Upon completion of the course, the trainee is awarded a certificate by AWARE, <sup>also a</sup> ~~Along with this a simple~~ booklet with diagrammatic representation as well as simple



words <sup>to</sup> serve him as a quick reference, as to which <sup>dept. and</sup> department to approach, <sup>officials</sup> which official to address for specific purpose<sup>s</sup> and needs individually as well as collectively for tribal villages.

To summarise the entire training is to create an urge for understanding and development and to establish a link between community life and action for development. It also sensitises the need and possibility to change and to develop a consciousness to organise for action. This also gives a preparatory ground for leadership to the community.

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 at the camp. Hence the information imparted to a few is disseminated to the entire village. The training camps <sup>create</sup> include an ability to think <sup>about</sup> on the <sup>community's</sup> 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 conference, 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 (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.

Can be offset by non-cooperation by another.

#### 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. Any person wishing to address the group is allowed to do so. 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 ~~it~~<sup>them</sup> to wholesale dealers. Last year the woman 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

*elaborate* were discussed included cooli rates for labour and the 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* Individual decisions are taken by the village association and the Mahila Mandals which are then discussed jointly and a decision taken. *Mahasabha* Representatives of the village inform the Mahasabha of the decision taken.

*Tours & 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 where AWARE operates through these very effective communication methods.

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FINANCES

AWARE's projects are carried out in collaboration with the following agencies:-

- a) INDIA
  - 1. Government of Andhra Pradesh
  - 2. Government of India
  - 3. ICICI - Industrial Credit & Investment Corporation of India
  - 4. Indo-German Social Service Society
  - 5. Nationalised Banks.
  
- b) NETHERLANDS
  - 1) NOVIB- Netherlands Organization for International Development
  - 2) ICCO  $\frac{3}{4}$  Inter-Church Co-ordination Committee for Development Projects.
  
- c) AUSTRALIA
  - 1) CCA - Community Aid Abroad.
  - 2) FFHC - Australian Freedom from Hunger Campaign Action for Development.
  
- d) UNITED KINGDOM
  - 1) Help the Aged
  - 2) OXFAM
  
- e) CANADA
  - 1) Help the Aged
  - 2) Indo-Canadian Community Centre

} In collaboration with  
Canadian International  
Development Agency  
(CIDA)

The adult education component is funded by the NOVIB.

The planned cost for conducting the project in community education for three years ('83 - '85) is Rs.12,51,780. The detailed cost outlined is attached.

## IMPACT

Touring in the tribal belts of Khamman 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 <sup>Sci</sup> concentration 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 ~~in~~ the tribals fight <sup>in</sup> their battle.

AWARE attacked this problem through its village association meetings. The project officer talked to the villagers on the deterrent 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 <sup>made</sup> took 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. ~~The~~ sustained abstinence brought about better economic conditions. The number of fights reduced, wife beating stopped<sup>2</sup> 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 sales 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 hallmark 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 Khamman the project officer came up against the century old prejudice that of caste Hindus against the Harijans. In a series of discussions 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 taking of their condition. AWARE combats this problem by ~~talking about and~~ 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 <sup>to</sup> 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 <sup>was</sup> once tribal tracts, are completely in hands of non-tribals, <sup>and</sup> over the years, the tribals have been systematically cheated of their lands, which ~~are given away to pay debts or exchanged for items such as a piece of cloth, a bag of grain etc.~~ 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 into 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 on 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 etc. 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 farmings 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 a 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 re-investing 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 etc. 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 hasten up 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 <sup>See</sup> ~~say~~ 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 <sup>u</sup> curriculum stresses most on awareness education and functionality with little emphasis on literacy. Not only does <sup>N</sup> 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

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<sup>S</sup> concentration<sup>A</sup>. 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 development 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 ...' (pg. 13).*

In its total programme of conscientization the community education centre is still in an experimental stage. Though its 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.

## FINANCE

Planned Cost of the project in community education

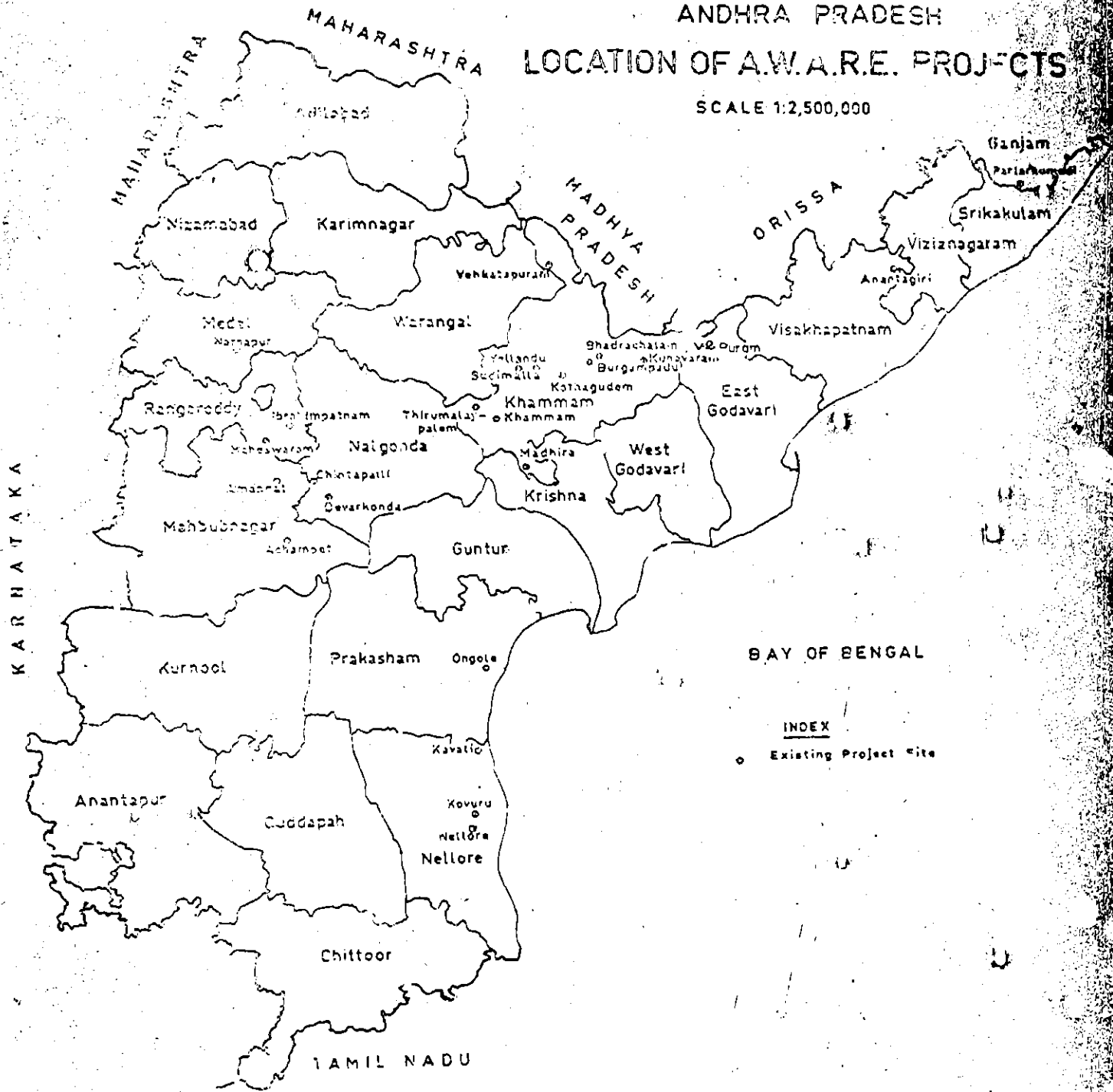
(150) centres in three years 1983-85

(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	37,000.00
(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, correspondence miscellaneous and contingency expenditure Rs. 500/- per month x 36	18,000.00
(g)	Staff welfare such as incentive, increment, medical assistance and other relief 10% maintenance allowance budget	<u>87,480.00</u>
	Total	<u>12,57,780.00</u>

ANDHRA PRADESH

LOCATION OF A.W.A.R.E. PROJECTS

SCALE 1:2,500,000



BAY OF BENGAL

INDEX

○ Existing Project Site

House hold survey questionnaire

Village	Taluka	District
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Name of the Head of the House-Hold

Religion :Hindu/Muslim/Christan/others

Cast :SC/ST/BC/FC/Others

Occupation :

A. Composition of the House-hold:

TABLE NO.I

S.No.	Names of the family members	Sex	Age	M.Status	Edu	Occu	Income 'per month	Income ,from other ,sources	Total income

B. Assets:

- 1. Land.....in acres
  - Wet.....in acres
  - dry.....in acres

TABLE NO.II

S.No!	Assets	Yes/No	No of Unit	Value of the assets	Income
1.	Land				
2.	House(Pucca/Kutchha Hut)				
3.	Cycle				
4.	Radio				
5.	Watch				
6.	Other sources				

Total Value :

Land under Irrigation.....acres

Land under cultivation.....acres

Irrigation Canal/Well/Lift Irrigation/other sources

TABLE NO.III

No!	Crops grown	Area under this crop in acres	Yield of the crops
1.	Rice		
2.	Wheat		
3.	Jowar		
4.	Bajra		
5.	Milletts		
6.	Chilles		
7.	Sugarcane		
8.	Vegetables		
9.	Others		

1. Do you use the New-High yield variety of seeds : Yes/No
- 1.1. If not what type of seeds do you use :
2. Do you have any agricultural implements: (Yes/No)
- 2.1 If yes name them item-wise:
  
3. Do you use modern implements for Agriculture:(Yes/No)
4. Are you using any fertilizers: (Yes/No)
- 4.1 If yes what type of fertilizer:
- 4.2 The Quantity of fertilizer:
- 4.3 How many times do you spray the fertilizer:
5. How many times do you cultivate the crops in a year?
6. Are you familiar with the modern methods in agriculture.:
7. Have you even been benefited by the agricultural extension officer :(Yes/No)
- 7.1 If yes in which way:
  
8. Have you attended any demonstration or camps which trains the farmers in using modern inputs :(Yes/No)
- 8.1 If yes no of camps attended
9. Are you getting any benefit from agriculture:(Yes/No)
- 9.1 If yes howmuch are you getting ?
- 9.2 If no why are you not getting any benefit (causes)
  
10. Do you need any assistance from us to develop your agriculture (Yes/No)

10.1 If yes in which way ?

SECTION-II

11. Do you have any animals (Yes/No):

11.1 If yes what ? (specify in no.)

- 1. Cows ;
- 2. Bullocks :
- 3. Milking buffalos :
- 4. Sheep :
- 5. Goat :
- 6. Pigs :
- 7. Poultry : (a) Ducks  
(b) Fowls

12. Are you getting any benefit from these animals?:(Yes/No)

12.1 If yes how much and in what way?

13. How much do you spend to maintain these animals (per month)?

14. Are the veterinary services available for your animals, if any disease occurs ?

15. What do you keep your animals?

16. Do you have enough grassland in your village for feeding your animals ? (Yes/No)

16.1 If not how do you feed them?

17. Have you received any loans from banks or from any organisations to purchase animals (Yes/No)

17.1 If yes how much and from whom?



SECTION-III

18. What is your diet daily ?
- 18.1 How many times do you eat ? (and also your family members)
19. Do you take vegetables as a part of your diet?
20. Do you have any health problems?(Yes/no)
- 20.1 If yes what type of disease you have ?  
T.B./Asthama/cholera/small pox/fever/filaria/malaria/skin disease/  
Waterbuond disease/leprosy/others
21. If any health diorders occurs, do you visit the doctor or  
traditional vidya for treatment?
22. Do you have any doctors in the village?
- 22.1 If not where do you go for treatment?
23. From where do you get drinking water?  
Canal/well/tap/tank/other source)
- 23.1 How far do you go to bring drinking water?
24. Do you take liquors ? (Yes/No)
- 24.1 If yes how many times in a week?
25. Do you have the habit of smoking? (Yes/No)
26. Are your children vaccinated? (Yes/No)
27. Do you take bath daily/weekly/.....?
28. Is dai visiting your house? (Yes/no)
- 28.1 If yes, how many times in a week?
29. Are you getting any help from the dai?
30. Do you wash your cloths regularly?(specify the days)

31. Do you get any treatment in the hospital or P.H.C. if any health disorders occurs?(Yes/No)
32. What can be done to you to improve your health conditions (please specify)
- 32.1 Do you have latrine in your house?(Yes/No)
- 32.2. If not where do they go?
- 32.3 Do you have the drainage facilities in the house and village?
33. Are your children going to school? (Yes/No)
- 33.1 If no why are they not going to school (causes)
- 33.2 Have you attended any Adult Education Programme? (Yes/No)
- 33.3 If yes what type of benefit you got from these programmes?

STATEMENT OF THE EXPENDITURE

TABLE NO.V

S.No.	Item	Cost	Units reg.	Total Cost
A.	Food:			
1.	Rice			
2.	Wheat			
3.	Jawar			
4.	Others			
5.	Dal			
6.	Oil			
7.	Vegitable			
8.	Sugar			
9.	Milk			
10.	Eggs			
11.	Others			
B	Clothing			
C	Medical			
D.	Education services			
E.	Shelter &its repairs			

Contd

TABLE NO.V

S.No.	Item	Cost	Units reg.	Total Cost
F.	Festivals			
G.	Liquors			
H.	Beverages			
I.	For purchasing of new materials			
J.	Miscellaneous			
TOTAL :				

TABLE NO.VI

Total Income	Total Expenditure	Saving (Total Income- Total Expendi- ture	Loan raised	Loan taken from	Purpose
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33.4 What are your general problems?

34. Do you need any help from us? (Organisation) (Yes/No)

35. If yes what type of assistance?

36. Have you been exploited by the land-lord or others?(Yes/No)

37. Are you ready to take part in our programmes which we are intending to start? (Yes/No)
38. Have you benefited from any Government schemes? (Yes/No)
- 38.1 If yes, what type of scheme?
39. Have you ever been benefited by our organisation?(Yes/No)
- 39.1 If yes, what type of benefit?
40. Are you ready to help us in developing your area?

Village Survey Questionnaire

Village	Taluk	District
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TABLE NO. I

Population	Male	Female	Total	S.C.	S.T.	B.C.
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:
:	:	:	:	:	:	:

OCCUPATION STRUCTURE

TABLE NO. II

S.No.	OCCUPATION	NO. OF PEOPLE
1.	Farmers	:
2.	A.Labourers	:
3.	Carpenters	:
4.	Goldsmith	:
5.	Blacksmith	:
6.	Dhobi	:
7.	Potter	:
8.	Barber	:
9.	Weaver	:
10.	Vaidya (Doctors)	:





**Total No. of Schools** \_\_\_\_\_  
**Primary Schools** \_\_\_\_\_ (Yes/No)  
**Middle School** \_\_\_\_\_ (Yes/No)  
**High School** \_\_\_\_\_ (Yes/No)  
**Junior College** \_\_\_\_\_ (Yes/No)

**TABLE NO.VII**

**School Going Children-**

S.No.	School	No. of children enrolled		Total
		Boys	Girls	
1.	Primary			
2.	Middle School			
3.	High School			

**TABLE NO.VIII**

**Statement showing the S.C./S.T. School Children (Number)**

S.No.	School	No. of school going children		Total
		Boys	Girls	
1.	Primary			
2.	Middle			
3.	High			
	I			



5. What is the percentage of drop-outs in the Children from schools ?

a) What is the major cause for the drop-outs (Generally).

b) How many poor children have benefited in getting the scholarships from Government ?

c) How many poor children are there in the School ?

d) Is the teacher attending the school regularly ?

6. Is there any adult education programme in the village (Yes/No)

a) if it is there daily how many people are attending ?

b) Is there any benefit from these types of education to the people ?

7. Health :

a) Do you have any Doctor in village ?

M.B.B.S. :

R.M.P. :

Traditional  
Vaidyas :

b) Do you have any dispensary in the village ?

P.H.C. :

Ayurvedic  
Dispensary :

Private  
Dispensary :

c) How far the P.H.C. located to your villages ?  
(Distance in KMs)

d) Is there any community lavatory ?

- e) Is there any drainage facility for water to go outside the village ? (Yes/NO)
- f) What are the general diseases prevailing in the village ?  
T.B./Asthama/Fever/Malaria/Peralysis/Skin diseases/  
leprosy/Water bound diseases etc.
- g) What is the main source for drinking water ?  
Well/Canal/Tank/Tap Water/others
- h) If any emergency occurs ? (yes/No)
- i) Where the people go for treatment ?
- j) How do they go ? (Mode of transportation)
8. Is there any cottage industry in the village ? (Yes/No)
- a) If yes, what type ?
9. Is there any A.I. Centre in the Village ?
- a) How many cross breed cows are there in the village ?
- b) How many people are selling the milk in the village ?
- c) Is there any milk Co-Operative in the village ?
- d) What is the rate for one litre milk ?
- e) Is there any meat shop in the village ? (Yes/No)

PART-III

10. Is the village having roads ? metal/kutcha/other
- a) Is it connected with the block Head Quarters ?
11. Normally where do the people go for marketing ?
- a) Is there any weekly market conducted in the village ? (Yes/No)
- b) If it is on what day ?

12. Is there any post office in the village ? (Yes/No)
  - a) If no how far the people have to go ?
  - b) Is the village having public call office ?
13. Is the village connected with the bus route ? (Yes/No)
  - a) If not how far they have to go to get a bus ?  
(Distance in KMs)
  - b) What is the mode of transportation ? (Generally)
14. Is there any Youth Club or Mahila Mandal in the village?(Yes/No)
  - a) If yes what type of work they are doing ?
15. Is there any organisation helping the villages?(Yes/No)
  - a) If yes what type of help they are doing ?
16. What are the general festivals in the villages ?
17. Is there any library in the village ? (Yes/No)
  - a) Do the people read daily newspaper? (Yes/No)
18. Is the village electrified ? (Yes/No)
  - a) How many houses are connected with electricity ?
  - b) Do you have any street lights in the village?(Yes/No)
  - c) How many electric agricultural pump-sets are present ?
19. Do you have village panchayat building ?
20. Is panchayat functioning strongly ?
  - a) Did they help the people ?
  - b) Are the village officers helpful in nature ?
21. If any dispute occurs, what the villagers will do? Will they solve within the village itself or go to the courts ?
22. What are the general legal problems in the villages ?
23. Did the villages ever go to higher officials for justice ?

Planned Cost of the project in community education

(150 centres) in three years 1983-85.

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## SARVANGEEN GRAM VIKAS MANDAL

As indicated by its name 'Sarvangeen' which means 'all components', the chief goal of the Sarvangeen Gram Vikas Mandal' is integrated village development. This organization concentrates its activities of village development in the Bharuch District of Gujarat State.

### AREA OF OPERATION

Gujarat State occupies about <sup>196,000 sq</sup> kms on the coast of West India. Its population is 33,960,905, its population density 173 per sq. km. and its population growth rate is + 27.21 per cent. Gujarat stands eleventh in the national literacy status with a literacy rate of 43.75 per cent which is higher than the national average of 36.17 per cent. The State is divided into nineteen districts one of which is Bharuch.

Bharuch district has a population of 1,295,544 and a literacy rate of 44.57 per cent which is higher than the State average. Female literacy figures stand at 33.06 which is higher than the state average of 32.31 and the national average of 24.88 per cent.

Sarvangeen concentrates its activities in three villages of Bharuch district, Rampara, Mangrol and Ganwar with its Headquarters at Mangrol.

Mangrol is situated on the river Narmada, 16 kms north-east of the town of Rajpipla. The area served by Sarvangeen covers five kms north and south of Mangrol along the river. Until Independence, Mangrol and its surrounding areas were part of the princely State of Rajpipla. While the river Narmada provided access to other villages along the river, Mangrol was connected to the town of Rajpipla by a Kaccha road. This enabled a daily bus service to operate to and from Rajpipla once a day. However, after the flood of 1970 a firm road has been built and the bus from Rajpipla comes five times a day and many men from the village go there to work and return in the evening.

The villagers of Mangrol and Rampara suffered severly in the flood of 1970, Rampara more so. In this village more than half the population, mainly the adivasis left the village and settled on higher terrain a kilometre and a half away from the main village. About twenty years back, the village was dominated by the Brahmins and patedars. Due to immigration to the cities their number is dwindling.

Until a decade ago, cotton was the chief crop grown

in these areas. Since it stands on the ground through the year, only one crop was possible. Besides this, the sandy soil in the area was not suitable for cotton cultivation. In the recent years, the emphasis has shifted to jawar, bajra and other lentils. Due to lack of proper irrigation facilities only one crop i.e. the Rabi is grown. A few farms having wells manage a second crop. Lift irrigation which may be the answer to the irrigation problem is expensive and has not been adopted on a large scale. Wheat cultivation and banana cultivations on well irrigated plots have also been made in recent years.

The change in the cropping patterns has affected the small farmer more than the large farmers of the area. The crop yield is just sufficient to meet the food requirements for the year. However there is no surplus that can be sold to yield cash to meet other needs. Hence many of the small cultivators also double as wage labourers. Till recently, daily wages for agricultural labour in this area was Rs.3/- per day. With the availability of construction work where wage rates are Rs.9/- per day the agricultural labour wage had risen to Rs.4/- day. With the introduction of the IRDP, dairying has become a common phenomena. However, much of the milk produced in the village is sent to Baroda.

Bonded labour is prevalent especially among the very poor tribals. Such people get a sum of Rs.80/- per year besides their daily meal while at work and fifteen days

leave in a year.

The villages have access to piped water which was not available until recently (to the smaller farmers.) Electricity has also been made available to the village and a few houses have availed of the facility and got electric connections.

Occupational and economic background of women who attend the Classes:-

The women who attended the Ratri Kendra or the Adult Education Classes could be divided into two broad categories.

One is the group of tribal women or scheduled caste women who worked for wage labour on farms or as day labour on construction sites. This group was part of the poorest in the village.

The second group of women, in need of literacy and interested in it are from the Machchi and other backward castes. Their families are marginal to small land holders. These land holdings give them a subsistent existence. In these groups, working of women, especially of younger girls, (outside the house) is not encouraged. This is one of the issues which has been discussed in the adult education classes. The cooperative for marketing of lentils is a result of this discussion among this particular group.

Why are they interested

Why?

impact  
new material



## GENESIS

In the early seventies, a group of Sarvodaya volunteers walked through the villages of Bharuch district to locate a suitable village to settle in, and help the villagers through development work. The group consisted of an engineer, a doctor, an old time Sarvodaya social worker and a woman with a degree in occupational therapy. While most of the groups were bred in the city, two of them came from Bharuch district and hence chose this district for their work.

In their scouting, the group looked for a village that was (i) partly populated by Advasis besides having people of all castes; (ii) would be able to accept their presence and (iii) would need the services being provided by the group.

Travelling through Bharuch district, the Sarvangeen group visited Mangrol. From the meeting held with the villagers, it was felt that the people of the village were receptive to the ideals put forward by Sarvangeen and were willing to have the group settle there. It was also found that the village and its surrounding settlements had Adivasi families besides Brahmins, Patedars, Rajputs, and other castes like Kohlis and Machihis. The village also had a good section of small farmers and the landless-the group which Sarvangeen was interested in reaching. Hence the group

decided to settle in the village. After the initial spade work of forming a trust to collect public funds for their work, Sarvangeen Gram Vikas Mandal opened its services to the people of Mangrol and other nearby villages in 1977.

Initially, Sarvangeen took up residence in a building adjoining the village temple. While the local upper caste households, were tolerant of the inter action between Sarvangeen and the Adivasis, they took objection to their inter action with the Harijans. As all sections of the village, including the upper castes, needed the services of Sarvangeen, pressure could not be put on them directly to give up association with the Harijans. However, they successfully put pressure on the temple priest to stop the Harijans from coming to the temple. Thus, it became necessary for Sarvangeen to shift its premises.

A villager offered his residence which was situated at a strategic place in the village. However, this could not last for long for the same reason. Meanwhile a local landed person with no heir, left his plot of land in the name of the Sarvangeen trust. The group moved to this plot of land for a short while. However, as this place was some distance from the village, regular interaction with the villagers was hampered. This necessitated a shift back to the village, where it now functions in the Rajput <sup>dominated</sup> dominant area.

The land donated by the villager is being used to build a workshop, office-cum-guest house and experimental centre. Besides this, it has a 'gopewadi' where income generating activities are taken up.

#### IDEOLOGY

Sarvangeen's ideology is derived from the Sarvodaya movement which stipulates integrated development and self-sufficiency of the people in at least seven aspects including food, shelter and clothing. The Sarvodaya principle of avoiding expectation of free service is also followed, hence a nominal charge is expected from the people for the services rendered.

*more explicit*

Sarvangeen does not limit its financial sources to one or two agencies, as this may lead indirectly to influence and pressure on the policies of the organisation. Therefore, the activities of the organization are financed by small donations from private companies and individuals. Governmental funding is avoided as experience has made them wary of the paper work which was too tedious and time-consuming.

Presently, Sarvangeen has a number of programmes which help towards total integrated development of the villages. These are (a) health services; (b) providing

suitable technology for improving life conditions and (c) human development which includes pre-school education and adult education.

#### HEALTH SERVICES

Sarvangeen used medical help as its entry point in the village. This was found to be a very effective way to build rapport with the people. Recently the health component has been separated from the rest of the activities. The team of doctors continues to work in the village, but outside the Sarvangeen framework.

#### TECHNOLOGICAL SERVICES

A major focus of Sarvangeen work has been in the area of 'appropriate technology'. This is mainly through the services of Mahendra Bhatt who is an engineer by profession. Some of the new technology that has already been popularized is, improved chulhas at low cost, gobar gas plant, which is now being made locally and piped water to the houses at a cheaper cost than that provided by the Government. Sarvangeen is also experimenting with a simple solar cooker that could be made locally, with local material.

#### HUMAN DEVELOPMENT

This aspect of Sarvangeen work is take up by

Bharati Behn Bhatt. At present it involves running of Balwadis for pre-school children, ratrikendra (night centres) and adult education. Ratrikendra and adult education centres are run separately even though many of their activities overlap and their purpose is common i.e. to bring greater awareness and participation of the people.

#### METHODOLOGY

Ratrikendra - A ratrikendra is in many ways a form of non-formal education for all age groups ranging from six years to fifty years and above. Due to the involvement of children, it cannot be termed as adult education in the strict sense of the term even though the majority attending were over 15 years of age.

*more info on this*

In early 1980, Sarvangeen accepted a project called 'Sarvodaya Yojana' from the government of Gujarat. The ratrikendras were an inherent part of the Sarvodaya Yojana purported to bring about greater participation of the people. For that year, Sarvangeen expanded its activities to fifteen villages around Mongrol. The ratrikendras were operated by local motivated village workers who were paid Rs.50/- per month, for the purpose. Unfortunately, with a change in

the Government, the Sarvodaya Yojana was wound up after nine months of functioning. Most of the ratrikendras were closed due to lack of funds. However, ratrikendras in two villages continued to function. This was mainly the result of the popularity of the programme which had been built in the short span of the Sarvodaya Yojana.

why pop?

The night centres are loosely structured. It functions daily from 8.30 p.m. to 10.30 p.m. No attendance is maintained but on an average about 25 to 30 people <sup>total?</sup> attend the class daily. The working is flexible and there is no fixed curriculum. A loosely structured curriculum exists on the functional education front e.g., a seasonal chart is worked out and the agricultural needs of each season is discussed.

what?

Very often, cultural activity is taken up in the form of group singing and dancing. Problems of social evils are also discussed in these classes.

what songs?  
how?

Literacy is a component of the ratrikendra but is not taken up everyday. Sarvangeen uses geometric designs to impart literacy to the people. This has been found to have <sup>be</sup> been quite successful, as those attending the classes have acquired reading 'knowledge of the Gujarati script within six months. Besides,

why?  
details

the performance of the adults, school going children attending the ratrikendra acquired literacy which they had not acquired in their schools. The ratrikendas have no structured evaluation system. Its <sup>Then</sup> effectiveness is judged only through questions in the class put to those attending the centre. This periodically. Of the two ratrikendra which are working at present, the one at Rampara, a village south of Mangrol has been more successful than the other <sup>which is</sup> being held at Gunwar village. The village of Rampara was divided into two villages after the flood of 1970. Most of the people who shifted to the new site on higher grounds were the landless Advasis. Unlike the Advasis of a nuclear village like Mangrol, the Advasis in this break-away section of the village are the dominant community. Hence they feel more confident and free to attend the classes without inhibition, especially as they do not have to pass through the sectors of the village where caste Hindus live. Babubhai, the Adivasi Instructor at Rampara is a resident of the village and a very motivated worker. He has established a good rapport with the people who attend his centre.

has after 7

interview done  
15 Aug 80

At Rampara women attend the Ratrikendra regularly. While the participation is not as active as one would like it to be, women have picked up reading skills and take part

in cultural activities. They continue to be shy of the male instructor but clarify their doubts through the younger girls who attend the class and are familiar with the <sup>him.</sup> instructor. The instructor does feel that this hampers their participation in discussions. However, it is clear that the women and their families are not afraid of his teaching them, this being <sup>is</sup> made clear by their continued attendance.

#### ADULT EDUCATION PROGRAMME

From the time Bharati Behn came to live in Mangrol, she has never missed an opportunity to talk to the women on the need for literacy. She did not go from house to house to collect women for the class. The organisers believed that the participants of their programme should feel the need for the programme, and hence the class would be successful only if the women were motivated enough to come to the class on their own. After the seeds of a thought - the need for literacy - <sup>were</sup> was sown in their minds, the women were told that even if only one of them came to learn they would be helped. Women who were interested in acquiring knowledge and literacy took time to think the idea over and gather courage to attend. In actuality, this meant a wait of almost a year before the class was functioning regularly.

how?

personal  
perception  
of B.B. was  
right



Approximately, twenty women attended this class for the six months that it ran. Their age varied from seventeen to forty-five years. Most of those who attended the class were either landless or had marginal land holdings. This was because among the landed household of Mongrol, most women are literate. Besides literacy, the class held discussions on various issues including local politics, social evils, rights of individuals, co-operation etc.

The class is not running at present, mainly because the organiser Bharat Behn is tied down with other work and nobody else from the village would be accepted as the instructor. However, the women continue to show interest in reading, by borrowing children's story books.

While these are the formalized structures, informal activities such as games with children and women are used for discussion on day to day problems. At such gatherings every opportunity is taken to bring into focus, problems, like untouchability, alcoholism, rights of people to minimum wages etc.

Melas and 'pravas' (i.e. public gatherings and short trips to places) are also used to introduce the villagers to different concepts of social change and development.

has any effort been made, what? (written)

is no other material available

details

## IMPACT

Given these 'constraints' of limited reach in the two or three villages where Sarvangeen does intensive work the rapport they have established is intensive and successful as people feel the need for their services.

Adult education, if seen as a means to provide general awareness with the end result being the formation of people's organisation, makes Sarvangeen a success in both these. Success is achieved not only through the centres where people are taught this, but also through informal discussion with individuals. The formation of <sup>a</sup>women's co-operative is another result of these efforts.

The co-operative consists of about 40 women. At present the cooperative works to collect arhar dal and other agricultural products from the village and sell it to the city. The co-operative also plans to start papad making on the lijjat pattern.

## REVIEW

One way of measuring success of an organisation is through the number of people it reaches. Sarvangeen's ambitions are limited as far as geographical area and

women's people  
I think it has  
been.

steps in formal  
as part of the  
procedures.

number of people reached are concerned. As their aim is the overall development of the villages and not just one specific component of it, it becomes important for them to concentrate on a smaller area in order to be effective. Besides, the structure of the organisation itself is kept small for flexibility with the training of local people for leadership in mind. Another reason for keeping the organisation small is the funding policy of Sarvangeen.

In analysing the specific factors that motivate the women to attend the centres, role of the aminorator is clearly brought out:

Learner's motivation to attend the class on adult education or the Ratrikendra at Sarvangeen has not been an overnight phenomena. Women have attended only when they have felt the need to learn. Besides the motivation to learn, that brought the women to the class, their confidence in Bharti Bhatt as a teacher also played an important role. The fact that when Bharti Behn could not hold the classes, they came to a stop and that efforts at getting a literate woman from the village to hold the classes failed, shows that the part played by the instructor~~s~~ in attracting women to classes became more important than just the need to learn.

This is brought out again in the case of Ratrikendra where the instructor had to restart the centre because of popular demand. When the Sarvodaya Yojana, being implemented by Sarvangeen, came to an end, the ratrikendra at Rampara was also closed alongwith the other 14 such centres. Babubhai, however, had built up a rapport with his tribal community working in the higher hamlet of Rampara during the first phase of the Ratrikendra programme. Therefore, a large part of the motivation of people to continue the classes was due to the personal charm and enthusiasm of the instructor. The willingness of such an instructor to impart knowledge and to share the problems and joys of the community seems to be infectious and people seem to respond to this by coming in large numbers to the centres to participate in the programme. The knowledge that the instructor shares with the participants, ~~has~~ also to ~~be~~ must be of interest to the learners for them to be willing to come to the class.

*Info on this planned.*

The point of special interest that emerges from the experience of Sarvangeen is in the motivation of learners to come to class. As mentioned earlier, the role of animator in making people come to class will be

found in any successful centre. However, the patience required in making people realize the need for anything, including education comes out more clearly at Sarvangeen. There is need for constant discussion with the people before they reach a point of decision, where something becomes important enough for them to seek it themselves and ask for it. This would sustain the interest of the participants and make them, specially in the case of education, acquire knowledge faster than if they are forced to attend regular classes of little interest.

1. physical facilities
2. flow of funds
3. profile of learners - Since only 2 classes  
details of C, C, I,  
interview - problem  
to other villages
4. since no curriculum here is material for the  
underclasses determined
5. material on whether depth pop are built  
into awareness how?

## YOUNG WOMENS CHRISTIAN ASSOCIATION

The Young Women's Christian Association runs a large organisation in Madras, the capital city of Tamil Nadu. Adult Education is one of its many programmes which include running of orphanages, a rehabilitation centre, nursery schools, hostels etc.

### AREA OF OPERATION & POPULATION REACHED

Flanked by the Indian ocean on one side and bordered by Kerala, Andhra Pradesh and Karnataka on the others, Tamil Nadu forms one of the four major states comprising south India. The State occupies territory of about <sup>130,000 sq</sup> kms on the south-eastern tip of the country. 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, 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 <sup>and</sup> ~~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 934 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 very significant industrial growth and consequently womens 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 programmes are run in the slums scattered around the city. Most of them are in central areas such a Kodambakam, T.Nagar, Chepet, Chendadipet, Egmore and Anna Nagar. In most cases, the slums consist of congested hutments. However Ramakrishnapuram consists of three storyed tenements built by the slum clearance board. The men in this area are mainly Ri<sup>k</sup>sha pullers, vendors, porters, broom sellers, autoricksha drivers, manual labourers, petty business men etc. Women work as demestic helpers, others sell fish, fruits, flowers snacks etc. Most of the dwellers are from the rural areas and come to the city in search of livelihood. With very few exceptions none have land or other assets in their native village to fall back on. The average <sup>monthly</sup> income of the families is Rs.300/-. Most of the men are addicted to alcohol; so the amount available for

*details  
in population*

expenditure is much less, almost one-third of the income being spend on liquor.

Literacy rates among the adults in this area is low. About 60 per cent are total illiterates, while 20 per cent have some basic education. However, many of the people send their children to the local schools. Most of the learners are Tamil-speaking Hindus, except for Kadiravan colony where 50 per cent of the population are Muslims.

#### HISTORY OF YWCA'S PROGRAMMES IN ADULT EDUCATION

The YWCA of Madras is 92 years old. It has a number of activities which are aimed at reaching women and children of all communities. These 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 etc.
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.



The issue of women literacy was brought up at the World Conference of YWCA at Delhi in 1972. It was resolved that work in this field should be taken up seriously by the Association. Accordingly, YWCA Madras started the ball rolling in Tamil Nadu with one centre, which catered to the staff of YWCA e.g. maids, gardner<sup>er</sup> etc. with its major component being literacy education.

In 1973, a functional educational component, i.e. training in skills was added to the adult education programme. It was found that this served as an incentive for larger and <sup>more</sup> regular attendance. Besides this, child care, first aid, nutrition, etc., <sup>were</sup> ~~was~~ also introduced. What started as mixed centres soon became ~~all women~~ centres as the men dropped out. In 1974, two more centres came into existence. One at Santosh Nagar and the other at Chepet. In 1975, another activity i.e. shower cap making was introduced in the centres. These were sold to the hotels in Madras and <sup>it</sup> was a very successful economic venture. A grant from YWCA Scotland and Women's Voluntary Service in 1977 made it possible to start five more centres. These were all centres for women.

With the launching of the NAEP in 1979, the YWCA was able to start 30 centres with government aid. These covered 10 major localities in Madras city. Of the 30

centres, twenty-three were for women and seven were for men. With a change of policy, government aid was withdrawn <sup>from</sup> to voluntary agencies in 1980 and the YWCA's programmes in adult education came to a temporary halt. The programme was renewed in 1982 and the present adult education programmes consist of 15 centres run in various slums of Madras where courses of two years duration are run. At the end of this, it is planned to start 10 new centres.

AIMS AND OBJECTIVES OF THE ADULT EDUCATION PROGRAMMES INCLUDE

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 etc.
3. to introduce skill development programmes;
4. to impart information on schemes available for economic development;
5. to be self-reliant and organise themselves under local leadership

METHODOLOGY

Curriculum:

The curriculum followed by YWCA Madras is as follows:

**Literacy:** To identify letters, to write simple words, to read and write simple sentences, to read bus numbers, cinema posters paper headlines, to fill up M.O. forms, to write simple letters.

**Numeracy:** Numbers 1-100 thoroughly and 100-500 for knowledge. To do simple additions and subtractions- metric measures. To read the time. To do simple calculations while doing marketing.

**Health:** Personal and environmental cleanliness- healthy habits, care of skin, hair & body, using the dustbins, burning the rubbish, common diseases spread by flies and mosquitoes, (how to prevent) it, importance of boiling the drinking water and keeping food covered.

Child care: Infant diseases, prevention, immunisation, breast feeding, nutritive value of bengal grams, ragi, green gram, greens etc. Healthy habits, milestone developments.

Nutrition: Nutritious ways of cooking, how to get the best nutrition, from ordinary and inexpensive food, using hay box, encouraging kitchen garden.

Population Education: Small family forms, population exposition.

General: First aid, budgetting and savings, discussions on current topics.

Awareness: Voting rights, status of women, women's education a Women's place in the family and in a community. Evils of dowry, equal rights of women - as a partner, preparing the learners to take up the 'local leadership skill, development programme - skills according to the interest, aptitude and ability.'

Adult Education for tal development.

Centres are selected mainly on the <sup>basis of</sup> proximity to YWCA, as this facilitates supervision. Once the slum is selected the headman is contacted and his cooperation is sought. All the important persons in the community are contacted and the animator conducts a house to house survey to collect information on the literacy level as well as to determine the needs of the community. In this way the initial report is established.

Once this is done, a centrally-located spot is chosen and the centre inaugurated - such inaugurations are usually attended by important persons of the community and the leaders. The animator makes several home visits meeting each of the members personally and motivating them to join the centre. This she continues to do <sup>until</sup> ~~till~~ the leaders start arriving on their own.

Literacy is the main component of the curriculum and is taught by the analytco-synthetic method, whereby words are taught first and letters comprising the words next. The letters thus learnt are synthesized to form several new words.

Usually there is no fixed order in which words are introduced. The animators may start with common words denoting family relationships, food, etc. or else she can begin with proper nouns. No linguistic method is employed, nor is there a conscious effort at drilling words or letters previously learnt. Sometimes, words are taken from the daily newspaper, at other times, names of films etc., are used. This is a popular item as women find the names familiar and can often give the word after the first two letters.

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 value of food articles and how to improve it; protection of drinking water, keeping food free from flies, keeping surroundings clean and free from mosquitoes, are some of the topics reported to have been discussed. Child care is another favourite topic, and besides discussions, the animator takes the initiative to get children

By far the ~~most~~ favourite component of the curriculum is the craft instruction where learners are taught to make wire bags in many beautiful designs. Paper flowers, shower caps, and shoe mittens are other items made and marketed. Tailoring is also taught in some of the centres, the machine being provided by YWCA. The learners considered this most useful since by learning tailoring, they could get a job in the garment factories that are multiplying in the city.

The course is kept interesting and lively through <sup>by</sup> using a multitude of methods ~~and~~ materials and imaginative aids ~~which are used in the centres~~. Charts flannelgraphs, picture cut-outs, letter cubes and books prepared by the animator are some of the aids that are in use. Programme on health camps, leprosy detection camp, breast screening programmes, nutrition lectures and demonstrations etc. are also arranged.

*frequency?  
what agencies  
who contacts  
how?*

In order to bring the women into contact with knowledgeable persons other than their own animators, YWCA contacts a number of organisations and personnel. This includes government hospitals for talks on health care and conduction of health camps and child care. Besides this, films obtained from the field publicity officers, and the State Information Service are screened. The St. Johns Ambulance gives lectures on first aid. In addition to this, officials from banks are invited to talk to the woman on

*what do they talk about  
further follow up*

economic-resources and loan facilities.

STAFF

(c) (The adult education programmes of the YWCA) is placed in charge of the Secretary, adult education. She has two supervisors who are in charge of the 15 centres. Each centre is run by an animator. Hence there are 15 animators.

17.

The Secretary looks after all administrative details of the programmes including correspondence and cogrdination of the programme. The supervisors visit two centres a day so that each centre is visited and the animator helped with her problems at least once a week. The Secretary and Supervisor are full time paid employees while the animators are part-time employees. The centre runs daily for two hours except on Sundays. Animators meet with the Supervisor and the Secretary to discuss the programme, their problems and other work details once a week.

*any records of these meetings?  
what kinds of problems solved?*

SELECTION AND TRAINING:

During selections of staff it is seen whether the applicants have the aptitude and dedication for such work. Dedication is very important as the salary is low and the job requires a lot of patience. For supervisory jobs people who have already been engaged in this work are selected as they would do their job effeciently and be able

*since so few more material on them*

to give advice to the animators with their experience in this work. The animators must have a basic minimum qualification of Xth Class Pass. Preference is given to local girls as they would be knowing the learners already.

AIMS AND OBJECTIVES OF TRAINING PROGRAMME:

- a. to run the centres more efficiently;
- b. to know the methods and techniques of teaching
- c. to know how to prepare teaching aids;
- d. to know how to motivate people;
- e. to know how to arrange programmes;
- f. to understand adult psychology;
- g. to know to <sup>how to</sup> have contact people and how to enlist their cooperation.

*more natural*

VARIOUS LEVELS OF TRAINING

Project Officer - the present Project Officer is experienced in the job as she has been an animator and later worked as a supervisor.

Supervisors- the supervisors are the previous animators. Hence they are experienced in the work.

*details*

Instructors or animators + the instructors are given 15 days training at a stretch. Later periodical meetings are conducted and again training is given, based on their experience in the fields. Training is given to the animator in collaboration with the khadi and village industries commission and other eminent people who are involved and experienced in the field of adult education. When YWCA first started 30 centres, training was given to the animators. When the present 15 centres started,

the old animators were taken and again a 10 day refresher training was imparted. It is planned to train them periodically in the future. In this training they are taught all the aspects of adult education, adult psychology and preparation of aids, the role of government and voluntary agencies in implementation of schemes, arrangement of talks, people to contact, and methods of contact etc. Establishment of contact with learners and establishment of support <sup>from</sup> with the people are important components of the training. Training is given by officers from state resource centre, food and nutrition personnel, eminent public persons and officers from various governmental agencies.

### IMPACT

~~Discussing the tangible results manifest as a result of the adult education class, many of the women attending the classes reported having learnt to read and write. This has given them a new found independence and a sense of pride. Many mention that they are capable of signing their names, read bus numbers and destinations. The YWCA programme has also been successful in helping the women to organize themselves and move towards economic and social self-reliance.~~

A remarkable example of how adult education programmes could lead the way in organizing women towards self-help is the experience of the adult education centre at Chetpet.



After the year's course was over, several talks were arranged for them by cooperative societies, and other government departments, with the aim of arriving at some feasible income generating activity. The women finally decided to start a cooperative 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 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 bought 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 cooperative and a seven-member committee was elected. This committee meets every month, reviews 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 remaining Rs.1100/- was distributed to the members. The

*process of discussion*

*recd from regular members*

Cooperative is running successfully and at present they are planning to request for vacant land from the Slum Clearance Board to put up their own structure to house the grinding centre.

A 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.

As part of the awareness building in the beneficiaries of the adult education programme, attempts were made at organising them around specific issues. At Ambedkar Nagar, this resulted in winning proper roads where none existed. Agitations against lifting of prohibition was conducted in various places.

*Why? what went wrong?*  
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 years to come.

#### REVIEW

The YWCA programme is comparatively a small one working with only 15 centres. The number has been deliberately

kept down as experience has revealed that larger numbers create problems of supervision. The programme though limited in reach is effective with dedicated and conscientious staff at all levels.

It may be noted that when talking of successful impact, the major emphasis is on the women's successful attempts at organizing themselves in some economic activity.

In an attempt to provide economic incentives ~~and~~ education has been introduced into the classes and have proved to be popular item of the curriculum. This is probably because women see the craft training as a means to cash earnings and hence are more receptive to it. The crafts have thus proved to be an incentive for attendance. It is however significant that the economic activities that have paid off have not needed much skill only organizing ability. (i.e. wet grinding, small wending, creches etc). Such activities depend upon women's traditional knowledge and needed only the awareness and support to attain the loans. Craft activities have succeeded only where there has been a regular marketing outlet which is managed by <sup>an</sup> the agency who has access and contacts in the market. The only possible exception is the teaching of tailoring which can lead directly to employment or at least holds promise of employment. Otherwise women have not been able to use any of the craft skills taught for sustained economic support.

hence why  
it is necessary  
this class to  
network or  
KUL or IRDP  
to be more  
effective

This point once again questions the effectiveness of directly tying up adult education with income generating activity. It would probably be non-effective to use Adult education as a facilitating service rather than a programme for income generation.

finance - flow.

problems -

role of supervisor - why?  
how,

Evaluation?

staff profiles?

meetings - women -

more learner perceptions  
to not, needs etc

## THE DELHI ADMINISTRATION ADULT EDUCATION PROGRAMME

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 NEEP was introduced in 1979.

### 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 employs 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 standard. Female literacy stands at 52.56 %.

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 developmental 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;

Delhi Cantonment Board;

Municipal Corporation of Delhi;

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 etc. It also implements adult education programmes.

The focus of this case study was women of the Muslim community covered by the Delhi Administration, Adult Education Programme. The area selected was that covered by one project i.e. 100 centres. However, in actuality, there were only 54 centres for women and 11 for men. Lack of space and availability of instructors were the main reasons why more centres could not be opened.

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 narrower and more and more congested the deeper one moves. Vehicles move with difficulty and there is an assortment of cycle rickshaws, rehri walas, scooters and occasional cars vying for right of way, not to mention a variety of bullocks, cows, goats and stray dogs. Often unauthorised and unlicensed business are 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 fried 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 haveli type of building, built at two levels with narrow steps leading to a small room at the top adult education class may be held.

Space, however, continues to be a major obstacle. The social circumstances being such, classes had to be held within close reach of the target groups. At the same time, houses being as cramped as well as small, the dingy rooms could hardly be the ideal place to hold a class for 15-20 students.

#### POPULATION REACHED

The Learners: the girls of the community are bound by a strict social code which forbids them from stepping out of their houses without the burkha 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 and unmarried. Those above 40 were few and far between. Most of these young girls belonged to assetless families consisting of 6 to 11 members. Most of the families had at least one or more members who were literate, usually a brother-while younger children went



to school. Tradition of Koran reading especially among the women, perhaps, contributed to the fact that most of them could read. As the Koran is written in Arabic, however, the ability to read and recognise the letters of only the Koran does not necessarily mean that the learner can read Urdu, though technically she could be called literate.

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.

At home, many of the girls worked at zari 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 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 (even if the prospective groom himself can neither read or write).

#### HISTORY OF ADULT EDUCATION IN DELHI;

Education of adult illiterates is not a new programme in Delhi. Since Independence, Delhi Administration-Di irector~~ate~~ of Education-has implemented all the schemes designed by the Centre (Government of India, Ministry of Education specifically) for eradication<sup>of</sup> illiteracy among various target groups such as farmers, women, industrial workers and others.

At a time when, immediately after Independence there was a great desire for rapid national development, the programme adopted were the social education centres, the earliest precursors of the NAEP. In 1964, 150 social education centres were set up by the Directorate of Education, all in rural areas. These continued till 1967. Currently, there are 61 centres for women and 30 for men, with an enrollment of 1369 women and 606 men.

Social education centres are also run by the NDMC, independent of Directorate of Education.

The programme of social education covers five aspects:

- 1) running of an anganwadi for 3-5 years 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 etc.

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 to design, 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 preservation.

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 such 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 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 are also 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 resettlement 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.

With the formal support of government to adult education in 1978, the Delhi Administration's Education Department also received an added impetus to implement adult education programme, and 630 centres were set up out of a sanctioned 1000 over the period 1979-81. The target could not be achieved due to lack of space for setting up centres. The budget sanctioned for the programme was 42 lakhs and the target was to reach nine lakh illiterates over 1979-83. The AEP aims to cover the whole of Delhi and also its outlying colonies. Almost all these have been brought under the perview of the programme.

In spite of the high figures, however, the massive continuous influx of rural illiterate populations into Delhi in search of employment makes the war against illiteracy sometimes a disheartening battle, for both government agencies as well as NGO's who are implementing schemes for literacy in the Capital.

#### METHODOLOGY

The three pre-requisites to opening of centres was a survey of the area, the availability of space and of an instructor. The survey took about 15 days and was done by the instructor guided by the project staff. However, one suggestion made was that the instructor should be paid even during the period of the survey so that it could be done more thoroughly and systematically to ascertain the particular need of the learners as a group.

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 benefited 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.

The supervisors and project officers meet three times a month. However, no specific non-formal curriculum suited to the learners has been drawn up. All the centres uniformly use the primers prepared by DAE for rural and urban areas 'Kaho Kuch Bat' and, 'Naya Badami' for Hindi-speaking learners and 'Aao Padhen', 'Aao, Sikhien'. 'Sehat 'Zindgi Hai' for men and 'Zindgi Khoobsurti' for Muslim women in urban area.

The method of teaching is nearly the same in every centre. Since in this area the learners are more interested in literacy rather than getting general awareness, the instructors begins by teaching the alphabets. No new methods are used and letters are taught in a routine fashion.

In some centres, where the learner's are not motivated towards literacy, the instructor uses a different method. For example one of the books used is 'Zindgi Khubsoorati' which deals with the importance of healthy and the precautions to be taken to keep oneself free from disease. The instructor thus begins with a discussion on cleanliness

of the surrounding areas. Through discussions the learners get interested in knowing the contents of the book. In this process they get interested in learning to read about these matter themselves.

#### STAFF

The NAEP Policy statement itself recognises the importance of using schools as a delivery mechanism for the adult education programme. In Delhi, all the supervisors and projects officers are teachers of the TGT and PGT cadres respectively, who were given an option to opt for duty in the adult education centres (in 1979). The salary and benefits drawn by them continue to be same as before. They are not given any additional benefits to look after the adult education centres, not even transport allowance. However the take home pay of TGT or PGT being fairly high, the remuneration as perceived by the teachers is not a problem. 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.

The project officer herself belonged to a family of well known social workers and had been in the field of education for many years. She had worked as Headmistress of several girls schools and was currently also the Principal of the Kali Masjid Bulbuli Khana Girls Middle School. In her role as educator, she was in

continuous contact with the girls and their families and this helped her motivate them to join the centres as learners or as instructors if they qualified. She had been brave enough to take up the course of family planning in the period 1975-77 and her identification with it had sometimes been a hurdle in her attempt to motivate people to join adult education classes. Initially this caused a delay in implementation of the programme.

Of the supervisors, one had experience of working in the community centres which had been started by Jamia Millia University soon after it was established. He had opted supervising the adults education, out of interest in the upliftment of the community and had faith that the programme could be very successful instrument for achieving this goal, provided it was implemented in the spirit in which it had been conceived. He felt that the supervisors had to set an example to the community before the teaching 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 whatsoever.

**The Instructors:** Most of the instructors of the centres are ex-students of the project officer who were encouraged by her to take up this work. Their reasons for joining the programme as instructors varied: some felt that it would help them to keep in touch and not lapse into illiteracy themselves; others needed the money. 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 paid by the central government between 1979 and 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 worker 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 instructor would prefer to take on this work rather than that of adult education.

The instructors 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. Many of them felt that by becoming instructors they had elevated themselves from a low status in society and had become socially acceptable.

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.

In spite of all these problems, the project runs with an average attendance of 15-20 learners at each centre every day.

#### IMPACT

"What impact do you expect in the lives of these girls after attending a 10-month course?" the social workers asked. He referred to earlier community education centres run by Jamia Milliah where the accent was on interaction with an adult over a period of a whole day where the animator was available to the learners all the time, as and when they could come. They came to discuss their problem, not to read and write, but literacy was gradually introduced.

Impact could only be measured in tangibles. 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 officers gave an instance of a student who was to be married but called off the marriage, and married the bridegroom's friend instead, who came forward to make the offer, and 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 gali.

After 10 months, their progress was evaluated by formal methods. Whether they were able to read the primer, write a letter, do number work. 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 urban and rural environments. Unlike their rural counterparts who feel literacy skills are irrelevant to their situation in 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 better 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 one 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 homework 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 had 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 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 course 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 coopted into the programme and take an assignment as part of their work experience, with marks kept aside for it.

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

Since it was difficult to find a combination of all the desirable requisites 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.

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